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 newspaper, 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 oldfashioned 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 pub-

"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 discover the external operations of omnipotence: a; knowledge of philosophy, that is, of its shallow watchwords and shallower professors, and a profound ignorance of the only philosophy worthy of the name, that which is the warp and woof of Catholic theology. Ay! he cried, your cheap culture is the culture of lolographs and the buffosong, 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—for you have drifted as far as a pavement artist in London, or some poor cantatrice of the boulevards." lie prints :

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NTED cupils. orman. salary. er and 181-3.

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EPER-ond or able to mence vanted, edman,

OUR GRADUATES.

young professional man realizes very soon after he leaves college that any success demands toil and pluck, enthusiasm and unfailing 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 Masonic formulary. In this way, too, they do not receive from too many of might be explained how, after the sup 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 tabooed 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 dreariest 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 curselves 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.

SECRET SOCIETIES.

Why the Catholic Church Oppose

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

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. ome writers apply the term Masonry not only to the Free Masons proper, but also to all secret organizations which seek to undermine Chris-tianity and the political and social in-stitutions that have Christianity for their basis.

The origin of Free Masonry is disputed. The Free Masons themselves, in the language of their rituals, as-sume 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. 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 suppressed 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 Scotiand 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 mediaval 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 per-mitted 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 pecu liar 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 time declaring him a worthy fellow 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 re-ferred to they are found grouped about the monasteries, especially about those of the Benedictines. The earliest form of initation used is said to have been

Ere now many of our graduates have bade farewell to their Alma Mater. One word to our readers. Give them a helping hand. The RECEPTION OF A BENEDICTINE NOVICE. The south of France, where a large manned, was a hot bed of herseles, and that region was also a favorite one with the guild of Masons. It is assert members to assist the Lique de L'En ed, 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 allu-sions to Solomon and his temple might have passed from the knights into the pression of the order of the Temple some of the recalcitrant knights, main taining 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 Fre sonry now. In Germany the guild was numerous, and was formally re cognized by a diploma granted in 1498 by the Enperor 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 obviousdrawn up in 1535 at a re-union of Free Masons gathered at Cologne to celebrate the

opening of the Cathedral edifice, is signed by Melanethon, Coligny and other like names. Nothing certain is known of the Free Masons—now evidently theorem. dently 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 aichemy and other occult sciences with pantheism. This order soon became

osophy 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 Ma sonry called the Scotch Rive. Rival organizations soon sprang up. Charless obtained from a lodge at ers were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1754 Martinez Pasquales, a Portugese Jew, began in some of the French lodges the new degree of "Cohens," or priests, which was afterward de veloped 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 Masenry, 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 de grees of Free Masonry. The avowed object of the Illuminati was to bring

Illuminated-to their primitive liberty, BY DESTROYING RELIGION, by substituting for religion this newes nolosophical invention and by reshap ing ideas of property, society, mar-riage, etc. One of the Illuminati, a Sicilian, Joseph Balsamo, otherwise Cagnostro, 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.

back mankind - beginning with the

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 Cath olic 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 French auxiliary army. The York rite had been introduced into the

Inited States by Eaglish colonists. In France the sect was officially recognized by the government of Napo leon III., but advanced Free Masons bore this unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this re quirement, 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 bend 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 Ger-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 seignement — a league intended to bring about the complete seculariza-

tion of the primary public schools. IN THE ENGLISH SPEAKING COUNTRIES, nowever, 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 an-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 a convivial and mutual benefit society. But Catholics see that indifferentism in religion is at least one of the necessary results of English speaking Fre 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

continential sect. THE BAN OF THE CHURCH.

The Catholic Church renounces Free Masonry as essentially opposed to the belief in the personality of God, Whose name in the Masonic rituals veils the doctrine of blind force only governing the universe; as also essentially sub-versive of legitimate authority, by professing to furnish man an all sufficent 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.

olics, common opinion to the contrary of the massing of societies, secret or open, is, is opposed to the spirit of the Church.

The massing mass been repeatedly one condemned by learned and respectable men of all countries, Protestant and the reformation there was a constant founding of societies, secret or open, is, is opposed to the spirit of the Church.

The massing massing mass been repeatedly smiling, "you say you dislike confess soin, but your dislike is not so great as sion, but your dislike confess is men of all countries, Protestant used to frequent a Catholic church close to frequent a Catholic since in the reformation there was a constant to protect verbatium.

Catholic is not of the spirit of the foundation of societies, secret or open, is not a catholic since in the reformation there was a constant to protect verbatium.

The massing is not a catholic since is not of the spirit of the sp Free Masonry has been repeatedly

Graviora," Leo XII, 1826; "Quanta cura," Plus IX., 1864, and the latest and strongest from Leo XIII., entitled Humanlum Genus.

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 1883 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 advices 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 presents, offers of dignity, all in vain he answer of the priest was unchangeable :

" A priest hears contessions of 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 confes-

In 1854 a murder was committed in Oratoff, near Kief, in Podolia, and the murderer went very early in the morn ing to the vestry of the Catholic church, where he made his confession to the parish priest, Kabylowics. Go-ing 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, con-demned and deported to Siberia. The priest had only to speak to clear himself. He was silent, silent ever 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. order came Kabylowics 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-

"Receive ye the Holy Ghost," Christ said, and in His words conferring the power of forgiveness it not all divine? Think over the word's; evidently they are divine, for who can forgive

Who can give the Holy Ghost but

What power can make use of men to purify souls but omnipotence? Who an transmit the divine life of grace by secondary causes but the primary

What a scenery this divine breath ing diffused, these pierced hands, glorified, stretched out; this word

ment. 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 expiating by the truth of his avowals the truth of his defilements, man open. ing his conscience and discovering 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 prodigous 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

It is in this point as with all other practices of religion. How many would see all delusious 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 trine of confession; she could not pre-bashful before it and felt delightful vail on herself to confess her sins.

das," Benedict XIV. 1751; "Exclesiam of the priests, having noticed that this confession is nothing else than the confession." Pius VII. 1721; "Qui young man liked to hear the sermons, fiding of your troubles and faults to a supposing it was for some business. of your sins."
"My dear sir." said the priest, "I see Indeed, wi

you never join it?

what these kind of friends are like."
"Are you afraid of confession?"

said nothing.

you know that we priests know more ished; a new horizon opened before about sins that you do? If you just her; the mist cleared off and she betry, I will question you and you will came a Catholic. have more time to say 'No, Father,' than 'yes.'

insisted: "Don't you think we know Alphonsus Liguori. what sins a young man of twenty - two Vienna, Austria, a noble military man, might have committed; do you believe later on a famous painter, a Protest-n the Church?"

the Catholic Church.'

good prayer first.' the priest sat down and began to question. When all was over, "Well, my friend," said the priest, "tell me now ing a confession.

be a Catholic."

"Is that all?" said the young man,

"Your confession? Well, it is

"Your confession? when it is a confession in the confession in the confession."

Yes, that's all." Another convert after confession good purpose. 'I was afraid, but now I am

day it will be too late!

Will it be easier to burn in hell than be converted? Give up sin and theresion? It is easier not to do so, they fore pray and make a good confession. triving. How many would be enlight ened as to true faith, how many luke warm would return to the practice of a rather not thank Him for this great

vain, succeeded with many to dispel The prodige: son humbly tells his the cloud of unbelief from the eyes after father: I have sinned. How many

out the kneeling stool used for confession, "Excuse me, Monsieur le Cure," said the gentleman, "I don't the scul that seeketh him." Lament, come to confession; I wish to reason iii., 25. "Create in me a clean heart, with you.'

"On! my friend you mistake me in me. (Ps. II., 10.) Be propitious, very much: I cannot reason but if you O Lord, to our supplications and heal need any consolation, kneel there the languor of our souls, that after (pointing again to the inexorable stool) and, believe me, many more kneel down there and did not repent of it."

O Lord, to our supplications and heat the languor of our souls, that after the languor of our souls, that after the languor of our souls, that after the languor of our supplications and heat the languor of our supplications and heat the languor of our supplications and heat the languor of our souls, that after the languor of our souls, the languar of our souls, the languor of our souls, the languar of our sou

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 be leieve no more in confession than in all the rest."

"You have no faith, my friend? But if all this is divine, if these words are divine, one thing again is more divine yet—it is their accomplish.

On, now much 1 pity you: 1 ou live Europe no term is known corresponding to the efficial designation of "Roman Catholic" by which we are known you. I thought myself very ignorant, in English-speaking countries. In but you are still more than I, as you French, Italian, German, Spanish, ignore the first things one ought to Portuguese, Dutch and other European know. You have no faith? look, it is a reason for me to prove you: plied to, and only to, the Church of I would not have dared to do so otherwise; it is for your good. Put youradded it would be understood to mean self there ; I am going to hear your confession. After

confession you will believe.

Persuasion, sweetness, authority
tempered by grace made the man
yield: he made the sign of the cross,

'Orthodox' Russians persisted in 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 senger, as in its issues of January that in order to come to faith the short 1 13, 1898—does likewise. And the est and surest way is to perform the following paragraph appeared in the works of faith according to the eternal Catholic Times a few years ago from a word of the Master of men, words far correspondent resident in Cairo, Egypt: too little understood: "He that doth "In the East no one is called a Cathtruth cometh to the light." (Jo. iii., olic if not in communion with Rome.

who was formerly Bishop of Boston, sidered a 'Roman Catholic' from Engwas much beloved by Protestants and land. All churches united with Rome by Catholics. It often happened that are called Catholic, such as the Catholics Protestant ladies of the most respectable families in Boston came to consult him. They told him their in schism are called Orthodox. The family troubles, their anxieties, un-easiness of conscience, and asked his ants." advice precisely as Catholics do in con-

One day a lady told the Bishop that and which prevented her from becoming a Catholic, and this was the doc-

inenti." Clement XII.. 1738; " Provi- converts to the Catholic Church. One this long time. You must know that sent for him. As the young man was priest in order to obtain his advice and well acquainted with him he came, to receive through him the forgiveness

"My dear sir," said the priest, "I see Indeed, what was the difference? you frequenting our church; why do This lady had told him all, how she lived, as a girl, before and in marri-The answer was frank: "That is im age—this was in the Bishop's parlor : possible just now."

"And why? You do believe in it; the secret of confession, but only by is it on account of your friends, by hu strictly speaking, he was not bound by man respect?"

was needed yet was to accertain from the lady if there was anything more and if she did really repent and purpose to amend? Probably she Here the young man smiled and leading a good life then and perhaps always had done so. As a matter of "My dear sir," said the priest, "don't fact, the lady was very much aston-

Almost the same thing occurred to Blessed Clement This seemed very strange to the un-bauer, the Redemptorist mis-acquainted young man. The priest stonary, a worthy sou of St. insisted: "Don't you think we know Alphonsus Liguori. Whiist he was in ant, was on the point of joining the Father, if I believe in any, it is in Church when he was suddenly called under arms with his brother in-law. "Now, will you try? Let us say a The two sisters remained together and began to be also instructed in the The two knelt down in prayer, then Catholic doctrine. They saw clearly

that you sincerefy repent and wish to The imissionary whilst conversing skilfully inquired into all the events of The imissionary whilst conversing

done. It will be sufficient to enter a "Well. I did not know; it was not little more precisely on a few points worth while to be afraid of confession." and to make an act of contrition and of

Surprised as much as relieved, they made their abjuration, to the great How many keep away, put off; one satisfaction of their husbands, who became good Catholics also.

Why do so many not go to confes-Could so many, again, but expert conscience. Poor friend, will this selfence the sweet consolation, the peace it leaves in the soul. It is worth while the judgment of Christ? You have

warm 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 the prophet: "Pecavi, I have stined." their heart was purified. He knew would see clearly the ways of God after that "God resiseth the proud, but to the humble giveth grace."

One day, for instance, he saw a reason is persuaded enough. Come, the humble giveth grace."

One day, for instance, he saw a reason is persuaded enough. Come, fashionable man entering his sacristy; and peace will be with you, because the hindrance will be taken away between you and your God.

O God : and renew a right spirit with-

Refuge of Sinners, pray for us!

SIMPLY "CATHOLICS."

From the New Zealand Tablet. In the languages of Continental

languages the little "Catholic" is apthe Catholics of the city of Rome. The confession. After you have made your same statement holds good in the confession you will believe. calling the adherents of the Church of Rome "Catholics" pure and simple. The Russian Orthodox American Mes-If a man called himself 'an Anglican The celebrated Cardinal Cheverus, Catholic 'here he would be at once con-

Very Queer Fish.

Some people flock to missions and One day a lady told the Bishop that there was one doctrine of the Catholic Church which she disliked exceedingly and which prevented her from becomwas a good sermon," they will say, afterwards; "I learned a heap from it." But they will not read the same sermon vail on herself to confess her sins.

"Madam," answered the Bishop,

"Madam," answered the Bishop,

ported verbatium. "Its too dry, they

porary disins and responsibility in his behalf, and the unitring devotion of pror-shiftees. Bill 80-west to the manager's little son, the one apparently organized. able trait in his rather opertionable thanacter, had conferred upon him the title of action, had conferred upon him the title of "gnardism," and upon Robert, the unsorigist honor of being known as he "kid." Both Bill and Bothly were comparative strangers in Finon Alton, the
population of which theriving sectionness
numbered only two hundred souls all
bild—this did not intinde the dogs whose
presents formed a sectifule portion of the
community. If was not a place that one
would seek, except for the most sould
mother; its souls advantages were few motives; its social advantages were few and commissed thirdly of gatherings at the two rival eallous, and a semi-amouthly prayer meeting held by a visiting Meth-

ing in breadth and richness ever since its discovery had not retinated ever since he was during the enumer of '97 the big flood book place—a flood that will go down in local blatory as revealing the most valuable body of ore opened in that part of New Mexico. All night the rain and fallen in torrests and of devices. part of New Mexico. All highs the rank had fallen in torrente and at daybreak the storm seemed to have speat healf. The jagged rims of the entrounding mountains were swathed in heavy clouds that despend their customary bits into purplies shadows; the sun was making persistent, if sparmodic attempts, or the first property of the "beaven-hasten bill." to gild the "heaven-kissing, hills" that bounded us in on all sides like the rough walls of a crater, when in the distance an ominous rumbling gave warning that a flood was on its way, and almost before flood was on its way, and almost before the men had time to remove their tents and hedding to a place of eafety it was upon na! The swirling angry waters carried everything along in their impeta-ous corrent; the primitive machinery, by means of which some of the boys were doing a little placer minimum on that one doing a little placer mining on their own account, was swept away in the twinkling of an eye, and the labor of months de stroyed. Trees were uprooted and borns along like straws; the carcasses of cows and all the debris that the mountain fastness had spent years in accomplating, went down with the inexorable torrent.

At this time there was only one mine being worked in the vicinity and that but fitfully as its owners were able to pay the the miners, and the mercantile business of the entire settlement centered in a single store which dealt out groceries and drygoods, whiskey and hardware with pleasing impartiality; it forthermore did duty as a club for such as were socially inclined, and on this morning the entire population of Pinos Altos was gathered in front of O'Flanagan's store, which com-manded a view of the canon, to watch from this vantage-point the work of destruction. Foremost in the group was Mrs O'Flanagan who enjoyed the proud distinction of being the only women in camp. She might have posed as a mod-ern statue of Maternity as she stood with her baby clasped close to her motherly breast and four little children, scarcely passed the age of swaddling clothes clinging to her skirts. Indeed, an artis clinging to her skirts. Indeed, an artist might exarch far and wide without find a model whose expression could excel Bridget O Fianagan's in true womanliness, though her features, it is true, hardly fulfilled one's ideal of the

As the roar of the hurrying flood began As the roar of the nurrying most began to subside a sound of music was heard faintly from afar, as if the winds were re-gretting their mad carousal of the night and were softening into their accustomed

"Well, of all times to selec' for playing always sanguine and to the old there is on yore blamed old accordion, mons, this 'pears to me the west,' 'ejacu-lated one of the men who was smarting under the loss of various domestic im-'Ain't the elements been although making racket enough without your jin-

The speaker did not turn as he delivered these scathing remarks, for Mr. Simmons was the sole resident of Pinos Altos possessing any musical tendencies, and that the melodic transgression was his, seemed a foregone conclusion. "Transseemed a foregone conclusion. "Twant me," replied Joe, who hailed from Vir me, rephen to you know that old according in a. "Don't you know that old according to form of mine can't give forth no such heavenly tunes as that?" Like many more pretentious performers, Mr. Simmons was apt to blams the instrument was lack of culture.

for his own lack of culture.

"Holy Mother and the saints defend us!" broke in Mrs. O'Flanagan in an awe atruck tone. "Look there!"

atruck tone. "Look there!"

The assembly turned as one man and every mouth paused in its bovine epj syment of tobacco chewing, as its owner gazed in surprised silence in the direction her finger pointed. Descending the rugged trail that wound in and out close to the canon's edge, with the leisurely air of an actor responding to his cue came a of an actor responding to his cue, came man with a violin. His face was lifted heavenward with the rapt expression on His face was lifted sees often depicted on the countenances of the saints, and as he walked he played Such sad, sweet yearnings as thro from the quivering chords of that violinevery touch expressive of unuterable sorrow! It seemed a very symphony of suffering. The crowd stood spellbound waiting to receive him; the silence of twilight appeared to engulf them while a hush like the twilight of sound fell upon them. He was ragged as an Italian beg-gar and drenched from the storm; his clothes were muddy, too, as if he had clothes were moddy, too, as it he had fallen more than once upon the slippery soil. An iron-gray beard lent him a patriarchal appearance, but his age was clearly not much over fifty. As he clearly not much over fifty. As he neared the group he staggered and, holdhastly advanced to receive it as some-thing hallowed, the old man garped: this wilderness of the great Southwest.

'Take good care of it, pardner,' and then fell forward unconscious. It was a weird

great troubs had biased his career and thim wandering like Ishmael into this wilderness of the great Southwest.

There was no placing any reliance in the man as he candidly told us, for he could

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"Here lose, me bys, take hold of his feet; I'll hold the head of him and we will get him to the catoin in the twinking of an eye. Dennie to the oldest child run tell your father to have some while key and hot water ready and be quick about his—eure as' a drop of something warm will help the pore creature; it's starred he is fron the looked him. And here, you boys—all of you, don't be freshin about your breakfast—his meself that il give you a better meal than you're traed to havin', only don't come loafn' round before life ready. Dugs and men folks hother me when I am he shorry. Come los," and the two moved off with their to medicate borden followed by a proceeding of young O'Flanagana, who look torns in carrying the baby, and as many of time "boys" as were not interested in the fate of their personal belonginge. Bridget, as will be seen, was a power in the camp like gare her orders, with the apionsh of a commander-in-chief and they were as unhesitatingly obeyed. The infinence that she whelded was felt by the most worthless man among them, for it was such infinence as every good woman, however lowly, exerts upon all male creatures that happen within her prayer meeting held by a visiting Methodies parson, whose real, prov man, was worthy a better flock; for not infrequently, when he reached the camp, three box earnest in his quest for words, he would find the hall closed and the candid notice, "Congregation all too drank to attend service," nailed to the door.

It was while Pincs Albos was in this meeting appeared upon the sense. He entry was dramatic. The big vein in the entry was dramatic. er joy a well-pooked and substantial meal, they were told that the stranger was ill, they were bold that the stranger was ill, in a semi-conscious condition, brought on, no doubt, by hunger and exposure. He had been put to bed in Denny's out with dry clothing and a "drap" of the all-powerful and ever-ready panases that plays each a conspictions part in frontier life; but, as Mrs. O'Flanagan afterwards confided to me, what was usually con-ceded a good stiff drink appeared to be literally but a "drop" to the musical stranger. He kept begging for more until Bridget peremptorily forbade any further yielding to his request, and while break fast was in progress he could be heard through the thin-boarded petition tossing feverishly on his cot and calling alter-nately for his violin and his daughter.

"Sounds like old Spylock, doesn't he-my ducate or my daughter," observed Sandy MacPherson, a raw-boned Scot of literary tastes; but the man whom he ad-dressed politely disclaimed any acquaint-ance with a person of that name, "so far as he could recolled," and MacPherson hastily changed the subject. In the meantime the flood had spent itself, and meantime the noon new synd, set about the men, nowise discouraged, set about John Stevens, repairing its ravages. John Stevens, William Ott and Sandy MacFherson had, for two years or more, eked out a splendid maintenance by placer mining, and by one of fortune's strange whims the very disaster that had wrecked their modest outfit led them on to the acquisition of wealth beyond their most eanguine drams. An extraordinary rich piece of ore had been carried down by the waters from its hidden retreat in the mountains The men followed it up with the result that in a few weeks the "Golden Goddess" that in a few weeks the "Golden Goddess" property was located. That was the be-ginning—the rest is ancient history in mining circles; for a wealthy South syn-dicate took the matter in hand and three years later, at the time this story properly begins, Pinos Altos had made Gargantna strides towards civilization. The lucky trio who organized the company wisely trio who organized the company wisely held the controlling stock, and conse-quently the balance of power, in their own hands, and it was to this fortunate circumhands, and it was to this fortunate circumstance that I owed my appointment as book-keeper for the company. My father and John Stevens had played together as boys in a little village back in Missouri, and when one is far away from home and family it is such touches as these that make the whole world kin. These hallowed associations of child-

hood—how we cherish them as our help-less barks drift downward with life's tide! have it, so covetons as we see it disappear. Surely Pandora had been kinder if she had let hope, which nearly always proves false, fly away with the other gifts and left wonth behind : for the wonne are

Mr. Mair, the superintendent, had been appointed by old MacPherson, chiefly, I think, because he was of Scottish descent, although a more satisfactory selection could hardly have been made, for Muir was a gentleman as well as a clever man of business, and in the management of such an enterprise as the one he had in hand, it requires diplomacy as well as brain and brawn to make it a paying proposition. As soon as things got in fair proposition. As soon as things got in fair working order Muir sent for his wife and three-year-old boy, but from the prepara-tions that antedated their arrival one might have reasonably expected a harem. It did not take long to alter the rambling, one-story abode that had been out up by the company into a most convenient modern residence; for since the big mine had begun to be formally worked there were men in plenty hanging around camp eager for employment. The build-ing of the boes's house was a source of revenue to many of these wayfarers, and their comments on the subject of finish-ing and furnishing were both original and amusing; for when one's life has and amusing; for when ones his has been spent on the plains with prairie grass for a couch and the star-gemmed dome of heaven for a ceiling, he is likely to regard such accessories as porcelain-lined tubs, and butler's pantries as usless examples of sybaritism. From outside the place continued to look like a barrack but once inside and all one's ideals of home were realized—after Mrs. Muir and Bobby came, that is.

Bill Sowers, who during these years had made for himself a permanent niche in the heart of every man in cameber.

in the heart of every man in camp by reason of his wondrous music, was ployed by the manager as an accountant whenever the work accumulated, or, it might be more truthful to say, when he was sober. We soon discovered that drink had been this gifted man's undoing as, bit by bit, he related scraps of his hiscautions in these reminiscent moods and we surmised rather than knew that some ing his violin toward Joe Simmons who great trouble had blasted his career and There was no placing any reliance in the man as he candidly told us, for he could everyone his friend, and to som up the situation in Mr. Simmone' graphic lan-guage, "Bill spre lighted feet forement on his lock when he struck this here musical sentement! It was a red letter day in the sunnix of

It was a red letter day in the annual of Place Albor when the stage set down pretty, dainty Imagen Mair at the door of her future hand eince site betorgist with him an instant solution of the query of our hundron life. If ever a child was destined to fill an acting void in bachelor distilles, that delid was Bobby! We had not realized before what a blank excisence our had been until we say his big brown not realized before what a blank exherence over had been quall we saw his hig howen eyes, smilling apward through a bange of lasthes, and heard his baby voice break into langitier. No curis had Bobby—be was a man every inth of him and his height was just one yard! There was something strangely familiar in his baby face, as I grew to know him better, though I failled to trace any resemblance to either his father or mother; he had a slow manner of smilling and, at times, an slow manner of exalling and, at times, an unfathomable look of retrospection in the dancing eyes that hatmed me constantly. Others remarked it, too, and the coincidence strengthened my half-formed theories on the spinest of re-internation. Mrs. Mair brought many loxuries from her eastern home that were novel to frontier life, among them a Swedish cook, a Ger-man housemaid and a colored nurse—the latter a typical old "mammy" of ante-bellium days; but all these innovations passed unheeded as soon as young Muir set his foot on the ground and announced that "he did not want any lunch as he that "he did not want any longth as he had just sted four bananas," and that he wanted to see papa's big mill with

"wanted to see papa's big mill wite away, now."

"Let me have him, Mr. Moir, while you look after your wife. I'd love to talk to the little chap." Moir heeltated, but the wistful tone of poor 8 weers' voice struck Mrs. Moir, and pleaded for him; after one only a searching olders in the after one quick searching glance into the man's face she awestly gave her consect. They were not long absent as Bobby had received orders to report for innoheon, a received orders to report for instances, a half-hour at most, yet in that time a friendship sprang into existence between this oddly assorted couple that was war-ranted to stand any test. Not one of or was afterwards able to supplant Mr. Sow-ers in Bobby's faithful heart, try as we might; he came directly after Mudder, Padder and Marmy Directly after Mudder. Fadder, and Mammy Dinah, and before the puppy, nor could any amount of coa-ing or bribery indone him to invert this order or change his new friend's place in the scale of his affection. On one occa-sion, after a business trip to Denver, I re-turned laden with all the toys that Master Boberts fertile fancy had been able to suggest before my departure. He was radiant with pleasure and I, as an out-of season Santa Claus, basked in high favor for quite a while. That night, how-ever, when he said his prayers at my knee—a choice he occasionally honored me with when I spent the evening at me parent's—I begged that my name might come before "Uncle Sowers" in the "God blesses," but I presumed too far. "You can't be prayed for before my precious uncle 'cause he is a relation, but uncle 'cause he is a relation, but th charming naivete) I shall put you

before Ponto."

At first Mr. Muir discouraged the growing intimacy between his offspring and the erstwhile tramp, but Bobby's persistent affection won the day and it wrought, moreover, a miracle that we could not have forseen. The child's love seemed to have awakened in Sowers whatever ideas of self-respect lay dormant; by degrees his entire appearance altered and he began to look quite like a gentleman; his manner had always betokened refinement and education, and gradually little niceties appeared in his dress. His long hair and snaggy beard were trimmed until they hearne a fitting frame to his account. til they became a fitting frame to his sad, forrowed face, and even his music lost to a certain extent its minor strain and danced and sang in all sorts of lively cadences at Bobby's request. Mair, than whom a kinder-nearted man never breathed, was quick to notice the regeneration his little son had unwittingly brought about, and he often invited Sowers to his house hoping that gentler association would keep the poor old chap in the right path, and Mrs. Muir encouraged these visits. Indeed, they were a source of great pleasure to her, for she possessed the musical temperament to an est, however, to accompany him as he played, and he once told her that of all people she best interpreted the changeful noods and emotions of his beloved violin. During these duets. Muir and I would sit with with our cigars in dreamy silence, "awung by the might of music up to the spirit land," as we listened to the magic chords that laughed like sentiment beings in ecstasy, or wailed like souls in despair.

One evening-each trivial incident of which now stands sharply out in the light of the events that followed—we three men were seated on the white-washed verandah that had been changed into a retreat of shade and beauty by dint of much coaxing of wild creepers and the scarlet bean. It was Bobby's fourth birthday, and at his request Sowers and I had been invited to do honor to the grand event. Dinner was over, the won-derful cake disposed of, and the tired child had cuddled himself in "Uncle's" arms as a stronghold whence to defy the omniscient Dinah who, promptly at 7, was wont to swoop down like a good-natured and portly hawk and carry off her navilling above to be the strong to the stro

off her unwilling charge to bed.

The soft haze of Indian summer which nowhere more inviting than in New Mexico, overhung mountain and valley, while from the neighboring hills was wafted a sound of tinkling bells as the goat herders drove their frolicsome flocks to water. The view at this hour was peculiarly paetoral for such a wild local-ity; the great mill had been closed for nearly a week owing to the non-arrival of some machinery, and the town slumbered as peacefully as a New England village on Sanday. Just as his wife was about to join us, Muir was called to the company's store, a block away, to answer a

e message.
not you crown the pleasure of this delightful evening by playing for us, madam?" asked Sowers, with the old-fashioned courtesy that sat so well upon

Now Mrs. Muir frankly admitted that when not beguiled by other people's music she was never so happy as when playing herself; so without demor she groped her way through the fast-gathering darkness to the piano and began to play. I have already spoken of Imogen Muir's sympathetic touch. This evening her selection was entirely new to me—a

quaint, dreamy air interperend with little trills of Bresler melody. It suggested a young mother crooming beliables to her babe. When she had funished I was startled by a groan from the man near me and by the ghandy pallor that had overspread his face.

What is it, Sower—are you ill you I selled, in some above.

seked, in some alarm.

"Hush, my boy; it is nothing—only the old pain." And Danah, appearing at this moment, he placed Bobby in her arms staggering slightly, moved over to

"May I sair the name of that piece.

"May I sair the name of that piece.
Mrs. Muir, and where you learned it?"

"I do not believe it ever had a name,
Mr. Sowers. I caught the air when a
child from hearing my mother sing it. It
was her favorite initiaty and mine, for my
poor faither commoned it about had not his poor father composed it shortly before his death, when I was hardly more than a

"And your mother's name?" inquired Bull, buskilly. "Do not think me imperti-nent, madam; but I once had a dear friend Bill, boekily.

who sang that self-same air."

"Ah! perhaps he knew my father? He was a professor of music and very taleated, mother said. I cannot remember him, as he died before I was three years of age. My mother's maiden name was Imogen Viele. She was of French. It was three he derived his talent, for mother has often said that the Americans have execution but not the mosteral avoil."

have execution but not use museum per-" And what became of your mother, if you will pardon an old man's corriouity !"
"See cled when I was nine years old,
" See cled when I was nine years old, but I remember her perfectly. We were devoted and inseparable companions; she always said that she had to give me a father's as well as a mother's love. Poor mamma! Ah, it was terrible when she left me! I am sure I should have soon llowed, for my grandfather was a stern man who did not understand children, had he not placed me at a convent in St. Louis, where the mother-heart of each dear Sister seemed to satisfy its emptines by love and kindness to the unhappy little orphan. In that pure atmosphere I grew gradually reconciled to my loss, for you know youth soon forgets."

"Alas no, madam," replied her listener sadly. "Childhood may forget, but youth never. They say time heals our griefs and, in a measure this is tree her at and, in a measure, this is true; but at what out? At the price of faith, hope and all the dear enthusiams that go towards making life endurable. To se by one our interests decay, our friends grow cold, our erstwhile pleasures become a fresh source of ennui, and yet to feel no pany of regret—this is what time can do towards healing a great sorrow, and I ques-tion if the last state of the individual be not werse than the first. But you must excuse an old man's garrulity, madam, and permit him to thank you for a very happy evening. Good night."

"Will you not stay until Mr. Muir returns?" asked our hostess, who, with eyes bent over the keys had failed to note the companion's sention. He designed

her companion's emotion. He declined on the plea that he was not well; indeed. on the pies that he was not well; indeed, he seemed suddenly to have grown old and haggard. I, a silent observer, had watched it all, and my memory was busy patching together such bits of his story as he had vouchsafed us, and recalling other takes of his vagabond life in camp before Bobby had come with childish hands one. Bubby had some with childish hands out-stretched to save this weakling soul from destruction. In a flash the elusive re-semblance that Bubby bore to some I had known was solved, and at this result of my cogitations I felt that the superin-tendent had been called away. Mrs. Mair was lost in nainful revery avoise. Muir was lost in painful revery, evoked no doubt by memories of her childhood's sorrow when I bade her good-night; she gave me her hand in an absent-minded manner and arose to go to her boy. Thus the evening begun with such laughter and joility ended in shadow and I walked home feeling that I had been witness to a tragedy.

The next morning Bill Sowers did not come for his customary walk with Bobby; for several months Dinah's office as nurse had degenerated into a sinecure since Master Bob would have none of her. 'Urele' must take him for his outinge, and the sight of the silver-haired old man and the joyous dimpled child wan-dering up the long dusty street to the hills beyond the town no longer attracted attention. Bill always carried his fiddle, for at times the young autocrat demanded unusual degree and, while not a gifted for at times the young autocrated musician like Sowers, her playing was both artistic and full of feeling, she liked from its case until, tired of gathering from 18 case until, tired of gathering flowers and building stone fortresses, the boy would fling himself down in the midet of his treasures and, with his head on Sowers' knee, croon himself off to dreamland. Then out would come Bill's alter ego and he would play drowe soothing melodies until Bobby awoke. These were the poor soul's happiest Inese were the poor soul's happiest hours; the men about camp grew to respect his deep affection for the little boy and gradually the roughest among them dropped their chaff and let him alone. Heretofors there was always one or more idlers eager to lure him into the saloon, for Utopian, indeed, must be munity that is lacking in that small element which holds itself in constant readi ness to push a fellow being over the brink, and Pinos Altos did not pose as better than its neighbors. Had it not been so pathetic it would have been amusing to watch the sturdy, careless air with which Sowers would march past the cantinas when upheld by Bobby s protecting presence, and the stealthy way that he avoid ed all proximity to them when he was alone. After all, the supreme need of any individual lies in the nearness of another soul that can restrain his evil pro-pensities and develop the best that is in

A week passed and we saw nothing of Sowers either at the office or the house Extra work at the books hindered me Extra work at the books hindered me from inquiring for him in person and an attack of indigestion, induced, no doubt, by too much feasting in his own honor, kept Master Bob indoors. To a message I sent he replied that he was laid up for repairs; but whether this meant physical indisposition or a relapse into his former habits we could not guess. I, alone, was in a position to divine the mental trouble that might have laid our friend low, but I held my peace thinking each day to go and have a talk with him and each day postponing it until the next. How rarely we take note, until it is too late, of the little things that we might have done to cheer and help those to whom we are bound by ties of friendship or kindred. It is this moral blindness that makes life as stern and death so tarrible

locking wanderer that dee that memorable morning of the food. en to the railroad station the day befor to oversee the loading of the new bullen we were expecting. The handing of these heavy pieces of matchinery up a steady grade of three thousand feet is slow work and at regular intervals along the road feeth relays of intest were waiting to take the nines of their exhausted coverage. the place of their exhausted comrades. This was Muir's method of doing a two days' job in six hours.
"For heaven's sake, Sowers, what has

been the matter?" was my greeting as the man took the chair I placed for him. "Dust's question me, old fellow, for I cannot answer even you. I am going away and I have come to say good

by a."
This was a surprise. I realized that it had taken all his courage to formulate such a plan, and that the past two weeks had been for him a long silent struggle. In the face of all this I could not obtunde my snapisticus upon his evident desire of secrecy, but I did my utmost to induce him to change his mind—to no avail.

I go, as I came, a tramp, he said, bitterly. "It will be no farther than the

"Igo, he I came, a tramp, or cal-bitterly." It will be no farther than the Silverton station, however, he I have money to pay my way to Pheonix. You can say I am leaving on account of my

This was accompanied by a smile sadder than tears as he held out his hand to me. I pressed it warmly.
"Good-bye, old friend," I answered.

If you ever want belp of any kind will "If you ever want help of any kind will you promise to write to me !"

"I have already written to you, my boy, and I have the letter sealed and addressed in my potter at this moment. Some day I may send it and I trust you will think more kindly of me then. Good-

Neither of us had mentioned the Muire: whether he would stop there on his way out of town or not, I dared not sek; but I felt that he could not trust himself to a final leave-taking of Bobby. It was impossible to settle myself immediately to work so I laid down my pen and stood in the office door watching the lonely figure plod wearily up the dosty street, and standing there, powerless to help, I saw it all happen—a sight that would to God might be blotted from the tablets of my memory! Afterwards none of us could tell exactly how it contrast—bloss are readed. exactly how it occurred—does anyone ever know just how such tragedies happen. They come upon us so suddenly, an areome upon us so suddenly, so unnecessarily that we can only bow our head: at an overwhelming Fate; yet often there seems no other purpose in a life than to assist as either victim or saviour at some such crisis.

TO BE CONTINUED.

THE ANTI-CLERICAL CRUSADE.

N. Y. Freeman's Journal.

The Saturday Review, an English Protestant paper, of May 11, has a very interesting article on the anti-Catholic outburst in France, Spain and Portugal. The Review attributes the outbreak to the Masonic Lodges and other kindred secret societies in those countries. It says :

"Our (English) leading newspapers have either ignored the simultaneous outbreak of anti-clericalism in the three great Latin nations altogether. or else, believing implicitly the accounts sent to them by correspondents, have not hesitated to approve of it by describing it in their leading article as a spontaneous outbreak, the result of a justifiable indignation on the part of the population at the gradual encroachments of the Friars, and especi ally of the Jesuits, upon the liberties of the country. In reality, it is a got-up demonstration, organized by a certain Brotherhood which, although styling itself Masonic, is not in any way con nected, so we are assured, with any of the lodges presided over by the hone able fraternity which, by its insistence on the recognition of the Supreme Being, its abstention from political and religious matters and its active benevolence has won universal respect

in this country.

There seems to be some grounds for the distinction here made by the Review between Masonry in the so-called Latin nations and Masonry in England and the United States. Whether the distinction connotes a difference in principle or only in degree, there is no sufficient data outside the lodges to de termine. Whatever may be the ulti mate tendency of Masonry as a whole the order in England and the United States does not appear to be a centre of positive anti Christian or anti-Catholic activity and agitation. Whether this is the result of the phlegmatic emperament of the so called Anglo Saxon race as compared with the mercurial temperment of the so called Latin races, we do not venture an opinion. We have been assured by a Mason, a gentleman high in the councils of the order, and whose word we have no reason to doubt that the mem bers of the order in the United States have no Masonic intercourse with the infidel, atheistic and anti-Christian odges of Europe.

It must be acknowledged, however, that the machinery of Masonry—its circles within circles or degree on degree, all wrapped by secrecy in im penetrable gloom—constitute it a mos efficient agency of revolution and of antagonism to any existing religious or political order revoluntionary leaders in its inner circles or highest degrees may desire to oppose. This machinery in Continental Europe is devoted almost exclusively to agitation and machinations to overthrown Christian ity and the social order based on its principles.

The Saturday Review says on this

"The Masonic lodges in the Latin countries are avowedly anti-religious, and do not for a moment conceal their intention to sap religious belief and replace it by some vague code of ethics which in their wisdom they consider infinitely superior to the teachings of

The Review gives the following description of the way in which anti-Catholic agitation now in progress was

"Somewhere about August last a pertain class of Spanish and Portuguese papers, openrolled and inspired by the Republican and secret sucleties Valor honey combed the Pendusula, began to publish a series of articles directed against the religious orders. they evidently obeyed an inspiration emanating from the Grand Orient of Paris, where the eventual suppression of the regular chergy and the seculariration of education was already being worked up into an and derical crusade, the result of which became apparent at the beginning of the present year in the Parliamentary hubbub over the Associations bill Spain was the first populary after France where this anti-clerical movement assumed anything like studder. able proportions.

FROM A SUPERNATURAL NO. TIVE

It is not enough to be moral, in order to make our actions meritorious for Heaven-we should be moral for God's sake.

Persons sametimes say: "Look at Mr. So and-so, he's not a Catholic, he's not even a Christian of any kind, he don't believe in religion, but a better man in his family relations, or one more honest, truthful and kind in his dealings with others, you'll not find. What is the use of religion if he can be so good without it?"

Verily, Mr. So and so has his re-In the gratification that he ward. may take in his own decency, in the love that he begets, in the good name for integrity that he establishes, in the business that comes to him because of his excellent reputation, he has all that he may ask and all that he may deserve-a natural reward for natural

But if he wants a supernatural reward-to please God, to save his soul, to increase his glory in Heaven-he must practice these virtues from the supernatural motive of the theological virtue of charity. He must be good for God's sake. There certainly is one for God's sake. There certainly is one great good of religion, that cannot be reached without it.

And religion not only makes those supernatural virtues possible, but it makes them comparatively easy and common. It gives grace that illuminates the mind, moves the heart, and fortifies the will to practice them. For the one person who is really moral and benevolent without religion, ten hundred thousand are moral and kind with religion.

Religion is the tie that binds men to God. And without the grace of the Holy Spirit and the merits of Jesus Christ, no man can get to God, be his goodness what it may.

That does not mean that a good heathen who lives up to the light and grace given to him may not be saved. The Holy Ghost breathes on 0, no. his soul, and the light and grace vouchsafed to him, are bestowed on him through the merits of Christ.

But, taking the life around us. it may be laid down as a Christian principle, that a person morally good only from natural motives, will get only an earthly reward, and may get eternal punishment, notwithstanding his natural virtues, if he deliberately reects religion.

We must have charity, if we know it, or we shall surely become casta-ways.—Catholic Columbian.

THE CRIMINAL CLASSES. A non Catholic preacher told his

hearers last Sunday that the tenements houses of New York were "nurseries of criminals." Now the records of our jails and reformatories show that the majority of criminals do not come from the tenement houses or even rom the cities had years of experience with the inmates of prisons informs us that the rural population furnishes more than its own share of the criminals in large cities. He says that the inordinate love of money and the desire of the pleasures it can buy have so effeminat ed the young of the rural districts that the sons of the farmer and mechanic disdain to follow the avocation of their fathers. They have an unhealthy ambition to become merchants and brokers, and, failing in gratifying their ambition, they live by their wits, or, in others words prey on society. The daughters vie with the butterflies of fashion in the cities, and shrink from marriage with one of their own s'anding in society. The training, the education of the family, compared with form r times, becomes a fearful burden. Children are not looked upon as pledges of love and blessings; they are no longer welcomed. Crime begins in the household to prevent large families, the moral sense is deadened, and the only law recognized is an unhealthy public opinion, which looks upon detection—being found out—as the only bad feature in crime. — American Herald.

The Probabilities Are that your temper will enjoy walking and skating in real earnest once that sore corn is removed. Putnam's Painless Corn Extractor never fails, gives no pain and will relieve you in twenty-four hours. Give Putnam's Corn Extractor a trial and be happy. Tired Mothers.

It's hard work to take care of children and to cook, sweep, wash, sew and mend besides, It makes a shop of the home—a shop, too, where sixteen hours make a day and yet there is much working overtime.

Hood's Sarsaparilla helps tired mothers in many ways—it refreshes, the blood, improves the appetite, and assures restful sleep.

EVERY HOME DEEDS.

EVERY HOME NEEDS a remedy that is adapted for use in case of sudden accident or illness. Such a one is Pain-Killer. Avoid substitutes, there's but one Pain Killer, Perry Davis'. 25c. and 50c.

NERVOUS troubles are cured by Hool's Sarsaparilla, which enriches and purifies the blood. It is the best medicine for nervous PEOPLE.

SANDWICH In the Days of the Huron Missionaries. BY MARGABET CLAIRE KILROY. There is no other place in Ontario around which cluster more hallowed memories associated with the early history of the Catholic Church in Western Canada, than the parish of the Assumption, Sandwich. It was founded by the Fathers of the Society of Jesus nearly two centuries ago, in the heart of the village of the Huron Indians, on the banks of the Detroit river, on the one hand, about seven miles from Lake St. Clair, on the other hand about twice that distance from Lake Erie, and across the river from Fort Pontchartrain.

Lake Eris, and across the river from Fort Pontchartrain.

The Assumption is the oldest parish in the Province with an unbroken history from the date of her foundation. Her ancient records make her a Mecca for journal ists, historians and writers of folk lore, for no sketch of the history of this portion of Canada is complete without reference to the archives of the Assumption parish. The parish register is a treasure-house of authentic in-

archives of the Assumption parish. The parish register is a tressure-bouse of authentic information that could be gleaned from no other field.

Father Ricardie, S. J., the founder of the parish, was a man of ability, culture and ripe judgment. He chose the most important point on the river as the site of his church and here, near the river bank, he erected the first "church of the Hurons."

The mission house was built about the same period of time as the original church. It was habitable during all the years that iatervened between 1747 and the twentieth century. It was a simple, enduring monument of an heroic and Catholic age. Beneath its roof lived and died saints, and consecrated aposities. But strong and good for an other century of time though it was, the cupidity of man reached out to demolish "the two tall stone chimneys," the stone foundation, and to modernize the dear, old house of holy memories. Under the new dispensation the votaries of Bacchus will revel where the Catholic faith in Ontarie was fiedged.

In this paper, on the story of the foundation of the parish of the Assumption, Sand wich, the writer will confine herself to historical facts, acquired from the often told tales of local traditions, narrated by old men whose ancestors played an important par in the infant settlement on the South shore of the Detroit. She has also supplemented this information by a careful study of the "Re lations of the Jesuits and Allied Documents' Church of the Hurons, as located on the river-bank, north east of the mission house and yet, in tradition, it is a fact repeate many times with the remark, "My grandfather made his first Communion in the Church on the river-bank, but he was married in the church on the banks of the Couleé." The latter was located to the wes of the mission house. It was the secon building to be known by the name of "The Church of the Hurons." It was built by Father Potier in the closing years of hilies a missionary, and it was to be seen until 1851, although it was replaced as parish churc the memory of the first missionaries, Fathe Ricardie, Father Solleneuve and Fathe Potier of the Society of Jesus. Father Armand de la Ricardie, S. J., wa

Potier of the Society of Jesus.

Father Armand de la Ricardie, S. J., wat the first missionary to preach the Gospel of Christ to the Huron Indians of the Detroit During his time and for nearly one hundre years after his final departure for Quebec i 1753, the parish of the Assumption was known as "The Mission of the Hurons."

The Huron Indians of the Detroit were but a small remnant of a once powerful natio that dwelt on the shores of the lake that sti bears their name, Lake Huron. Early in the seventeenth century the Hurons were divide into twenty villages, and, united together formed a nation of 30,000 souls. In 162 Father Brebœuf, S. J., and Father de None S. J., went to the Huron country, and were received with kindness by these savages, whe cordially opened their hearts to the Christia religion. After the martyrdom of Fathe Brebœuf and Father Lallemant in 1649, be the fierce Iroquois, the Huron nation was dit persed. Many died by torture, at the hand of their captors; some became incorporate in other tribes; some fled to Quebec and e tablished themselves at Loretto; a small settion of the once powerful nation flad hither and thither until finally they settled at Mackinaw, through the intrigues of M. Caillac, founder of Fort Pontchartrain, the Hurons came to the Detroit and establishe themselves in villages on both sides of triver, one village near the fort, the other vilage at Pointe de Montreal (Sandwich), a other village at Sandusky, Ohio, but the land of Bois Blanc. Eventually the sever villages of the "good band of Hurons" unied in one large village at Pointe de Motreal.

It is a significant fact that the Fathers the Recollet or Franciscan order havit

It is a significant fact that the Fathers the Recollet or Franciscan order havit spiritual care of the colonists and Indians the north shore of the river, had no influent on the Huron Indians. The generation a savages who came from Mackinaw had near all passed away: the younger generation had degenerated into barbarism. Such was the religious conditions of the Hurons whe Father Charlevoix, S. J., visited Detroit June, 1721.

On the return of Father Charlevoix, S. J

June, 1721.
On the return of Father Charlevoix, S. June, 1721.
On the return of Father Charlevoix, S. June, 1721.
On the return of Father Charlevoix, S. June, 1721.
On the return of Father Charlevoix, S. June, 1721.
On the return of the Huron India of the Detroit, and he succeeded, under the directions of the Governor General, in maing an arrangement between the Superior the Jesuits at Quebec and the company the colony, for the establishment and suport of a Jesuit mission at Detroit, by whithe company was to pay each missiona 800 francs, [3160,00] per year, and the Ki was to provide provisions for his support.

In fulfilment of this agreement Father I cardie, S. J., after spending two years withe Hurons at Loretto, Quebec, acquiring knowledge of the Huron tongue, came to I troit in 1728, and founded a mission at B Blanc Island, but this mission was abandor when the Hurons retired to Pointe de Mitreal. Father Ricardie was a man of abforty two years of age when he came to I troit to labor amongst the Hurons. His lat with them was long fruitless, but after severals he could announce that they were converted. He visited Quebec during the with them was long fruitless, but after severals and lay people, but returned in the sum to Pointe de Montreal, where he built church, mission house, store house and grary and brought the work of the mission the story and an anongst the Hurons in 1753, last years being spent at Quebec, where died at the Hotel Disu, on March 23, 1758.

A letter written by Father Ricardie Father Francis Retz, General of the Suit of Jesus at Rome, gives us an insight is his labor amongst the Hurons of the Detr. The letter is written under data June 21741, from the mission of l'Assumption. reads:

"When I arrived here I found not a sin 183928 professing the Christian faith."

reads:
"When I arrived here I found not a sin,
savage professing the Christian faith,
though some of the older ones, whilst suli
ing from sickness, had formerly b
washed in the sacred waters by the first n

washed in the sacred waters by the first resionaries.

"About forty years ago, shaking the of from their feet, they had abandoned that then, which was uncircumcised in he One of the chiefs of the nation, "Hoose by name, after delaying a long time fessed the Christian faith, and set such example to all his relatives that not ever single one of his kindred resisted the F. Ghost. A short time afterward he was te from among the living: and only the slie om among the living; and only the slig thope remained of bringing this thron rages to the most sweet service of Ch guese by the which

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Your Nose

That is what you should breathe through

-not your mouth.
But there may be times when your ca-

tarrh is so bad you can't breathe through it. Breathing through the mouth is always bad for the lungs, and it is especially so

bad for the lungs, and it is especially so when their delicate tissues have been weakened by the scrotulous condition of the blood on which catarrh depends.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD

The Editor of THE CATHOLIC RECORD
London, Ont.:

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

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

Blessing you, and wishing you success,

he faithful.

sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London Saturday, June 29, 1901

ASPIRATIONS FOR CHRISTIAN

Deputations frem 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. They were received very cordially by the Moderator, and were welcomed amid hearty applause

On behalf of the Methodists, the Rev. Dr. Rose, who was first introduced,

"The Methodists are drawn more to th Presbyterians than to any other denomination, as from the Presbyterians teey had obtained in the way of Church order and government, all they wished to adapt to their own Church needs."

He continu d :

"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 of them cannot give an answer to this question satisfactory to canscisnee and reason. In many parts of to conscience and reason. In many parts of the country, the two denominations are 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 greatNorthwest, where the two denominations compete as rival bodies, might be done away with. At present there is great waste of energy and means owing 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 it at all 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 man others to adopt his views, he establishes a new sect which he calls some times after himself by some such name as Muggletonians, Campellites, 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 dos fed by the latter, as Christ commis-

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 pre

With great inconsistency these new Churches have claimed in practice the same right to impose on their member a belief in their doctrines, and obed ience 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 organi zation 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 sertended by Christ and is not desirable.

in the strongest terms thus :

Rom. xvi. 17 :

"Now, I beseech you, brethren, to mark them who cause dissensions and offences con-trary 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-ing 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 con demned." [St. Mark, vvi., 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 beareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent

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

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

Methodist delegates. Mr. Bland

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 oney, and do away with the jealousy and

ickerings 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 im possibility and absurdity, unless it be the union into the 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 o stop the supplies, thus ting 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 sig. , 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 stoned 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 As sembly at O:tawa 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 disagree able position for Mr. Madill if after giving up Congregationalism, or wishing to give it up, he finds the door to Pres byterianism 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 iously that unity of faith was not in- Mr. Madill for twelve months as a missionary. During the discussion on To those who take this stand it has the matter, Rev. Dr. Lyle of Hamil mattered little that the apoetle St. | ton said Mr. Madill's admission would Paul condemns schisms and dissensions shake the confidence of the men engaged in Home mission work. Presi-

dent Forrest of Halifax continuing the edge and in the knowledge of their re-

"Taere is an idea getting abroad among other denominations that any fellow is fit for the ministry of the Presbyterian Church." (Cries of oh, no!) "I know it is. It has been huried at myself. There are two ways of getting into the ministry. is to take a university course, and go through the regular proced-ure. 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, Congregational Union was the place for him to go and not to the Pres byterian Church." (Applause.)

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

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 inangurate 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 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.

ligion, equal, if they do not excel, those from any other province in the Dominion.

But is Presbyterianism itself so suc essful 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 37 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 shep herd 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 churchgoers 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 Grenvilles, 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 ltttle effect comes out of the Evangelizing missions of Presbyteri-

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 Irish. man. 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 Werford, or 'The White Cockade.' He could whistle, 'God Save the King,' 'Rule Britannia,' or 'The Prince of Wales.'"

Such "crimes" as this young lad comwas discussed in the General Assembly mitted 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 Agnes, etc., we have since Protestantism audience-insisting on this point very strongly-that there is one obligation as Sts. Aloysius Gonzaga, Erancis 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 med. ically for the healing of her iliness. 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 humbug-

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

ged," and this accounts for the large

numbers who have allowed Dowie to

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 re-

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 Dowies 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

Principal McVicar of Montreal pre sented 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 devo tional 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 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 ments, with the object of dominating not monarchies, but the great democ racy which is growing up in every Unless the democratic move ment in labor and social organization is to be under the control of that Church, it behoves Protestants to continue still the struggle."

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, Irer as, Damasus, and among the more tender sex such holy and heroic virgins and other saints and martyrs as Perpetua, Felicitas, originated such holy servants of God Borgia, Ignatius of Loyola, Francis Xavier, Alphonsus 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 plety, self-sacrifice, of selection implies the right to change:

and zeal for the spread of the king. dom 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 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 ex-

clusion 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 dly. ines 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 in 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.

How much more simple and encouraging to the afflicted but penitent sinner is this teaching than the abstruse, harsh and disheartening philos-

ophy 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 betterng 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 instice to the interests of all classes whether rich or poor, whether extensive property owners or laboring men. Mr. John-Herein Rev. Mr, Johnson makes ston's statement regarding the ambitious projects of the Catholic Church to control States has no foundation what-

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

Church of Christ to adh ably to the "faith once Saints," and this is wh Church does. . The speeches of Rev and others referring " French Evangelization

another article under th A THIRD T

The question of elec

McKinley to the Pres United States for a th being mooted. Senato Danew said recently in of Chicago: "Presiden no opposition, no enemi any critics. Why not third term?" Many I of the same opinion w pew, and though it is notion that any one sl three times in success against the Constitution it is contrary to the country, George Wash set the example of re term, lest the govern some time degenerate tism. If for a third man might be elected fourth, a fifth, a six life? President McKin clares that he will not for re-election under stances: but declaration frequently made by pro dates, who are willing e if the nomination be ur Perhaps President McK might also be overcome

A FAILUI

Our city contempor News, pays its complim lowing fashion to ou friends who have on he sending missionaries Canadians:

"Canadians do not wi judge harshly but they d Saviour's command 'to go and preach the gospel "di evangelization of French C deing wall appears with with doing well enough with reli received by another Chr tion." We have not the least

Presbyterians of Ontari are being humbugged of Montreal and the fe adian weeds which the of his garden ; but it ap would rather keep on the support of this so than pull up stakes an terprise a failure.

POOR IREL

The census return which were submitted on May 20, show that th tion on April 1st. i901. being a decrease of per cent. in ten years. extends to all religious The Catholic decrease Protestants (Anglican 718; Presbyterians 1,4 increased 5,745. The now thus divided : Co 028 ; Protestants (Ang Presbyterians 443,49 61,255. In sixty yes tion has decreased by land is the only cour which has thus dec which of itself tells the ships endured under he ment. But the popular left Ireland has built tries, and especially the

CATHOLIC GR

so that it has not been l

Dr. H. K. Carroll, say World, was placed in United States Census 1890. Since that year piled each year an impo-esting statement. The the Literary Digest, Catholicism has incres during the year 190 claims an increase of bers, which number, to be subdivided am different classes or ki ism, which are by no r one with the other.

The figures for the are even more satisfact York Christian Advo The largest gain

rhe largest gain cants between 1860 made by the Catho The Methodists (17) second with 1,327,06 13 (groups) third, with Disciples of Christ, for 931: the Lutherana (2) 931; the Lutherans (2) with 429,065; the Pre bodies) sixth, with 30 Episcopalians (2 bodies with 179,129.

All the above figures a non Catholic source, a position conceded to C therefore be contrad indeed most edifying, NE 29, 1901.

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but in doctrine it is the duty of the lustrates the maxim : Truth is great martyrlike spirit which dares demand 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 Rav. 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. Dapew 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 its compliments in the following fashion to our Presbyterian friends who have on hand the work of sending missionaries to the French-Canadians:

"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 evangelization 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 3,310. The reading matter in many of the the perfectibility of man. Man is, in 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 com piled each year an important and interesting statement. The authoritative statement for last year, according to the Literary Digest, announces that Catholicism has increased by 80,482 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 commuln-cants between 1860 and 1800 were made by the Catholics—2,508,212. The Methodists (17) bodies stand second with 1,327,065; the Baptists 13 (groupss) third, with 803,434; the Disciples of Christ, fourth, with 508, 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. virtues of fortitude, courage and the is very much in earnest.

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 it should be the particular plaint of men who have forged to the front by their accumulations 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
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 keynote. Men, he said, no longer fear 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 auth-ority. Thus men are left in uncertainty about human good and happi ness, that higher human good and happiness which soars above health and animal well being and enjoy ment, above the excitement of passing sensations, and the general level of freedom from discomfort. Comparatively few thinking people will venture to affirm that the 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 preferred 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.

NOVEL WRITING AND NOVEL READING.

Novel writing has become a money making trade and modern novelists suit their worke to the depraved sen sationalism 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 girls. They get false ideas of the world and wrong notions of duty. There are, of course, standard noveis which are written in a moral and beautiful style; but it is a question beautiful style; but it is a question that the reading of them does consider the reading of the reading th 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 vile productions of depravity which come from the promptings of inquirers should not realize this and Satan. It is a pity that the law apply to competent authority against indecent publications includes information which they desire. only those of the utterly undisguised filthy class. There are others, although not illustrated with disgusting pictures, that are but little less destructive to the morals of the young. as it makes its approaches under the guise of moral sentiment. These guise of moral schularly danger-publications are particularly danger-boys and girls. The ous to young boys and girls. The trashy nonsense is devoured by thou-sands 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 in-stead 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 others 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 Christian ity -a struggle in which we shall but too soon have our share already, in this country—we have cur share already in the field of education, in the Indian Missions and in all our now possessions
—we need all the virtues which this devotion to the Heart of Jesus inculcates, patience, meekness and self-sacrifice but we need much more the

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 whom to Send. - It is best to send some one who knows the sick person and can give the priest such informa-

tion as may be useful for him to know beforehand. If this is not practicable, send anybody who can tell who can tell what is wanted and show the way. Extreme Unction.—In every Catho lic 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 tabl covered with a clean white cloth, and the candles should be lighted. A glass of water and a teaspoonful should be add. ed 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 Viactum. 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 nction, the sick person is almost invariably in a quiter 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 sacra ment as soon as he is seriously ill, and not wait until nothing short of a mir

WHEN YOU SEE IT IN THE "SUN."

From the Catholic Transcript, An inquirer writes to the New York Sun, asking whether "a Catholic can attend to his Christian duties as a good Catholic and be a Mason. To which the oracle replies : "Speak ing 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

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 pro-

scribed society.

The wonder is that this condemnagain reliable information respecting things Catholic from any one but Cath olics themselves. Strange that serious apply to competent authority for the

THE PERFECTIBILITY OF MAN.

One of the fundamental errors of weekly story papers appeals forcibly truth, very weak and very feeble. Even to the lowest passions of human nature and it is more dangerous in one view, conquer him. The elements master him, the beasts put him to flight. The ocean mocks and imprisons him the rocks baffle 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. Oher 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 fellowman he cannot enter. He can march his forces to the wall; but beyond the wall he cannot pass. Iron and gold elcquence, 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 truimph 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 purp sees and resolutions, is as un-touched 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 the first murderer. They are in 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 distribut-"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 enlightment and spiritual advancement. Mr. Gardner is highly recommended by various Bishops and priests where he has done good work. He is a devout Catholic and

OTTAWA UNIVERSITY.

Fifty Third Annual Commencement,

Fifty-Third Annual Commencement,
On the afternoon of Wednesday, the 19th inst.,
the elite of Catholic society in the capital
gathered together in the vast Acadamic Hail
of Ottawa University to assist at the annual
commoncement exercises. This yearly function is eagerly looked forward to by those interested in Catholic education and by Ottawa
editizens in general. It means much for us this
caremony which heraids the departure for all
points on the continent of young men who have
points on the continent of young men who have
appreciated the first of the restrictions. It
means more yet for the friends and the strength of the cation,
for they know that seed of Catholic education, for they know that seed on the seed of the
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ay's proceedings. At 10 o'clock in the morning the various epartments were distributed and the repeat-i applause evidently sanctioned the choice of ne examiners.

d applause evidently sanctioned the choice of he examiners. At 2.30 p.m. a large crowd gathered in spite of the rain. His Grace Archbishop Duhamel Ottawa, His Grace Archbishop Gauthier of Kingston, were present with many of the elergy. The Faculty arrayed in the academic obes escorted the Church dignitaries from the main building to the new hall where the blessing was given according to the imposing ritual of the Church.

ing was given according to the imposing ritual of the Church.

On their return the orchestra played an overture. The next item was a cantata, in which a rare talent and careful training were evident. The Rev. Rector, H. A. Constantineau, then spoke at length in English and French, announcing the opening of the science building, the prospect of free lectures in the near future and the change in the arts course, whereby a dual language system will be introduced. Followed the confering of degrees and medals. Then came the valedictory by Mr. Jas. McGlade, '0l, Brockville, Ont. A chorus by the students brought the proceedings to a close. Subjoined is a complete list of those upon whom the various degrees were conferred and of those to whom medals were awarded for excellence in the various branches:

cellence in the various branches:
CONFERRING OF DEGREES.
The Degree of Doctor of Laws was conferred on Hon Lawrence G. Power. Halifax, N. S.;
Alfred D. De Celles, Ottawa, Out.
The Degree of Licentiate of Theology was conferred on Jean Baptiste Horeau, Fours,

France
The Degree of Bachelor of Theology was con-erred on Etienne Blanchin, Chambéry, France; Albert Hanon, Nancy, France; Jules Priour, Jennes, France; Charles Soubry, London, Eng-

Albert Hanon, Nancy, France; Jules Priour, Rennes, France; Charles Soubry, London, England.

The Degree of Licentiate of Philosophy was conferred on Leon Binet, Hull P. Q.; Alméd Jasmin, Ste. Geréviève, P. Q.; Alcide Normindin, Dilton, N. H.; Joseph Warnock, Arnprior, Ont.; Léon Carrière, Ste. Marthe, P. Q.; Francis McCullough, Lonsdale, Ont.; Alphonsus Donnelly, Westport, Ont.

The Degree of Bachelor of Philosophy was conferred an Joseph Simard, Baie St. Paul, P. Q.; Ovide Peloquin, St. Robert, P. Q.; Francis, A. Gagnon, Howe Island, Ont.; Achilie Auclair, Sherbrooke, P. Q.; Sylvain Combaluzier, Viviers, France; Arthur Guertin, St. Jean B. de Rouville; Joseph Bertrand, Terrebonne, P. Q.; James Gookin, Lowell, Mass.

The Degree of Master of Arts was conferred on Rev. Alexandre Lajeunesee, B. A. Ottawa, Ont.; Alphonse Charron, B. A., Ottawa, Ont.; Alphonse Ghachelor of Arts was conferred on Léon Binet, Hall, P. Q.; John O'Gorman, Renfrew, Ont.; Joseph Jarnock, Araprior, Ont.; Alphonaus Donnelly, Westport, Ont.; James McGlade, Brockville, Ont.

INTERMEDIATE EXAMINATION. (In Order of Merit.) (In Order of Merit.)

Joseph Leroux, Ste. Monique, P. Q.; Joseph Hudon, St. Norbert, P. Q.; Arthur Labonté, Worcester, Mass.; Joseph Rainville, Arctic, R. L.; William Chaput, Webster, Mass.; Joseph McDonald, Ottawa, Ont.; James Lynch, Kingeton, Ont.; John Dowd, Buckingham, P. Q.; Alfred Beaudin, Rat Portage, Ont.; Ulric Wilson, Ste. Genevièvé, P. Q.; Michael Burns, Watertown, N. Y.; Francis Burns, Watertown, N. Y.; Uric Valiquet, Levis, P.Q. on, Ste. Genevièvè, P. Q; Michael Burns, Vatertown, N. Y; Francis Burns, Watertown, N. Y; Ulric Valiquet, Levis, P. Q. Passed the Partial Intermediate Examina-

ion—James Keeley, Railton, Ont.

MATRICULATION.

Students Who Obtained Their Certificates.

Students Who Obtained Their Certificates.

(In Order of Merit.)

Harry Letang, Barry's Bay, Ont.; Francis X.
Marcotte, Montreal, P. Q.; Walter Plaisance,
Worcester, Mass; Albert Armstrong, Ottawa,
Ont.; Roderick Byrnes, Ottawa, Ontario;
Joseph Blais, Highlands, Mass.; Francis X. Lefebvre, Hull, Que.; John Burke
Ottawa, Ont.; Raoul Lapointe, Ottawa, Ont.;
Joseph Caron, St. Charles, Man.; Richard Halligan, Kingston, Ont.; Felix Vachon, L'Islet;
Almé Valin, Ottawa, Ont.
Passed the partial matriculation examination—Owen McGarvey, Ottawa, Ont.; Octave
Paradis, Quebec, P. Q.; John Freeland, Ottawa,
Ont.; Frank Blute, Kingsford, Ont.; Leonard
Staley, Wolfe Island, Ont. COMMERCIAL COURSE.

Graduates. Graduates.

(In order of merit.)

James Healey, Marquette, Mich.; Antonio
Langleis, St. Octave, P. Q.; Eugène A. Seguin,
Ottawa, Ont.; Charles Biché, Bigelow, N. Y.
Albert Chamberland, Rivière du Loup, P. Q.
Sixte Coupal, Qu'Appelle, N. W. T.; Francis
Sheridan, Granitville, Vt.; James Donahue,
Granitville, Vt.

MEDALS OF HONOR FOR EXCELLENCE IN CHRIS English Course

Gold medal presented by His Excellency Mgr. Diomede Falconio. Apostolic Delegate— Awarded to John R. O'Gorman, Renfrew, Ont French Course,
Silver medal presented by His Grace the
Most Rev. J. T. Duhamel, Archbishop of Ot
tawa, Chancellor of the University—Awarded
to Ulric Valiquet, Ottawa, Ont.

FOR CLASS STANDING. FOR CLASS STABLEG.

These medals are awarded to those only who have followed all the branches taught in their class. The successful competitor for a medal has to obtain 80 per cent of the sum of the marks for all the branches, and not less than 60 per cent in any branch.

UNIVERSITY COURSE, Third year, (Sixty Form.) Silver medal presented by His Excellency the Earl of Minto, Governor General of Canada —Awarded to James Gookin, Wamesit, Mass. First in merit. Second year, (Fifth Form.)

Silver medal presented by Very Rev. Cas-sien Augler, O. M. I., Superior General, Paris, France—Awarded to John Dowd, Bucking-ham, P. Q. First in merit. Silver medal presented by Very Rev. J. Keough, V. G., Paris, Ont.—Awarded to James Jynch, Kingston, Ont. Second in merit.

First Year. (Fourth form.)
Silver medal presented by Very Rev. J. Joloin, O. M. L. Provincial, Montreal, P. Q.—
Awarded to Vincent Meagher, Read, Ont. doin, O. M. L. Frederich Awarded to Vincent Meagher, Read, Ont, First in merit. Silver medal presented by N. A. Belcourt, M. P., Ottawa, Ont.—Awarded to John J. O'Gor-man, Ottawa, Ont. Second in merit. COLLEGIATE COURSE.

Silver medal presented by D. J. McDougall, B. A., Ottawa. Ont. — Awarded to John Burke Ottowa, Ont. First in merit. Second Form (Division a.)

Silver medal presented by Rev. J. Sloan. B. A., P. P., Ottawa, Ont. — Awarded to John Harrington, Killaloe, Ont.

Second Form (Division b) Silver medal presented by Very Rev. H A. Constantineau. O. M. I., rector. —Awarded to Frank Quinn, Ottawa, Ont.

Constantineau, O. M. I., rector.—Awarded to Frank Quinn, Ottawa, Ont.

First Form (Division a.)

Silver medal presented by Rev. C. C. Delany, B. A., Burlington, Vt.—Awarded to Hugh Donanue, L'ominster, Mass.

First Form (Division b.)

Silver medal presented by Rev. E. J. Tourangeau, O. M. I., Quebec.—Awarded to James McNeil, Marysville, Ont.

COMMERCIAL COURSE.

Graduating Class.

Gold medal presented by A. E. Lussier, B. A., Ottawa, Ont.—Awarded to Eugenn Seguin, Ottawa, Ont.—To highest average in monthly notes,

Ottawa, Ont., for highest average in monthly notes,
Silver medal presented by J. L. Chabot, B. A., M. D., Ottawa, Gat.—Awarded to James Healey, Marquette, Mich., for highest average in diploma examinations.

SPECIAL MEDALS.
Gold medal presented by W. A. Herckentath, M. A., C. E., New York, N. Y., for the best epech of the Annual Prize Debate.—Awarded to George Nolar, Waterdown, New York.
The Warnock gold medal presented by James G. Warnock, Ottawa, Ont., for highest note in philosophy.—Awarded to Joseph Warnock, Amprior, Ont.
The Mortin O'Gara Scholarship—Awarded to Ambrose Neville, Ottawa, Ont.

BENEFACTORS.
Five scholarships, each of \$175 annually, ex-

Five scholarships, each of \$175 annually, exist in the University, and during the year just ended were awarded, in accordance with the provisions of their founders, who are: the Most Rev. J. T. Duhamel, Chancellor, Ottawa; Very Rev. Canon Michel, Buckingham, P. Q.; Rev. O. Boucher, Haverhill, Mass.; Rev. M. Byrne, (deceased); Rev. M. Mackey, (deceased).

SPECIAL DONATIONS TOWARD THE ERECTION
AND EQUIPMENT OF SCIENCE HALL. M. P. Davis, Esq., Ottawa, \$5,000 00; M. J. Haney, Esq., Toronto, \$5,000,00.

MARRIAGES. DEWAN-CAIN.

DEWAN-CAIN.

A number of friends and well-wishers assembled at St. Peter's Cathedral, London, on Wednesday, June 19, to witness the marriage of Mr. W. J. Dewan, President of Branch No. 124, C. M. B. A., and son of the late Patrick Dewan, of Lucan Ont., to Miss Annie Cain, daughter of the late Michael Cain, both of Biddulph, Ont. Rev. T. Noonan, P. P., of Lucan, performed the solemn Nuptial ceremony and ceiebrated the Mass. The bride is a niece of Mrs. John Cleary, of Westminster, and the bridesmaid was Mrs. Cleary's daughter, Miss Mary, at whose residence the wedding breakfast was served. The bride, as also her cousin, looked very pretty in dresses of white organdie, trimmed with lace, and hats to match. Mr. James J. Dewan gracefully assisted his brother as ground the state of the served o

groomsman.
That every blessing may attend Mr. and Mrs. W. J. Dewan in their journey through life is the earnest wish of their many friends.

JOYCE-WRIGHT.

At Quyon, Que, on Wednesday, the 19th inst, at 6 a. m. a general movement was observed in the direction of St. Mary's church, where one of those pleasant and memorable events which always attracts attention was being enacted, the occasion being the marriage of two Quyon young people, Mr. Michael Joyce, a prosperous and popular young merchant and Miss Mary Wright. The ceremony was performed by Rev. Father Kiernan in the presence of a large number of friends and relatives who had congregated. The bride was prettily attred in a suit of blue, trimmed with white black slik and wore a hat trimmed with white shad black chiffon. Miss Florence, sister of the bride, acted as bridesmain and Mr. W. K. and black chiffon. Miss Florence, sister of the bride, acted as bride-smaid and Mr. W. K. O Donnell was groomsman. At the conclusion of the ceremony the bridal party drove to the home of the bride, where an elaborate wedding breakfast was partaken off and general congratulations, and well wishes for the young couple's welfare were extended.

They left on the 8:00 train for the Pan American exhibition.

can exhibition.

REDMOND-BRADY.

Last Wednesday, June 19th, Nuptial Mass was celebrated by Father Albert Mc Keon, past for of All Saints' Catholic church (Strathroy), the occasion being the marriage of Wm. Red mond, son of Wm. Redmond and Elva Venner, and Annie, the youngest daughter of Bernard Brady and Bridget O'Brien. Miss Brady, who was given away by her father, wore a dress of white organdie appliqued with Persian silk and point lace, with hat to match. The bridesmaid, Miss Teresa Redmond, was attred in a dress of pale blue organdie, with pale blue chiffon hat. The bride carried white roses and the bridesmaid a bouquet of pink roses. Little Irene Shanahan of Yale, Mich. acted as flower-girl. Mr. R. Brady, ir., assisted the groom and carriuly noted every phrase of the solemn ceremony, for report had it that the next time Bern. stands before the altar he will be there not as groomsman but as groom. Mr. J. J. Brady acted as usher.

The bride is one of the brightest and most popular young ladies in the parish. The groom is also very popular. He is a consin to his namesake, Wm. Redmond M. P. Nationalist Leader of Ireland. He owns a large farm four miles from Strathroy in close proximity to the farm where the Hon, Edward Blake, M. P., first saw the light. His grandfather came to Canada in the early 39's bearing with him the parting blessing of Tom Moore:

"Go where glory waits thee

"Go where glory waits thee But still remember me"

After a sumptuous wedding breakfast the happy young couple went East in the afternoon express en route for the Pan-American. MOORE-CLAIRMONT.

In spite of the early hour and heavy downpour of rain on Wednesday, at 8, a. m. June 19th., St. Paul's Church, Gravenhurst, was thronged to its utmost capacity, to witness one of the prettiest and most fashionable weddings of the pretuest and most tashionable weddings ever held in the church. The occasion was the marriage of Helena May, eldest daughter of Mr. Joseph Clairmont, local Manager of the Gravenhurst Agency of the Rathbun Company, to William J. Moore, eldest son of Mr. Robert Moore, representative of Messrs, Perkins, Short & Pettibone, Lumber Exporters, The

Gravenhurst Agency of the Rathbun Company, to William J. Moore, eldest son of Mr. Robert Moore, representative of Messrs, Perkins, Short & Pettibone, Lumber Exporters, The church and altar were becomingly and artistically decorated by the many friends of the bride, with colored lamps, paims, ferns and flowers of almost every description, and was illuminated with the electric lights, the church being previously darkened for the event, which produced a beautiful effect.

Proceisely at 8 a.m., the bride entered the church, leaning on the arm of her father, preceeded by her two little brothers, Masters Walter and Fred as pages, and followed by her two small sisters, Misses Christina and Grace, as maids of honor, daintly gowned in white, and her two brides maids, Miss Clara Clairmont. sister of the bride, and Miss Florence Moore, sister of the bride, and Miss Florence Moore, sister of the groom, both charmingly attired in white organdie with picture hats, and carrying shower bouquete of pink roses. The groom was assisted by his brother, Mr., Robert Moore, The ushers were Mr. M. J. Yeats and Mr. E. Clairmont, The bride looked very pretty in a white organdie dress with a deeply flounced skirt entrain, the bodice having chiffon trimmings, and point lace boloro. Her bridal veil was gracefully held in place with orange blossoms. She carried a large bridal bouquet of white roses.

The nuptial ceremony was performed by the Rev. Father Collins, pastor, assisted by the Rev. Father McGuire spoke in his happy and easy manner, and gave an interesting discourse upon the sacrament of matrimony, which was attentively listened to by all present.

To the strains of Mendelssohn's wedding march, played by the bride's parents, where a dainty dejeuner was served by six young ladies robed in white, relatives of the bride. At the conclusion of the ceremony the wedding party was conveyed in carriages to the residence of the bride's parents, where a showing the fift was an of the bride canner, and mrs. Moore left on the toasts were responde

MALONE MCMILLAN.
Married at St. Andrew's, N.W. T., by Rev.
Father Gillies, on June 12th, 1901, Miss
Sara McMillan, former principal of Regma
Sparate school, to Mr. Thos. P. Malone, of the
E. McCarthy & Co. Stores, Regina.

HALLAHAN-KELLY.

A very pretty wedding took place at Sb.

June 10th, when Miss Mary A. Hallahan, only daughter of Mr. and Mrs. William Hallahan was married to Mr. M. H. Keily, a prosperous place at 10.30, a. m., in the presence of a large assembly of guests and friends of the contracting parties. The bride wascharmingly attired in cream faffetts silk and white tulle veil, and hat to match, and carried a bouquet of white lillies.

illies.

The bridesmaid was Miss Mary E. Blake of Clinton, cousin of the groom, and was attired in white dimity, trimmed with white satin, hat to match, and carried a bouquet of near the satin.

pink roses.

The post of honor on the groom; side was filled by his brother, W. J. Keily. As the bridal party left their carriages and advanced to the alicar, the organ, under the skillful management of Miss Nellie Ryan, pealed forth Mendelssohn's wedding march.

Mendelssohn's wedding march.
As the solemn sentence which declared the
unity of the two hearts in bonds of wedlock
fell from the lips of the Rev. Father the stillness which prevailed rendered the scene
foubly impressive. After the service in the
church the bridal party accompanied by Rev.
Father McMenamin, drove to the handsome residence of the bride's father where fully one
hundred and fifty guests sat down to a sumptuous wedding dinner. as wedding dinner. The bride was beautifully attired in the vening in black satin, trimmed with white

yeeing in order saun, trimined with white Javin and poarly. The bride and groom was remembered in a liberal way by their many friends the list of presents being very large and of exceeding bently and costly. The property of the couple between the wish of their many admirors.

For the CATHOLIC RECORD.

FAREWELL TO JUNE.

O fare thee well, sweet month of June,
So full of graces dear,
The fairest flower within the crown,
Twined by this holy year,
What wonder that our weary souls,
Are loath from thee to part,
Enshrined in every day and hour,
Is Jesus' Sacred Heart.

His boundless love, His watchful care, Is sung by bee and bird,

Is sung by bee and bird.
While every fragrant flower of thine.
Proclaim's His deathless word.
And on these last and festive days,
We linger at His Shrine
Enraptured by that holy light
Of splendor so divine.

Soon fleeting shadows gently steal
Across that vision fair,
We feel the sadness of farewell,
Float through the incensed air.
But deep within our inmost souls,
We'll keep through all the year,
The treasures of His Sacred Heart;
Farewell, sweet month so dear.

-FRANCES DORAN

Leaflets From Loretto. The Midsummer number—June—of Leaflets of Loretto, published by the pupils of Loretto Abbey, Toronto, is, as usual, replete with many bright and interesting articles, giving ample proof of the superior moral and mental training imparted by the Ladies of Loretto to the youth under their charge.

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COAL AND WOOD CONTRACT.

SEALED TENDERS addressed to the undersigned at this department will be received

WEDNESDAY, JULY 3rd, 1901.

For coal and wood, to be delivered at the unnencing July 1, 1901, and ending July 1, 1902.

I Grate Coal.

d Stove Coal.
d Pea Coal.
t Coal.
rd Wood. ment Build ings, Queen's Park, hard required, up t) a total o about 1200 Osgoode Hall. about... . 60 25 11 OTTAWA. Normal School LONDON. ormal School

The coal and wood must be delivered and stowed away by the contractors in the bins or other receptacles at the respective institutions in quality and manner satisfactory to the persons in charge, and, at Toronto, at any time until the 15th October next, except that for the Government House, Osgoode Hall and the Educational Buildings, probably about one third of the furnace coal cannob be received until after the 31st of December next, and for the old and new Parliament buildings its must be delivered from time to sime in such quantil see as may be called the desired during the term ending ally lad 182. On for the Government House, old Parliament buildings, School of Practical Science, Educational buildings and Osgoode Hall must be weighed at such scales as etall be approved, and coal for the Normal House, old Parliament buildings and the scales connected the state of the seed of th

F. R. LATCHFORD, Commissioner

Department of Public Works, Toronto, June 20th, 1901.

THE FLOWER OF R

CONTINUED FROM LAST

The senora bowed. It

these time honored sentime

en often before ou her ea

nothing, however, as she

The mine-boss, going also felt that although he had

self well in this encounter.

some way departing with i

truth of the senora's charg

the first time in his life he

notion that to a person w. Letitia's father some of Let

although springing from a

of various interpretations.

Being, therefore, not su any unconquerable hope quite defeated the senora w

the mine boss said nothing

ter to Letitia, who, as di maintained her school life tude of proud defiance. A been proud under Miss Sin

of leading her classes, of be

ered "smart," so now by ary impulse she gladly sac standing to the spirit of seemed to her that she cou

very little intelligence or her studies without showing

approbation of Senora Ville

Secred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CXLIII. The teaching and temper, say from 1650 on, of the Jesuits in France may have been more conspicuously irenical than elsewhere, but, as we have seen already, it was just as truly ironical in Germany and Italy. Indeed, when, in 1718, complaint was made to the Inquisition of Naples that the Jesuits aught that many heretics, and even many heathen, would probably be saved, (see notes to Mosheim) the society appears to have thought it not worth while to answer the complaint, and the Inquisition to have thought it

not worth while to follow it up.
Now current Protestantism treats Jesuitism as identical with Catholic ism. Even a man of Doctor Littledale's standing has declared the present Roman Catholic Church an extension of the Society of Jesus. Now let us, for argument's sake, assume this to be true. Then Lansing and all his fellows are bound to conclude that for at least two hundred and fifty years Rome has been steadily working, in the main—allowing for local and tempor ary lapses—at once to prove the un-tenableness of Protestant positions, and to abate, in her own adherents, the flerceness of religious hatred. On the ground of these men's position, there-fore, their accusation against Rome is exactly reversed by the truth of

history.
Although the Jesults perhaps had more to do with the Protestant controversy than any other order, or than several others, or than the secular priesthood, yet we know that the most amous polemical work in the controversy is neither from a Jesuit nor from any other regular, but from a secular Bishop of Gallican. It is hard to say whether Bossuet's "Histoire des Vari ations" is the more crushing in its logic or the more delicious in its French. It is the heaviest single blow ever dealt at our side. Yet it is absolutely free from the fierceness of relig-ious hatred. It is merciless indeed, but only with the mercilessness of facts and of reasoning. Notwithstanding the tremendousness of his onset, Bos suet has always been held among Protestants in veneration and affection. His English opponent, Burnet, is not to be named in the comparison. He was a well meaning man, and of a not unfriendly temper, but as contrasted with Bossuet coarse, clumsy, and dull, and careless of his facts. In France itself, if I remember

right, even Claude, the great Hugu-enot divine, was a close friend of Bossuet. The Bishop of Meaux was too eager for the Revocation, and was far from showing prophetic courage in denunciation of the Dragonnades; but this shortcoming is to be laid rather to the account of that unhappy obsequiousness to the King which was the great taint of the Gallican Church than to a persecuting temper in Bos-suct. On the whole, as M. Brunctiere remarks, his soul was all absorbed in ironical aims.

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. When still a young priest among the new converts, I learn from Professor Faulkner that he was so horrified with the cruel-ties of the government agents (against which the Pope had remen-strated in vain) that he insisted on being discharged, declaring that he did not know into what outbreak of heresy he himself might be hurried by his indignation. I myself have read about half of his writings, but although there is in them a good deal of close reasoning against Protestantism, there is not a word of reviling.

Horizontal what I

Let me here briefly recall what have already said touching the episco-pal oath. Were it true that the Bishops on the continent premise at consecration to persecute heretics (the Angio Saxon and Irish Bishops being, in the eyes of the Eternal Father than since 1818, exempt), the formula the homage we render His only begot-might have lost all meaning, yet it would certainly give a strong hold for the charge that Rome is constantly trying to infuse the venom of religious atred into the very springs of the Church. Vet persequi, though it in cludes persecution, just as ordinare in cludes ordination, no more of neces sity means "to persecute than ordinare of necessity means "to or-dain." In itself it means simply "to follow up." As I have said before, the mode of following up may vary all the way from the barshness of a Torquemada to the mildness of a Tala Rome has decided the matter, for when the gentle Archbishop of unfaithfulness to bis episcopal duties, by undue clemency, the Holy See procured his acquittal with honor. This is conclusive that Rome does not regard persequi as of necessity including a promise to persecute, in the sense of the Eaglish word. Among other idiotic notions current about the Church of Rome, one seems to be that her formulas were first written in English and then translated into

The case of Fenelon, though less striking than that of Talavera, is quite as decisive. Few men have had nore enemies that watched for their

younger Bossuet, who was malignity incarnate towards him, ever seem to have raised a question touching the eminence of his episcopal faithfulness. The fact that he was a Bishop who would not persecute cost him no Catholic's good opinion. He was resolute and vigilant in "following up" the Protestants with cogent reasonings, to manifest by My sufferings, for there Protestants with cogent reasonings, and this, alike at Rome, Versailles and Meaux, was held an ample discharge of his consecration promise

grace die out naturally in the American Church, as it appears to have done,

at least among the clergy. Even our friend Father Phelan expects that

about one fiftieth of us will be saved,

though dying in material heresy.

This is just one hundred and forty

times as hopeful as the great Elijah's bitter expostulation with Jehovah.

not think so favorable of the invincible ignorance of Protestants as ence

Catholic religion is so much more widely spread than formerly. On the

other hand, Cardinal Manning whose

ogy, contends that every generation,

harder to accept the claims of Rome,

include the almost insuperable pre

Although, from 1713 on, the Unigen-itus rendered it hazardous for a Cath-

CHARLES C. STARBUCK.

HEART.

COME TO HIS FEET.

O toiling pilgrims! thro' Life's desert-

places,
Dragging the Sitter burden of you woe,'
Why do you pause at Passion's false cases,
Shunning the well-spring of celestia

Where tired Xavier found his true repose?

O struggling souls beyond the mystic

Let us always love and reverence

In order to gain the love of men's hearts Our Lord revealed His divine

Heart beating with love and tender-ness, and by His infinite mercy, by His

adorable condescension, He deigns to

Heart of Jesus, Divine Centre of

Souls, be our light, our sun ; that by

Thee the whole world may become reconciled to God, and one day be

called to enjoy the happiness or

Devotion to the Sacred Heart of

Jesus is one of the most excellent and

efficacious means of acquiring pure

The object of devotion to the Sacred

Heart is love. Its end is solely to re-pair 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

to the Sacred Heart of Jesus.

love of God.

Christianity ?'

Jesus.

ower the prayers of His children.

the Sacred Heart of Jesus, knowing as

judices of education.

theology.

Encyclical next week.

Andover, Mass.

uch as the knowledge of the

If we only realize what the Sacred Heart has prepared for those who love Him, the abundant gifts and graces inclination to magnify the possibilities of Divine grace, even outside the visible communion of Rome, that the Society, so far as I have discovered, not allow a day to pass without renew ing our consecration, and striving to do something for the spread of the de never imposed this prevailing opinion as a doctrine of the order. Archbishop Carroll was a good deal annoyed by a fellow Jesuit—this was after the formal abrogation—who would insist that whatever might be true of abstract

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, until it consumes all that is sinful, and frees you from the entanglements of vice Make possibility, probably no Protestant would ever be saved in fact. As this was only a private opinion, concern ing contingent facts, it could not be called a contradiction of Article 29 of the Constitution Unigenitus, al-though, as Mr. Ffoulkes has remarked your first thought in the morning, the last at nght. Let it consecrate all your actions during the day, and use every such speeches graze the borders of heresy. However, the Archbishop, who, as I understand, by the brief of dissolution had, from his colleague beopportunity to make this devotion known to all. Even Protestants are attracted by it and appreciate it more than some indifferent Catholics. come his ordinary, contented himself with a few friendly explosions of vexation over his uncharitableness, and let him alone. He was content to let his injurious limitation of saving

daughter, know that the pains of My body could in no way be compared with those of My soul." Thus did our lov ing Jesus confide in one of His favor

FIVE - MINUTES' SERMON.

Fifth Sunday After Pentecost

A PROFITABLE SUMMER.

Brethren: Summer is come, and that means for many a great relaxaduties. How very much more wisely our enemy, the evil spirit, acts than such careless Christians! Ever watchful, he avails himself of each opportun-

ity. Our employments, our associ-ates, our home surroundings, are all Some of the modern Jesuits, I notice, begin to declare that they can considered by him. The strength or weakness of our minds and bodies, our inclinations, our likes, and dislikes, he makes good use of in his warfare against us; nay, he brings the very elements to his service as much as he may. A pleasant day helps him to brushes with the Jesuits over points of jurisdiction do not seem to have ren-dered him unfriendly to their theolget you to miss Mass, or a cold morning to rise too late to say your prayers. It is true that he sometimes over-reaches himself and that he often fails by its added weight of habit, makes it in his efforts, but that is not because he has not tried to succeed. He seeks and thereby lessons the presumption of ill faith. He has Pius IX. on his no rest. He takes no vacation. With him there is increasing endeavor to side, for this Pope insists that "in-vincible ignorance" ought always to attain his ends. Obstacles which present themselves serve but to incite him to greater exertion.

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." olic to limit the possibilities of extra one to limit the possibilities of extra ecclesiastical grace, yet, as Cardinal Newman observes, in his letter to the Duke of Norfolk, it was not until well on in the pontificate of Pius IX. that the Holy See made a positive declaration, authoritatively establishing the distinction between the soul and the body of the Church, which had long been perfectly familiar in Catholic theology. The great difference between our mode of warfare against Satan and his against us is, that we sleep at our posts while he entrenches himself, and we awaken only to find ourselves in a state of siege; indeed, we may be happy that we have not been sur-

prised, stormed, and captureu.

We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all We will consider this important eternity wherein to rest, if we do now the work each day brings us. We forget, too, that in this life there is no standing still with us. Whoever we thou are, or whatever our place in the tions. THOUGHTS ON THE SACRED world, every period of our lives has its peculiar temptations demanding our attention, and we must be al-ways moving either forward or back

season.

Summer is at hand, and with the warm weather comes a whole troop of spiritual enemies to be met. Dangers threaten every one of us. For some, who have leisure and money, and who betake themselves to the sea-shore or the fashionable country resort, the danger will arise from idleness and dissipation. For others, it will spring from the desire of drinking. Others will be betraved by the chance ac-

Against all dangers we must take a bold stand. We should not act as if we believed that there was one set of commandments for the winter and the standard of the stan commandments for the winter and quite another for the summer. We quite another for the summer. are called to the constant service of God-Spring, Summer, Autumn, and Winter. You have heard of fair weather Christians. But some are better Christians in foul weather than

What do you think of one who will climb big mountains week days, and

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, stained with guilt of mortal sin? Will the sea wash the stain away? How him. can we hope to avoid the dangers of the season if we neglect the means of grace? Yet how many there are who never frequent the sacraments during the heated term. Living constantly in the midst of temptation, more or less proximate occasions of sin all about them-in far greater peril, in fact, at this time than during the other Christianity, whose moral is con- parts of the year-many nevertheless tained in the single word Diliges— go the whole summer long without "Thou Shalt Love"—could not exist confession and Communion, always to confession and Communion, always to without the love of the Sacred Heart of the great detriment of the souls and sometimes with the less of God's Let us resolve now to spread devotion

Take your reasonable recreation more enemies that watched for their halting than he. Yet though his admirer Innocent XII. found himself colleged to condemn one of the Archibishop's works, neither the Pope, his friend, nor the King, his enemy, nor the Jansenists, who disliked him, nor the Jansenists, who disliked him, nor the eider Bossuet, whose pride of opinion was engaged against him, nor the secretary and specific productions. The serious first to the Sacred Heart of Jesus.

St. Catherine, in one of those loving the hot spell, but don't fail to go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the sea, the High Mass, if not every Sunday, at least several times during the sea, the High Mass, if not every Sunday, at least several times during the sea, son. The sermon will help you. It will suggest good thoughts and arouse you to spiritual progress. Receive the sacraments; they are the chief from business, and only requires to the tongue with it occasionally. Address orders J. T. GILMOUR, Warden (Sacraments) is far greater than I have yet been able in two pound with two robuses, asked Him one during the son, and the spell, but don't fail to go to Mass every Sunday, and go to Mass every Sunday, at least several times during the sea, a vegetable medicine, and only requires to the tongue with it occasionally. Address orders J. T. GILMOUR, Warden (Sacraments) is form two proving and two repetables. The serious of the High Mass, if not every Sunday, at least several times during the sea, son. The sermon will help you. It was the results for the week in a few weeks. Simply marvellous are the results from leave, to be opened after death. A vegetable medicine, and only requires to the underine, and only requires to the thigh Mass, if not every Sunday, at least several times during the sea.

Simply marvellous are the results of the High Mass, if not every Sunday, at least several times durin during the hot spell, but don't fail to

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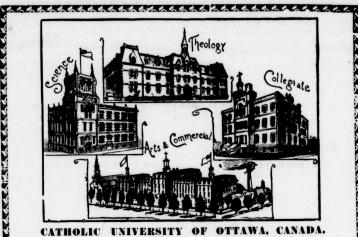
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winter and summer, bless ye the Lord.

IMITATION OF CHRIST.

simplicity and purity.

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Simplicity aims at God, purity takes

a hold of him and tastes Him. No good action will hinder thee, if thou be free from inordinate affec-

If thou intendest and seekest nothing else but the will of God and the profit of thy neighbor, thou wilt enjoy eter-

If thy heart were right, then every

A pure heart penetrates heaven and

tion and anguish, an evil conscience feels the most of it. As iron put into the fire loses the rust and becomes all bright so a man

that turneth himself wholly to God putteth off his sluggishness, and is changed into a new man. When a man beginneth to grow

lukewarm, he is afraid of a little labor be unable to walk a mile or two of a and willingly taketh external com-

> But when he beginneth perfectly to overcome himself, and to walk manfully in the way of God, then he maketh less account of those things which before he considered burdensome to

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prayers morning and evening; they from \$3 to \$6 Thus "she must have cleared from \$300 000 to \$400,000 on Do this, and then you can say with the sale of 'Science and Health' the Hebrew children: "O ye fire and alone" Moreover, the charged \$300 heat, bless ye the Lord: praise and for revealing the secrets of her reig-exait Him above all for ever. O ye ion to enthusiastic candidates, and she confesses to 4 000 pupils. Her return from this source should be more than \$1,000 000 Mr N xon says she can be rated as a "very substantial mil-With two wings a man is lifted up above earthly things; that is, with

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of instruction.
She feigned, therefore, gness; she liked to say, "I d stand what you mean;" she achieved at the end of t report which nominated h as lowest in the class to belonged, Letitia cherished ment as a testimony of her principle. As she came to

from school day after titia's sentiment of marty stantly grew; she hoped t becoming pale and thin ; of death in the safe, remote belongs to bounding pulses. ing in fancy beheld herself a romantic decline, she ple viewed the remorse with wi Villejos should finally reco fine a quality of soul belor girl whom she had treated e any of her ordinary pupils. Letitia's superabundan musings, did finally begin

yield; whereupon her observ immediately took alarm. "She looks real peaky," her husband, "and hard thing! And my cousin I went off in a decline, she

The mine-boss turned p intelligence. "Is the s pickin" on Letty " he "Hey? She is, hey! Al guess I'll see what influence the school trustees. I guess go for something — the Matown and all! I'll round

night and make my talk !" The next day as Letitia d tentatiously over her bres

father came up from the mines and put a triumphs at the door. "I guess you won't have trouble, Letty," he glowed 'em! I just said that Send

wasn't giving satisfaction.
I demanded a change to holiday time. They gave they saw how I felt. So she ing here in a short time, Let up, daughter! I guess you right as you got a father to Letitia as she entered the that day glanced rather gui senora to see if her face ev knowledge of her impending the girl's surprise that sad, tenance worn an unusual or twice she put up the lid o for a moment as if to look at

in its shelter, and when sh thence her features wore a s ance. Letitia was so puzz as for once to blunder very l her lessons. Being, as usu in," the girl had further op for witnessing the Mexican curious air of joyousness, an ora, finally catching Letitia's on her in open wonder, bro little laugh.

"You wonder what is the with me?" she smiled. "Yee'm," admittad Letiti of gasp and frowning a little sign of maintaining a chil The senora still regarded her

ly.
"I shall tell you!" she si
have a little girl of six yes
Rosario, a blessed child who
all these weeks with some of folk in Raton. I could not with me from New Mexico first—because there were ms to settle first. I man debts from — well, from my long illness and death. have rented me a little house dobe across the arropo by t and soon ! soon ! my little to come to me ! Oaly this have a letter from my cous taking care of her for me, and a new picture, a little tinty of my darling! Think, then if it is any wonder that I an over with joy! Look! I sweet—my Rosario?"

Letitia took the poor little from the other's excited he gazed at it in a half-bewild and as she did so a strange fee upon her—a sense of pain, osion, of rising tenderness. ture represented a very little indeed, so very unlike other l ican girls in dress or feature ing upon the small, pale, relook which touched the heart

ND A YEAR'S the Pope. of His Holiness, k of one of New sts, J. A. Mohlte, re, has had the criticlisms and nitaries of the a, who have decover the details tist, so that the near perfect as ight out. Those il Holiness with the remarkable il I is, indeed, a file."

out at an expense on being fluished s on the highest r. so magnificent & picture is, there-co everyone. eipt of 50 cents. S COFFEY, ord, London, Ont.

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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 on 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 col-ors. 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 unconquerable 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 attitnde 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 service approbation of Senora Villejos' 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 Le-titia'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 hav-ing in fancy beheld herself far gone in a romantic decline, she pleasantly reviewed the remorse with which Senora Villejos 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,

musings, did finally begin a little to yield; whereupon her observant mother immediately took alarm.

immediately took starm.
"She looks real peaky," said she to
her husband, "and hardly eats a
thing! And my cousin Laury that went off in a decline, she began just

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 tonight and make my talk!"

The next day as Letitia dwadled 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 wen't have much more trouble, Letty," he glowed. "I seen em! I just said that Senora Villejos wasn't giving satisfaction. I told om 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 !" etitia 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 coun-tenance worn an unusual glow; the 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 radi-

ance. 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 sen-ora, 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.
"Yee'm," admittad Letitia in a sort

of gasp and frowning a little in her de-sign of maintaining a chill reserve. The senora still regarded her beaming-

"I shall tell you!" she said. "I have a little girl of six years — my Rosario, a blessed child who has been all these weeks with some of my kinsfolk 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 arropo 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?"

ican girls in dress or feature, yet hav-

ing upon the small, pale, rapt face a look which touched the heart curiously

Nothing but ugly weeds!"
The senora smiled gently as she 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 pic-ture represented a very little girl not, indeed, so very unlike other little Mex-

Letitia caught her breath as she

Lettila 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 forzet: you do not know Spanbut I forget; you do not know Span-ish, 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 every-thing I shout you to Lattite!" thing ! about you, too, Letitia !"—here the senora laughed gaily—"about the senora laughed gaily—"about what curly hair you have and how you keep me in after school every day of the week! And she is so interested in everything, the little thing, so light-

smail, blind lace 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 loath. Kirby becoming general manager, a as one might have who has wilfully position he still retains. Mr. Kirby hurt a lamb or a dove or other helpless, innocent thing. For Lettita realized that it was she who had made impossible the senora's dreams of happines that it was her owe 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, sud-denly, as if for the first time, she saw herself; and the sight was hateful. Her pride was merest burt vanity; her fine spirit, bad temper; her loyalty to Miss Simpson's memory, simply the ly.

The Highest Success mask of mean prejudice.

Letitia gave a painful, tearless sob. "Oh," she said, hoarsely. "O, Senora Villejos, 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 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 unspeakable. His girl was undoubt edly being "put upon" again! And the mine-boss, thus convinced, recalled with a feeling of self-vindication his

things to you! I've borne false wit-ness! Yes, I have. The senora's never done half to me that she'd ought to. equal to his?
She'd ought to have beaten me with a His very wo my wax doll—ma's got it laid away—
and I know a real quiet little burro
she could have had to ride on. He
Besides, the outer life is only the

Senora Villejos were regarding each the soul of a saint.

Other in sympathetic bewilderment.

It is the cultivation of that inner

"My child," said the teacher, "we do not understand." growing dusk as she lifted it.

made pa go to the school trustees and holding of high office. get you sent away from here. They did what he said."

remonstrated. "I ain't so easily influenced. I'm a very hard man to

"I made you do it !" insisted Leti-You'd never have done anything like that by yourself." And then a sudden light flashed in Letitia's hazel eyes, a sudden conviction flashed from her features. "Pa," she ex-claimed, "you can undo it! You can go and tell them that your daughter eceived you about Senora Villejos-or

"You better leave it to me, Letty, urged the mine-boss. "I'll explain to them that—well, that I made a mistake. They'll be glad enough to have you stay, senora. Letty's a good girl, senora, but she's got a great deal of imagination, and she thought you had

something against her, and so—"
But the senora was not listening. She stood looking sadly at Letitia.

"And you really wanted me away,
Letitia?" she said. "Because I saw
what was spoiling your character and tried to help you choke out the weeds so that the good traits could come up

and blossom?" She faltered a little.
"There's nothing in me but
weeds!" cried Letitia, sinking down
beside the senora and hiding her face in the senora's limp, black frock.

"But yes, my child!" she said.
"There is, anyway, one pretty, modest flower of generous feeling—and

The career of John Henry Kirby, of Houston, Texas, is burning proof that in this country achievement is limited only by the continuity of effort and volume of industry. Mr. Kirby

To the above maxims of Mr. McDononly by the continuity of effort and volume of industry. Mr. Kirby learned to read at nineteen years of age, married at twenty-three, was admitted to the bar at twenty five, be-came a railroad builder and owner at thirty and a millionaire at thirty-five. He was born on a farm in Tyler 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 sindy law heing admitted to the

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 kent starting mechanically at the fundiments of an education he behavior thought away being admitted to the gan to study law, being admitted to the gan to study law law law law law law la Letitia, listening to all this, was after some litigation in Tyler county. This engagement set to larger things 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 as she in the part of the start of the position he still retains. Mr. Kirby moved to Houston in 1890. Then followed to houseon in 1890. Then for lowed 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

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political position. It does not exclude a reasonable ambition, but it does drive away envy, covetousness, and vain strivings for those things that the world considers

essential to success.

According to it a man may be successful, even if he is only a toiler in a mill, or a field hand on a farm, or a mill, or a factory, or a clerk in a factory. The condition of that achieve tried. The condition of that achieve tried. with a feeling of self-vindication 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 Villejos, I never expected to see any person treat my girl like this—the best and brightest girl ever—"

"Father," cried Letitia, in an agony of shame, "don't, oh, don't say another word! I'm a wicked, hateful thing—that's what I am! I've misrepresented things to you! I've borne false wit. rendering certain his passage into Heaven. He is useful here and he is bound to be happy hereafter for eter-nity. What other sort of success is

His very work, being done in sub-mission to God's will, is a prayer. So She'd ought to have beaten me with a stick—yes, beaten me—for the way listok—yes, beaten me—for the way mission to God's will, is a prayer. So lines and the titles of nobility he bears, done, it has a spiritual merit. It is view house! And I could have given her than the supernaturalized by the motive with never know me or the little 'dobe which it is done. It may be humble, the supernaturalized by the motive with never know me or the little 'dobe which it is done. It may be humble, the supernaturalized by the motive with supernaturalized by the supernaturalized by the supernaturalized by the motive

be!—oh! oh!"

squalor, even at rude labor, a man wedding. Nothing that his parents or may have the heart of a knight and his friends could do for him could heal

"My child," said the teacher, "we do not understand."

Letitia's streaming face shone in the growing dusk as she lifted it.

"I did it," she said, solemnly. "I mingling in "swell" society and the music ceased and a venerable preacher.

The fact cultivation of that inner had been reared an agnostic one day passed the Prague cathedral, whence came the sweet melodies of the organ and the choir. Involuntarily his footeries, the wearing of good clothes, the music ceased and a venerable preacher.

If this department could stimulate did what he said."

The mine boss moved uneasily.

''You didn't make me do it, Letty," he remonstrated. ''I ain't so easily in-

When our young men set before themselves as the basic principle of their career that they will strive for the highest success by living their life on God's plan for it, these Chats will have accomplished, the best part of their mission.

Rules of a Millionare

Mr. John McDonough, a millionaire of New Orleans in the 50's, had engraved upon his tomb a series of max-I'll go myself! I'll go and kneel to ims, which he had prescribed as the them, senora! I'll kneel at their rules for his guidance through life, and to which his success in business was mainly attributable. These rules would undoubtedly secure riches and honor; and, as a whole, are worthy of being accepted :

"Remember always that labor is one of the conditions of our existence. Time is gold; throw not one minute away, but place each one to account. Do unto all men as you would be done by. Never put off till to morrow what you can do to day. Never bid another to do what you can do yourself. Never covet what is not your own. Never think any matter so trifling as not to deserve notice. Never give out that which does not first come in. Never spend but to produce. Let the greatest order regulate the transactions of your life. Study in your course of life to do the greatest amount of good. De-prive yourself of nothing necessary to your comfort, but live in an honorable simplicity and frugality. Labor, then, to the last moment of your exist-

my Rosario's little, groping hand found it."—Youth's Companion.

A single lie destroys that absolute confidence which for certain souls is the foundation of love.—Balzac.

"Pursue strictly the above rules, and the divine blessing and riches of when suffering from a cut. ebrasion, or sore, derives as much benefit as its master in a like predicament, from the healing soothing action of Dr. Thomas' Eclebrate OIL.

Lameness, swelling of the neck, stiffness of the foundation of love.—Balzac. "Pursue strictly the above rules,

the unspeakable pathos of shut, un- CHATS WITH YOUNG MEN. glory of our Divine Creator. The conceing eyes. that, without temperance, there is no health; without virtue, no order;

ough we would add one more. It is a rule of rules-the complement of all the rest—the keystone of the arch of mer-cantile character. For what most men lack is not rules, but the energy to apply them at the right moment; not moral principles, but moral presence of mind—and this is self possession, self-reliance. "Woe unto him that is faint hearted," says the son of Sirach.
"We have just received the follow-

ing letter," says a leading journal, "from one of Philadelphia's best and noblest merchants." The letter is as follows : " I send you the extract about which I spoke a few days since. It contains more real truth of what my long exmore real truth of what my long ex-perience has been in the great battle of life (having commenced at the first round of the ladder), than any article I have ever seen in print, and I do

ing business, and who are now in business, for it will do much good, if they will be governed by its precepts."

The extract referred to appeared originally in the Richmond Post, and is

hope that every newspaper in our coun try will republish it, for the benefit of all young men who are about commenc-

as follows: emergency requires moral courage and noble manhood to meet it, be equal to the requirements of the moment, and rise superior to the obstacles in your path. The universal testimony of men whose experience exactly coincides with yours furnishes the consoling re-flection that difficulties may be ended by opposition. There is no blessing equal to the possession of a stout heart. The magnitude of the danger needs nothing more than a greater effort than ever at your hands. If you prove re-creant in the hour of trial, you are the worst of recreants, and deserve no com-passion. Be not dismayed or un-manned, when you should be bold and daring, unflinching and resolute. The cloud whose threatening murmurs you hear with blessings and the frown nant with blessings, and the frown whose sternness now makes you shudder and tremble, will ere long be succeeded by a smile of bewitching sweetness and benignity. Then be strong and manly, oppose equal forces to open difficulties, keep a stiff upper lip, and

THE YOUNGEST OF THE RECENT CARDINALS IS A CONVERT.

Cardinal Prince Archbishop Baron Von Skebensky is the name of the youngest Cardinal recently appointed by the Pope. If all that is said about this young prelate—he is but forty years old — be true, then he fully deserves the honors bestowed on him by his Hol-

In his very early days Cardinal Von
Skebausky is said to have been betrothed to one of the most beautiful
young girls of the Austrian nobility. t was a love match par excellence. she could have had to ride on. He never bucks when you hold his nose, and I would have been glad to hold his nose by the hour! But it can't be!—oh! oh!"

Besides, the outer life is only the devoted to his pretty fiance. Then came a dread disease, which suddenly robbed him of his bride just before the squalor, even at rude labor, a man wedding. Nothing that his parents or the wound. Then the young man, who had been reared an agnostic one day began to deliver a sermon on the text: "Come to me, all ye that are weary and heavy laden, and I will give you seemed as if heaven itself opened his soul, and then and there he came converted and determined to devote his life to the Church. Society

his energies were concentrated to the task of bringing to his fellow men that peace and consolation which he himself Father Skebensky was to be met enceforth wherever misery and sorrow

dwelt. Thousands of poor were aided through his instrumentality. His own fortune was given away in a very few years. Drunkards and rouges reformed under his instructions. prison, the hospitals, the abodes of crime-all felt the beneficience of his gentle ministrations. No wonder, then, that after his appointment by the Vatican to the Cardinate—a distinction he, of all men, least expected -he re-ceived such a brilliant ovation in The streets were packed with multitudes of devout admirers, many of whom he knew by name and whose secret sins he had healed. He was received at the station by the burgermaster, De Seele, and a municipal deputation and driven in the city gala coach, drawn by six horses and esc by a detachment of cavalry to the archiepiscopal residence on the Heads chin. Here was gathered the nobility of the land, headed by Prince Auers berg, who delivered a hearty congratulatory address. Among those present were Prince Alfred Windischgraetz, Count Franz Thun, Prince Carl Schwarzenberg and Count Erwein Nostiz. The festivities in celebration of the Cardinal's appointment lasted two days.

WEAK FROM INFANCY.

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. Wil-liams Pink Pills. Girls delicate from childhood have used these pills with remarkably beneficial effects, and the cherished daughter of many a house-bold 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 Ernes-

tine Cloutier, the fifteen year old daughter of Mr. G. A. Cloutier, residing at No. 8 Lallemand street, Que-bec city. Mr. Cloutier in an interview with a representative of the Telegraph gave the following account of his daughter's illness and recovery: "Almost from infancy my daughter had not enjoyed good health, her constitu-tion being of a frail character. We s follows:

"When a crisis befalls you, and the weakness as we thought that she would 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 Pilis, 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 grow ing 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 con-stant weariness, will find renewed bealth 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,

How a Sprain Does Hurt. How a Sprain Does Hart.
But it isn't the pain alone that is dreaded, just think of the loss of time and wages. Sprains without number have been cured by rubbing Poleon's Nerviline well into the pores of the skin surrounding the joint. No matter whether it is a sprained wrist, ankle, knee or back, just try Nerviline on it, and see how quickly it will cure. There is only one liniment that can be depended upon to cure sprains, strains and swellings, and that is Polson's Nerviline. Large bottle 25 cents. cure sprains, strains and swellings, and that is Polson's Nerviline. Large bottle \$\frac{1}{2}\$ cents.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and sll throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

In his Vegetable Pills, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For DELICATE AND DEBILITATED CONSTITUTIONS Parmelee's Pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhoca, cholera and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

If your children moan and are restless dur-

Ing.

If your children moan and are restless during sleep, coupled when awake with a loss of appetite, pale countenance, picking of the nose, etc., you may depend upon it that the primary cause of the trouble is worms. Mother Graves' Worm Exterminator effectually removes these pests, at once relieving the little sufferers.

Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these disfigurements on your person, when a sure remover of all warts, corns, etc., can be found in Holloway's Corn Cure.

There is

no escaping the germs of consumption; kill them with health. Health is your only means of killing them.

Scott's Emulsion of cod-liver oil will give you that health, if any-

SEND FOR FREE SAMPLE AND TRY IT.

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50C. and \$1.00; all druggists.

thing will.



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Make Child's Play of your Wash Day

if you follow the directions on the Surprise Soap wrap-

per. It makes an easy day of It makes an easy day or Washday. Does away with boiling or scalding and hard rubbing—giving the whitest cleanest clothes. Intirely

harmless to the hands.
Surprise is a pure hard soap, which means economy. St. Croix Soap Mig. Co. ST. STEPHEN, N. B.

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"The Universal Perfume."
For the Handkerchief, Toilet and
Bath. Refuse all substitutes. ************

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Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadl

Windows an work LONDONTARIO 7 COMP Church Church MF'G



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ARCHDIOCESE OF KINGSTON.

Rev. Father Carey of Erinaville, who is erecting a new presbytery to replace the old Cas, long since condemned, has made arrangements to hold a grand piente on Thursday, the July, Father Carey has made many improvements since he went to Erinaville and we are sure his picnic will be a great success. The annual pilgrimage of the Archdiocese under the sauction of His Grace Archbishop Gauthler, and under the direction of Rev. Father Twomey of Tweed, to St. Anne de Beaupre, will take place on Tuesday. 23rd July, It is expected that a very large number will attend this year.

It is expected that a very large number will attend this year.

A most successful Mission has just been held in St. Mary's Church, Wolfe Island, by the Rev. Fathers Conroy and Grogan of Toronto. The zealous and energetic pastor Rev. Father T. J. Spratt, has been most successful in his administration of this parish and is sided by a willing and devoted congregation.

The children of the city of Kingston commenced to make the Jubilee on Monday, 17th. inst. They make three visits daily to St. Mary'c Cathedrai, and there are between seven hundred and eight hundred children in the procession.

Mary's Cathedral, and there are between seven hundred and eight hundred children in the procession.

We regret to learn that Rev. Father Walsh of Westport has been lately in poor health, and intends shortlylto revisit h's native land, Ireland, after an absence of twenty-seven years. He is a native of County Cork. We wish the Rev. gentleman bon voyage, and trust that he will return in renewed neath and strength.

Rev. Father Mea will take charge of the barish of Marmora during the absence of Rev. Father Murtagh in Ireland.

Rev. Father Kelly, the highly esteemed pastor of Smith's Falls, last week visited his old parishioners in this city. where for many years he was the beloved and respected rector of St. Mary's Cathedral, and where for many years he was the beloved and respected rector of St. Joseph's Church Ottawa, so well and favorably known in this city, and one of the most distinguished of the Oblate Fathers, leaves this week for Buffalo as Superior of Holy Angels' College and pastor of the Church of the Holy Angels. We regret much to see him leaving the province.

The Jubliee picnic of the congregation of

College and pastor of the Church of the Holy Angels. We regret much to see him leaving the province.

The Jubilee picnic of the congregation of St. Charles church, Read, is announced to take place in Manley's Grove.near Read, on Wednesday, 3rd July. This annual picnic is always regarded as a great social event by the Catholics of Tyendinaga and the surrounding country. The proceeds of the picnic will be devoted to paying off \$600 and interest, the balance of the debt on the new church said to be the most beautiful country church in the province. For sixteen years Rev. Father McCarthy has earnestly and faithfully labored in this par ish, and this beautiful church will stand as a monument to a faithful priest and his devoted people, and to the foresight of the great and good Archbishop Cleary of blessed memory. The committee will spare no pains to make the picnic as successful as its predecessors and a hearty welcome will be extended to all. This will be a jubilee year in many ways to the congregation of St. Charles as it will see their church free from debt and ready for consecration. Rev. Father McCarthy has returned from the South in renewed health and strength and on this occasion not only his own people, but his innumerable friends and admirers will be glad to embrace this opportunity of aiding and assist thing him in his good work of wiping out the debt on his church. The good people of Read have always been ready and willing to assist others and we are sure that all will be glad to assist them. Remember the date, Wednesday, 5rd July, and the place Hanley's Grove, near Read.

A most successful week's mission has been held in the beautiful church of the Holy Name

giad to assist them. Remember the date, Wednesday, 3rd July, and the place Hanley's Grove, near Read.

A most successful week's mission has been held in the beautiful church of the Holy Name of Jesus, Cushendall, of which Rev. Father Collins is the pastor. The mission was cenducted by Rev. Dr. Salmon and was weil attended. For three evenings during the mission, the prescribed processions and prayers, for the gaining of the Jubilee Indulgences were attended by large numbers of the faithful. During the week His Grace the Archbishop of Toronto, and Alexandria were visiting His Grace Archbishop dauthier and these fillustrious prelates visited the parish of Cushendall. This parish was created by the late Archbishop Cleary with the mission of Glenburnie artached. The first pastor was Rev. Father Kehoe, Rector of the Cathedral. He was succeeded by Rev. Father Duffus, Chaplain of the House of Providence, who was succeeded by the present well beloved and devoted pastor. Father Collins has carried on a great and glorious work in the parish and he is ably sustained by a willing and devoted people. The faithful and loving labors of Father Collins in St, Mary's Cathedral are well remembered, and we wish the reverend gentleman nany years of health and strength to carry on his Master's work.

DIOCESE OF PETERBOROUGH.

their voices blending very sweetly in the Tantum Ergo.

Then the little band of white-robed flower-crowned maidens and boys with white ribbon knotted around the arm, filed slowly out of the church with the firm purpose of following in the footsteps of Him who said. Let the little ones come unto me."

NEMO.

ones come unto me." NEMO.

CONFIRMATION AT LINDSAY.

Lindsay Post, June 17.

Yesterday was a memorable day at St.
Mary's church for the children of the parish.
who had the happiness of receiving the sacrament of Confirmation from His Lordship Right Rev. R. A. O'Connor, D. D., Bishop of Peterboro.

Rev. R. A. O'Connor, D. D., Bishop of Peterboro.

There was a large congregation present at 8 o'clock Mass, the church being crowded to its utmost capacity with the parents and friends of the young candidates. The boys wore neat white badges on their sleeves and the girls were attired in immaculate white dresses and veils. It was a pretty and edifying sight. The children showed the most care ful training and were complimented by His Lordship for the manner in which they had passed their examination in Christian docurine. He also congratulated the children on their deportment and the priests and teachers in the parish schools on the admirable results of their instruction.

His Lordship Bishop O'Connor celebrated Mass, assisted by Monsignor Laurent and Rev. Father Phelan. Those of the children who had not done so last year made their First Communion.

Previous to administering the Sacrament

Father Phelan. Those of the children who had not done so last year made their First Communion.

Previous to administering the Sacrament His Lordship delivered a very instructive address upon the nature and effects of the sacrament of Confirmation, and urged those to be confirmed to be always faithful to the graces they have received. The Bishop required three promises, namely; to say their prayers nightand morning, to go to confession and Communion at least once a year, and to abstain from intoxicating linour until they reached the age of twenty-one years. He spoke eloquently on the necessity of children leading sober lives, walking in the path of virtue and rectitude, being an honor to the church, to themselves, to parents and good uright clitzens. After Confirmation the Bishop again dwelt on the importance of the ceremony for the little ones who had been confirmed to practice those virtues of the soldier-courage and self-sacrifice—and he exhorted, in forcible terms, all those who had been confirmed to practice those virtues in the Christian life.

Then, turning to the adult portion of the congregation, His Lordship reminded them of that memorable day—verse sgo—when they knelt.

been confirmed to practice those virtues in the Christian life.

Then, turning to the adult portion of the congregation, His Lordship reminded them of that memorable day—years \$xo—when they knelt at the altar, and, in the presence of loving parents and devoted pastors, received the same sacrament and repeated the same promises. He asked how had they observed those promises made on that day? He finally exhorted all to pray that these little ones of Christ who still wore the white flower of a blameless life to never stain their youthful innocence and never tarnish the purity of their young lives. After Mass the children returned in

persed.

At High Mass, which was celebrated by Mgr. Laurent, His Lordship preached on the gospel of the day, taking for his text the words, "There shall be joy before the angels of God upon one sunner doing penance." The discourse was replete with instruction and produced a lasting impression on the large congregation.

duced a lasting impression of gregation.

The children re-assembled in the church at 3 o'clock in the afternoon, when they renewed their baptismal vows and were enrolled in the Confraternity of Our Lady of Mount Carmel. May the memory of the day ever be to those happy children one of the sweetest recollection

or at the Church of the Angels Guardian, Orillia.

At Low Mass at 8 o'clock a number of
hymns were sung, "Veni Creator," being
given as the candidates for confirmation knelt
at the altar rail.

At Grand High Mass at 10:30 the Chant Mass
of the Second Tone, harmonized, was sung,
the solo parts being taken by Miss Lena Sharnon and Mr. Thos. Brady. A duett, "O Sponsi Mi," was rendered at the Offertory by Miss
Madden and Mr. E P. Gillogly with fine effect
Miss Madden's, and the may
complimentary remarks passed on her singing
by lovers of good music were thoroughly deserved.

served.
Full Choral Vespers were sung at 7 p. m.
Gounod's "O Salutaris "and Lambillotte's
"Tantum Ergo" at the Benediction deserve
special mention.

DIOCESE OF LONDON

ST. PATRICK'S PARISH, RALEIGH.

ST. PATRICK'S PARISH, RALEIGH.
On Sunday, June 23rd, a very large congregation assembled in S. Patrick's church. Raleigh, to hear the farewell words of their beneate pastor. Rev. Father O'Donohue, C. S.B., who has severed his connection with this parish to accept the dual charge of Port Lambton and Sombra. Father O'Donohoe has been pastor of St. Patrick's for only one year, but during that short time has won the esteem and affection, not only of his own congregation, but of all his fellow-citizens, irrespective of creed. A touching Speaker, a true priest and a genial friend, always zealous for the spiritual and temporal welfare of his flock, his influence for good will long remain in the hearts of the people from whom he is separting.

Mass was celebrated at the usual hour, 10 o'clock, followed by Benediction of the Blessed Sacrament, after which the members of the C. M, B. A., in the name of the entire congregation, presented Father O'Donohue with a well-filled purse and read an address expressive of their great sorrow in parting from him, their sincere appreciation of his many noble qualities and their earnest hope that he will ever remember them, particularly in the Holy Sacrifice.

Father O'Donohue replied in an affectionate

member them, particularly in the Holy state fice.

Father O'Donohue replied in an affectionate for their

manner—thanked the congregation for their genero ity and their expressions of good will, urged them to be as kind and respectful to his successor as they had been to him and to al-ways remain good practical followers of our holy Church.

ways remain good practical followers of our holy Church.

CONFIRMATION IN WINDSOR.

On Sunday, June 23rd. Bishco McEvay administered the sacrament of confirmation in St. Alphonsus church, Windsor, to a class of forty one girls, sixty-four boys and seven adults, The Bishop said Massat's a. m. and gave Holy Communion to the candidates for confirmation. At 10:30 a. m. the procession of children entered the church led by their director. Father Downey. Rev. Father Downey sang the Mass of the day. Right Rev. Bishop McEvay pontificated. Father Meunier, P. P., and Father Du Mouchel, C. S. B., were the deacons at the throne. Father Hogan assisted in the sanctuary. The Right Rev. Bishop addressed the children in a touching manner on the great sacrament they were about to receive. He also complimented the parish on the peace and harmony existing between people and priests. The people are, as all good Catholic people should be, united with their Bishop and all working together for the honor and glory of God and of His Church.

DIOCESE OF HAMILTON. EPISCOPAL VISITATIONS

EPISCOPAL VISITATIONS

During the past month His Lordship the Bishop of Hamilton, has visited twenty-two churchs of the diocese, including the Indian Mission at Cape Croker, and has administered the sacrament of Confirmation to one thousand two hundred and sixty persons. The Bishop has made appointments to visit during the course of this week the remaining parishes of the north, including the Indian Reserve at Saugeen, the churches of Southampton Cherley, North Brant, Waikerton and Chepstow. THE RETREATS

On the evening of 1st of July the first dioces-an retreat opens at St. Jerome's College-Berlin, under the direction of the Very Rev. Father Cassidy, S. J., Fordham College, New York, who will also conduct the second re-treat which takes place the following week at the same college.

DIOCESE OF PETERBOROUGH.

PIRST COMMUNION AT SAULT STE MARIE.
On Friday morning, June 14th, the church of the Sacred Heart was filled to witness the solienn and beautiful sight of the children making their first Communion.

Rev. Father McDonald was celebrant. Just before the Communion Father Primeau, S. J., P. P., addressed the children and invited them to partake of the heavenly banquet which a loving Saviour had provided for the sanctification of their souis. As the children at the sanctification of their souis. As the children expressed by their tranquil faces was most edifying. During Mass a choir of sweet child voices sang some very appropriate hymns.

In the evening before Benediction of the Hessed Socramant the little communicants, each holding a lighted taper, knelt before the altar and renewed their baptismal vows, the words being read by one of their number. As each slim right hand rested lightly for an instant on the holy book, a fervent prayer that the weapons of Faith might never be wrested from their childsh fingers. ascended from their childsh fingers ascended from their childsh

77), rector of St. Augustines chutch, Assand200
A hearty round of applause greeted the
Very Rev. Dean at the close of his very practical and excellent address. The orchestra
then played a charming waitz which was followed by the delivery of the valedictory by
Mr. T. P. Hussey (class of 0!). Of Kingsbridge,
Ont. Mr. Hussey's address was excellent in
form and gracefully delivered, and received, as
it deserved, the hearty appreciation of the assemblage.

it deserved, the hearty appreciation of the assemblage.

The awarding of diplomas and distribution
of trizes followed. The graduates this year
are: J. J. Dantzer, Shakespaare, Ont., T. P.
Hussey, Kıngsbridge, Ont., E. P. White, Courtight, Ont., E. McGabe, Uxbridge, Ont.,
M. Carmel, Ont. E. McCabe, Uxbridge, Ont.,
After the distribution of the prizes Right.
Rev. Bishop M. Evay made a brief address, in
the course of which he congratulated. Very
Pev. President Cushing and the college faculty
upon the good work they were accomplishing
in the cause of Catholic education. He also
they had achieved during the past year and
closed his remarks by wishing them a pleasant

closed his remarks by wishing them a pleasant vacation.
At the close of the exercises Very Rev. President Cushing entertained Bishop Mc-Evay and the visiting priests at dinner.
The past year has been one of the most successful in the history of L'Assumption College. There were over one hundred and sixty students in attendance, and while the m-jority of the students come from Ontario, Michigau and Ohio, nearly every state in the Union was represented.
Thirty-First Annual Distribution, Assumption College, Sandwich, Ont,

sumption College, Sandwich, Ont June 18th, 1901. SCHOLARSHIPS,

June 18th, 1901.

SCHOLARSHIPS.

1. The McEvay scholarship, of the value of \$25,00, the gift of the Right Rev. F. P. McEvay, D. D., Bishop of Lendon. Ont., for Christian dectrine in arts. Course—Awarded to Francis White, Courtight, Ont. Honors—Edward McCormick, Carlton, Mich.; Thomas Hussey, Kingsbridge, Ont.

2. The Kilroy scholarship, of the value of \$20,00 the gift of the Very Rev. E. B. Kilroy, D. D., Stratford, Ont., for Christian doctrine in third and second years'academic—Awarded to Francis Ryan, Seaforth, Ont. Honors—Deals O'Connor, Whitechurch, Ont.; George Whiteman, Bad Axe, Mich.

3. The Cercoran scholarship, of the value of \$15,00 the gift of the Rev. P. Corcoran, P. P. Seaforth, Ont., for Christian doctrine in first year academic—Awarded to John Blair, Stratford, Ont, Honors—William Dean, Kingsbridge, Ont.; Eimer Pillon, Windsor, Ont.

4. The Casgrain scholarship, of the value of \$25 in gold, the gift of H. it. Casgrain, M. D., Windsor, Ont, for a contest in oratory in aris course—Awarded to 1. Francis White; 2 Edward McCormick, Honors—Thos. Hussey, Francis Sills, Seaforth, Oat.

SPECIAL PRIZES. 1. The O'Brien prize, of the value of \$10 the gift of Very Ray, F. A. O'Brien, Dear, Kalamazoo, Mich., for good conduct in the department of senior students—Awarded, by vote o the students, to Hugh Ryao, Mount Caralloni. Honors—Francis White, Walter Marron Ont. Honors—Francis White, Walter Marron

Ont. Honors—Francis White, waste Monroe, Mich.

2. The Weber prize, of the value of \$5, the gift of Rev. A. A. Weber, Warren, Ohio for good conduct in the department of junior students—Awarded, by vote of the students, to Charles Booth, Detroit, Mich. Honors—Bernie Dillon. Merrill, Mich.; John Ryan, Americk, Christophic Control of the Students of Christophic Control of Christophic Christ

nie Dilion. Metrili, Mich.; John Nyan, Aliherstburg. Ont.
3. The Van Antwerp prize, of the value of
ŝlio, the gif of Rev. F. J. Van Antwerp, pastor
of Holy Rosary church, Detroit, Mich., for
special excellence in the St. Basil's Literary
Society—Awarded to Thomas Hussey. Honors
—Francis White, Walter Marron.
4. The Tiernan prize, of the value of ŝlo, the
gift of Rev. M. J. Tiernan, P. P., Mount Carmel.
Ont., for excellence in mental philosophy—

Ont.
5. The Connors' prize, of the value of \$10, the gift of Rev. J. A. Connors, Mount Clemens, Mich., for excellence in natural philosophy—Awarded to James Hogan, Lucknow, Ont. Honors—Edward McCormick.

SPECIAL EXCELLENCE.

1. The Menuier prize, of the value of \$10,00, the gift of Rev. J S Meunier, P. P., Windsor, Oot., for special excellence in second year arts (Rhetoric) class - Awarded to Francis Sills. Honors—Walter Marron.

2. The Crowley prize, of the value of \$10,00, the gift of Rev. M J. Crowley, Gagetown. Mich., for special excellence in first year arts (Belles Lettres) class—Awarded to Edward McCormick Honors—Donis Needham, Traverse City. Mich.; Edw. McMahon, Baytle Creek. Mich.

3. The Sharpe prize, of the value of \$10,00, the gift of Rev. A. X. M. Sharpe, Pontiac, Mich., Honors—John Dowdle, Francis Ryan.

4. The Hewlett prize, of the value of \$10,00, SPECIAL EXCELLENCE.

ademic — Awarded to Edward Picaud, Bay City, Mich. Honors—John Dowdle, Francis Ryan.

4. The Hewlett trize, of the value of \$10.00, the gift of Rev. F. W. Hewlett, Pinnebog, Mich., for special excellence in second year academic—Awarded to George Pare, Detroit Mich. Honors—George Wittemann.

5. The O'Neil prize, of the value of \$10.00 the gift of Rev. H. O'Neil, Roseville, Mich., for special axcellence in first year Academic—Awarded to Elmer Pillon, Windsor, Ont. Honors—Edward Burns, John Blair.

6. The Thornton prize, of the value of \$10.00 the gift of Rev. J. P. Thornton, SS. Peter and Pau's Cathedral, Detroit, Mich., for special excellence in commercial class—Awarded to I. John M. Lauchlin, Cincinnati, Honors—William Quirk, Ludingten, Mich. 2. Gerald Drago, Niagara Falls, Ont., Harry O'Keefe, Chatham, Ont. Honors—Francis McCarron, Charles Booth.

7. The Meathe prize, of the value of \$10.00, the gift of Rev. M. Meathe, pastor of St. Leo's, Detroit, Mich., for special excellence in Grade A Class—Awarded to Gilbert Drago, Niagara Falls, Ont. Honors—John Ryan, James O'Meara, Jackson, Mich.; Edw. Feign, Chicago, Ill.

8. The Brokaw prize, of the value of \$10.00.

II.

8. The Brokaw prize, of the value of \$10 00, he gift of Rev. J. M. Brokaw, Reese, Mich., or special excellence in Grade B. Class—Awarded to Earl Curtis, Zanewille, Ohio Honors—Louis Gleeson, London, Ont.; Herbert Lobetts.

Honors—Louis dieeson, London, Oht., AerbertDebetre.

9. The Downey prize, of the value of \$5.00,
the gift of Rev. D. J. Downey, Windsor, Ont.,
for special excellence in Grade C ClassAwarded to Herbert Hines, Detroit, Mich.
Honors—Eclyde St. Denis, Windsor, Ont.; Emmanuel Boutelle. Windsor, Ont.
10. The Langlois Prize, of the value of
\$5.00, the gift of Prof. A. A. Langlois, Detroit,
Mich., for proficiency in plano—Awarded to
Edward Pacaud. Honors—Edmund Buras. THRISTIAN DOCTRINE AND CHURCH HISTORY Arts Course, Prize—Thomas Hussey. Honors—Hugh Ryan, Francis White.
Third and second years academic, prize—Wm Kelly, London, Ont.; George Witteman Honors—George Pare.
First year academic, prize—Wm. Dean. Honors—John Blair, Elimer Pillon.
First and second years commercial, prize—Charles Booth. Honors—Job. McLaughlin.

CATECHISM. Grade A. Prize-Mercer Quarry, Sandwich, Int.; James O'Meara, Jackson, Mich. Honors-John Ryan, Gerald Drago. Grade B. Prize, Fred Lawless, New Bavaria, O. Honors-Louis Gleeson, London, Ont.; Joseph Ashe fampa, Fla.
Grade C. Prize—Herbert Hines, HonorsSclyde St. Denis, Ronald Dixon, Detroit, Mich

ST. BASIL'S LITERARY SOCIETY.
Prize — Edw McCormick. Honors — Hugh ST. DIONYSIUS' LITERARY SOCIETY.

Prize-Francis Ryan, Honors-Eiw styn, Jno Dowdle. Prize-1. Edw McMahon. 2. J M Zendler. Detroit, Mich. Honors - Jno Dowdie, Jno Needham. ELOCUTION.

NATURAL PHILOSOPHY. Prize-Edw McCormick. Honors - James Hogan, Thos Ford.

Hogan, Thos Ford.

BOOKKEEPING.

Second year—William Quirk. Honors—John McLaughlin. Hurry Mahan, Norwalk, Ohio.

First year—John Crowley, Jackson. Mich. Honors—Donat Mailloux, Tilbury, Ont.; Chas. Booth

Grade A—Fred Hazard Gaylord. Mich. Honors—James Armstrong, Detroit, Mich.

Stenography.

Prize (the gift of Prof. A. E. Bondy)—William Quirk. Honors—John M. McLaughlin.

Frize-Harry Drago, Niagara Falls, Ont. Honors-Gerald Drago. MUSIC,

Piano-Edmund Burns, Voice-Joseph Brady, Violin-Donat Mailloux,

CLASS PRIZES. Second year aris—(Rhetoric)—Excellence— Valter Marron. Honors—Francis Sills. Latin and Greek—Walter Marron. Honor Francis Sills, Lorezzo Lowry, Maidstone Francis Sills. Lorenzo Lowry. Maidstone, Ont.
Literature and composition—Francis Sills. Honors—Walter Marron, Joseph Healy.
History— Joseph Healy. Strathroy. Ont. Honors—Lee Von Mach. Detroit, Mich.
First year aris (Belles:lettres)—Excellence—
Ledward McCormick; 2. Denis Needham. Honors—Edward McMahon, Jas Hogan, Wm Gallena, Toledo. O.
Latin and Greek—Denis Needham. Honors—Kilward McCormick, Elward McMahon, Wm Gallena, Toledo. O.
Literature and composition—Edward McCormick, Honors—Edward McMahon, Thos. Ford, Jas Hogan.
History and Geography—Jas Hogan. Honors—Wm Gallena, Thos Ford, Jas Hogan.

ACADEMIC COURSE. Third Year.

Excellence—1. Eiw. Pacaud, 2. Denis O'Connor. Honors—John Griffin, John Dowdle.
Latin and Greek—Edw Pacaud. Honors—John Dowdle. John Griffin. Denis O'Connor.
English—Denis O'Connor. Honors—John Dowdle, Edw. Pacaud.
History and Geography—Denis O'Connor. Honors—John Griffin, Ernest Phaneuf, Tilbury, Ont.

Second Year. Excellence — George Wittemann, Honors George Pare, James Welsh, Hubbardston, Aich. Latin and Greek-George Pare. Honors-deorge Wittemann, Denis Brisson, Corunna nt. History and Geography—George Wittemann. Ionors—Geo. Pare, Augustine Fuerth, Woods Honors-Geo, Pare, Augustine Fuerth, Woods-lee, Ont. Literatur and Composition-Geo. Witte-mann. Honors-Geo. Pare, Joseph Brighton, Manchester, Mich. Armand Ladouceur, Belle River, Ont.

FIRST YEAR, FIRST YEAR,

Excellence—1 Elmer Pillon: ?. John Blair;

Edw Wolfstyn; 4. Edmund Burns. Honors—
Bart Davitt, Saginaw, Mich; Thos Gornley, Edm Burns.
English grammar—John Blair. Honors—
Elmer Pillon, Edw Wolfstyn. Edm Burns.
Literature and composition—Edw Wolfstyn. Honors—John Blair, Elmer Pillon.
History and geography—Ermund Burns.
Honors—John Blair, Elmer Pillon.

Commercial Course.

Excellence— Jno McLaughlin. Honors— Harry Mahan. English—John McLaughlin. Honors—Harry Mahan.

Excellence-1 Harry O'Keefe; 2 Gerald orago Honors-Chas Booth, George Hillen Drago Honors-Chas Booth, George Hillen-meyor, Pennsylvania Grammar - Gerald Drago, Honors-Harry Drago.
Algebra and Geometry—Fred Palmer, Ros-common, Mich. Honors—Chas Booth.
Composition and Literature—Harry O'Keefe.
Itonors—Gerald Drago.

PREPARATORY SCHOOL,

PREPARATORY SCHOOL,
Grade A,
Excellence,—I Gilbert Drago; 2 John Ryan.
Honors—Stephen Neaton, Emmet, Mich.; Basil
Le Boeuf, Sandwich, Ont.
Grammar — Gilbert Drago, Honors — Basil
Le Boeuf, Stephen Neaton, Honors—Wm
McCauley, Merrill, Mich.
Composition—George Lemire, Tilbury, Ont.
Honors—Arthur McAvoy, Saginaw, Mich.
Spelling, and Reading—Basil Le Boeuf.
Honors—Ed Feign, John Ryan.
Writing—Ed Feign, Honors—John Ryan,
Geo Lemire.

Excellence—1 Earl Curtis; 2, Herbert Dehe-tre, Honors—Fred Lawless, Reading — Herbert Dehetre. Honors—Earl Cortis.
Writing-Fred Lawless. Honors - Walter
Dendel, Detroit, Mich. pendel, Detroit, Mich.
Spelling—Adelpn Posselius, Detroit, Mich.
Grammar and composition — Earl Curtis.
ionors—Fred Lawless.

GRADE C.

Excellence—I Herbert Hines; 2 Eclyde Stenis, Windser, Ont Honors—Emmanuel Jourelle. Denis, Windser, Ont Honors-Emmanuel Boutelle, Reading - Joseph Dawling, Mt. Clemens, Mich. Honors-Herbert Hines. Writing-Arthut De Tamble. Detroit, Mich. Honors-August Petermann, Jackson, Mich. Spelling-Herbert Hines, Honors-Emmanuel Boutelle. Grammar and composition—Charles Cara-belli, Cleveland, O. Honors—Joseph Dowling.

SPECIAL GRADE.

Reading—Charles Holton, Detroit, Mich.

Spelling—Goodells Cohen, Alpena, Mich.
Composition—Carlos Hewitt, West Bay City,
Mich. ich. Writing-Joseph Cohen, Alphena, Mich.

FRENCH.

First class—Ulysse Durocher, Sandwich, Ont.
Ionors—George Pare.
Second Class—Francis Ryan. Honors—Edw. Pacaud.
Third Class - Thomas Ford. Honors - Wm.
Christia, n Binghamton, N. Y., Edw McCor-

GERMAN First-Class--Francis Hill. Detroit. Mich. Ed McMahon, Honors--Joseph Healy, Jeremias Memanon, Dantzer.
Second Class — John Griffin, Honors—John Dowdle, George Wittemann.
Third class—Arthur Whelan, Toronto, Ont Honors—Edw Feign Mathematics.

Rathematics.
TRIGONOMETRY
Second year—Thomas Ford
McCormick Ulysse Durocher
First year—Walter Marron
Gallena

Third year-Leo Charlton, Windsor Ont Honors-Walter Marron, Denis Needham Second year-George Wittemann Honors-Denis O'Connor. First year-Edw Pacaud Honors-Bart Davitt, Denis Brisson.

GEOMETRY.
Second Year—Denis O'Connor, Honors—Leo
Charlton Ernest Phaneuf.
First Year—Denis Brisson. Honors—George
Wittemand. Edward Pacaud.

ARITHMETIC.
Second Year—I Edmund Burns; 2 Edward
Wolfstyn. Honors—Wm Dean, John Blair
First Year—I Fred Palmer; 2 Stephen Neaton; 3 Gerald Drago. Honors—Albert Genest,
Sundwich, Ont; Wm Quirk.
Grade A—Fred Hazard. Honors—Joseph
Desmarais, C-lumet, Micb.
Grade B—Earl Curtis. Honors—Herbert
Dehetre. Grade C—Emmanuel Boutelle. Honors— John Reilly, Peru, Ind.

PRESENTATION TO THE REV JAS B DOLLARD.

St. Mary's branch of the Catholic Truth Society. Foronto, with which the Rev. Jas. B. Dollard has been so long connected, decided not to allow him to leave the city without in some way testifying their regard for him, and at the same time try to acknowledge, in some feeble manner, their appreciation of his encouragement of this Society, and the noble work in which it is engaged. As a result of this, a committee, composed of the members of the Society, took the matter in hand upon very short notice indeed, as the Rev. Father, with his accustomed modesty, departed from their midsb without giving an opportunity to his friends to express their regard in any tangible manner.

manner.
Nevertheless, on the evening in question,
T.ursday, June 13, there was a representative
meeting of the Society present in the hall of the
Catholic Young Men's Literary and Athletic
Association of St. Mary's parish, to greet the

w. Father. The presentation was made by the President, W. E. Biake, in a few well-chosen re-tries, indicative of the great esteem in which e officers and members of the society hold e Rev. Father. It took the form of a purse gold and an illuminated address.

The address read as follows : The address read as follows:

To the Reverend James B. Dolland,—Reverend and Dear Father.—It was with feelings of sincere regret that the members of St. Mary's Branch of the Catholic Truth Society learned of your departure from this parish. We feel that we would not be doing our duty if we did not take advantage of the occasion to express in a public manner the sentiments that are shared in by every member of this branch. We have invariably found you in truth, a

We have invariably found you in truth, a faithful priest and friend in public and in private, as occasion offered, the kindly spoken word and sympathetic manner betokened the warm heart that beat within your breast. It is not within the scope of an address such as this is, to convey fully our loving sentiments toward you. Words utterly fail us, but whilst we will be removed from the influence of your immediate presence yet we know that the

toward you. Words utterly fail us, but whilst we will be removed from the influence of your immediate presence yet we know that the homes that have been brightened by your minis rations, and the hearts that have been gladdened, will not be forgotten by you in your new home, and in turn, many a prayer will assend to the Throne of Grace for your fusure health and happiness.

We would ask you then, Rev. and dear Father, to accept from us the accompanying purse of money as a slight memento, and with the heartfelt prayer that God will abundantly bless and make fruitful your efforts in your new fleid of labor.

We beg to subscribe ourselves on behalf of the St. Mary's Branch of the Catholic Truth Society.

we beg to subscribe ourselves on behalf of the St Mary's Branch of the Catholic Truth Society.

W. E. Blake, President.

On the platform were the Rev. Wm, McCann, Mr, E. J. Hearn, Hon. Pres., Ex. Ald. Geo, Evans, David A. Carey, Pres. St. Mary's Athletic Assoc'n.

The Rev. Wm, McCann spoke at some length, paying an eloquent and feeling tribute to the departing priest, and testifying to the great regard in which Father Dollard was held by his fellow priests at St. Mary's, and the congregation among which he has labored so faithfully and well during the four years he has worked in the parish. His work was done unostentatiously, but surely, and he had gradually crept into the hearts of the people of the parish, by whom he would be very much missed, and had also succeeded in winning the affections of his conferers at St. Mary's.

Messrs E. J. Hearn, D. A. Carey and Geo. Evans, also paid glowing tribute to the many good qualities possessed by the rev. gentleman. Nor did they omitto dwell on the fame he was winning, and justly so, in the licerary world, and of the credit he had done himself and the parish with which he had been conneted.

The Rev. Father, who was competely taken

and the parish with which as head to noted.

The Rev. Father, who was competely taken by surprise, responded in his usual apt and spontaneous manner, voicing the regret he felt in severing his connection with his many friends in St. Mary's C T. S. and the parish at large. With a hearty God speed the Rev. Father the meeting dispersed.

A HEALTH RESORT.

Dudley, P. O., Muskoka Lake, June 17, 1901. Dudley, P. O., Muskoka Lake, June 17, 1901.
Rditor RECORD Dear Sir-Perhaps a word at this season of the year from "St. Anne's" on the Lake, would not be amiss. No doubt many devout Catholics debar themselves from a holiday to this beautiful region of the Muskoka Lakes, on account of the (in the past) absence of a Catholic church.
This need not be to now as we have a beautiful little church here, with Mass once a month during the summer, devotions every Sunday, with congregational singing. To any one wanting a holiday in this wonderful health restoring region the writer can heartily recom-

mend this spot, combining as it does for the levout Catholic an ideal holiday with the ines-imable privilege of a Catholic Church. We here would be very pleased to welcome any ourist Catholics and I feel sure that it would tourist Catholics and I feel sure that it would not be their last visit to us. A new and up to date hotel is built within five minute's walk of St. Anne's and is managed by an estimable Catholic lady, Mrs. 4. A. Walker, whose ad-vertisement appears in this issue of the Re-CORD. The writer, who is Postmaster at Dud-ley, will be pleased to give information to any-one desirous of coming here either for a long or short vacation.

THE ST. MICHAEL'S COLLEGE ALUMNI ASSOCIATION. Toronto, June 15, 1901.

Dear Sir—At a meeting of ex-students of St, Michael's College, held on June 19th, 1900, an association was formed under the name of the St. Michael's College Alumni Association. A large number of oid students of the college were present, many of whom came from a distance, and the meeting was a success in every

ance, and the meeting was a success in every way.

The following officers were elected:
Honorary President. His Grace Archbishop O'Connor, Toronto.
Honorary Vice-Presidents: His Lordship Bishop Burke, Albany, N. Y.; His Lordship Bishop Deving, Hamilton, Ont.; His Lordship Bishop O'Connor, Peterborough, Oat; His Lordship Bishop O'Connor, Peterborough, Oat; His Lordship Bishop Welvery, London, Ont.
President, Mr. J. J. Foy, M. P. P., Toronto, V. G., Toronto; Rev. J. J. Barrett, Whitefield, N. Y.; Dr. J. J. Cassidy, Toronto: Mr. Thomas J. Lee, foronto

J. L.-e., foronto
Members of the council: Rev. Dr. John Talbot
Smith, New York; Rev. J. H. Coty, Hamilton,
Out.; Rev. P. J. McLaughlin, Saratoga, N. Y.;
Rev. William McCloskey, Campbellford, Out.
Mr. L. J. Cosgrave. Torento; Mr. J. P. Mur
ray, Toronto: Mr. Thomas Mulvey, Toronto.
Secretary-Treasurer, Mr. H. T. Kelly, Toronto.
onto.

Secretary-Treasurer, Mr. H. T. Kelly, Toronto.

The desire of the officers is that all ex-students of the college may, in time, be enrolled as members of the Association, The success of the organization meeting in 1909, as well as of the banquet which took place on the same evening, has encouraged the hope that this year very many new names will be added to the roll of membership.

The annual meeting of the Association will be held in the college study hall, on Tuesday July 2nd, 1901, at 5 p. m. The dinner of the Association will take place at 130 p. m. on the same day in the college dining hall.

H. T. KELLY,

Secretary, 89 Church street, Toronto.

1184-1

OBITUARY.

MRS. JOSEPH KELLY, ADJALA.

MRS. JOSEPH KELLY, ADJALA.

We learn with regret of the sad, untimely death of the above estimable hady, which melanchely event took place on the 12th inst., after a short illness.

Mrs. Kelly was the daughter of the late Patrick Keough, one of Adjala's oldest and most respected settlers, and her mother was a sister of the late Mesers. Joseph Kidd of Dublin, and John Kidd of Athlone, also of Mr. Thomas Kidd, now of Seaforth. Deceased was a model wife and mother and those who knew her can understand the great loss which her family have sustained by her death. Besides her husband, Mrs. Kelly leaves a family of tending the model of the family have sustained by her death. Besides her husband, Mrs. Kelly leaves a family of the children to mourn her loss, among them being an infant about three weeks old. The funeral took place on Friday, lath inst., at 9:30. High Mass was celebrated by the pastor. Rev. J. Kitcullen. After Mass the interment took place in the parish cemetery adjoining.

We begt to express our heards! sympathy with Mr. Kelly and family in their sad bereavement. May her soul rest in peace!

2nd June, 1901.

Mrs. Jone Quinlan, notice of whose death appeared in last week's Evaning.

MRS. QUINLAN, BARRIE.

Mrs. Jane Quinlan, notice of whose death appeared in last week's Examiner, was the daugter of John Maloney and Mary Qualey, and the highly the property of the Maloney and Mary Qualey, and the highly the fourth of a family of eight, in 1823 her family came to Canada, settling in Oss township near where Lindsay now stands. In 1835 she became the wife of Micheel Quinlan, and came to live on the farm in Vesprs, where the rest of her days were spent. Her family of eight sons and one daughter all survive her, except William, who died two years ago. In 1822 she was left a widow.

Mrs. Quinlan was a woman of superior education, and even up till the time of her death took a keen interest in both local and foreign happenings. Both mentally and physically she was remarkably active for her years, and on the morning of her death, May 26th, got up and dressed herself as usual. The collapse of the whole system was sudden, and she passed painlessly away at 2 p. m.

Two of her strongest characteristics were her deep affection for her own family and her charity, ever looking for someone to help, In St. Mary's church, at the funeral service. Rev. Dean Egan referred in the highest terms to the deceased. It was against the rules of the diocese to preach funeral sermons, he said, but her whole life was a sermon.

The funeral which took place on Tueaday morning, was very largely attended by friends and acquaintances, who assembled to pay their last tribute of respect. The pall-bearers were six sons, Daniel, James, Joseph, John, Andrew and Michael.—Brantford Examiner, June 6.

MARKET REPORTS.

LONDON. London, June 27.—Grain, per cental—Wheai \$1,12 to \$1.14, oats, % to \$1.00; peas, 90c to \$1.00 barley, 75 to 80; corn, 80c. to \$1.00; rpc, 70c. to \$1.00; buckwheat, 85 to 90; beans, per bushel 90c. to \$1.15

Meat-Pork, per cwt., \$9; beef, \$5.00
to \$6 00; veal, by the carcase, \$5 50 to \$7.00;
mutton, by the carcase, \$7 to \$8; lamb, by
the carcase, \$7 to \$8; lamb, by
the carcase, \$8 to 9c; lamb, by the quarter, 9 to
l0c.; spring tambe, each, \$3.50 to \$4.50.
Live Stock — Live bogs, \$7.00; pigs,
pair \$7.00 to \$9 00; export castle, \$4.50 to \$4.75.
Farm Produce—Hay \$7.00 to \$7.30; straw,
per load, \$3.00 to \$3.50; straw per ton, \$5 to \$6.
Dairy Produce—Eggs, fresh laid, 11 to 124c;
eggs, crates, per dozen, 10 to 114c; butter, best

Dairy Froduce—Eggs, fresh laid, 11 to 124c; eggs, crases, per dozen, 10 to 11 jc.; butter, best roll, 15 to 16c; butter, best crock, 14 to 15c; butter, creamery, 21 to 23c; cheese, pound, wholesale, 9 to 10 jc; cheese, pound, retail, 12 to 13c; honey, per pound, 12 to 15c; lard, per pound, wholesale, 9 to 10c; lard, per pound, wholesale, 9 to 10c; lard, per pound, retail, 10 to 11c.

Poultry—Spring chickens (dressed) 470 to 75c; turkeys, per 10.8 to 10c.

TORONTO.

live chickens, 50 to 60c.; ducks, per pair, 70 to 75c.; turkers, per lb. 8 to 10c.

Toronto, June 27.—Wheat, trade very dull; red and white wheat offered at 64c, weet, and 64c. middle freights, but buyers hold off; No. 2 goose, 62c middle freights; No. 1, 66 to fic.; Midland; Maniroba No. 1 hard, 86c; No. 2, 83c, and No. 3, 77 to 78c, g. i. t. Toronto and west 2c to 9c. lower. Millfeed quiet. Bran, \$11.50, west. Sherts, \$13 to \$13.50, west. Corn quiet; Canadian yellow, 39jc west, and mixed, 39c, west; yellow, on track here 44jc. Rye dull; 45c. middle freights. Buckwheat—Prices nominal. Peas quiet and firm; No. 2, 85c middle freights. Buckwheat—Prices nominal. Oats quiet; No. 2, white, 39c, north, and west. and 39jc. middle freights. Buckwheat—Flour dull; straight roller, \$2.70 in buyers covers for exports; 9tc per cent. patents, \$2.50 to \$2.68, middle freights; Maniroba patents, \$4.25; and strong bakers, \$3.90 to \$4. Ostmeal quiet; and car lots, \$3.65 in bags and \$3.75 in wood; small lots 20c extra.

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MONTREAL Mar, 75 in page 10 page 16 page 10 page

Montreal, June 27.— Grain — No. 1 Ontario spring wheat afloat, May, 77c; peas, 70 to 78jc; afloat, N. 0. 1 Oats, at 35jc; No. 2 do., at 35c; to 35jc; buckwheat, 61c; rye, 56jc; and No. 2, barley, 53c. Flour—Manitoba patents, 43.0; strong bakers, \$3.00 to \$4; straight rollers, \$3.00 to \$4.0; house of the straight rollers, \$3.00 to \$1.0; house \$3.00 to \$1.0; house \$3.00 to \$1.0; house \$3.00 to \$1.0; house \$3.00 to \$2.1; family short out mess pork, \$10 to \$4.0; selected heavy short cut mess pork, boneless, \$50.00 to \$2.1; family short cut back pork, \$10.0; pure Canadian lard the straight of the straigh

Latest Live Stock Markets. TORONTO.

Toronto, June 27.—Following is the range of quotations at Western cattle market this morning:
Cattle — Shippers. per cwt. \$4.50 to \$5.12\frac{1}{2}\$
do. light, \$4.25 to \$4.50; butcher choice, do., \$4.25 to \$4.50; butcher; ordinary to good, \$3.30 to \$4.00; butcher, inferior, \$2.75 to \$3.25;

stockers, per cwt., \$2 50 to \$3.25; export bulls per cwt., \$3.50 to \$4.00 Sheep and lambs—Choice ewes per con-

stockers, per cwt., \$2 50 to \$3.25; export bulls, per cwt., \$3.50 to \$4.00
Sheep and lambs—Choice ewes, per cwt., \$3.50 to \$3.75; yearlings, (grain fed), per cwt. \$4.00
\$4.25; do., (spring), each \$2.50 to \$4.50; each, \$2.00.

East iBuffalo, N. Y., June 27.—Cattle—The market was dull and only a tew odd head were sold; veals in very light supply also and generally easier; tops, \$3.65 to \$5.70; ofters, \$5.50. Sheep and lambs—Ten center lower for sheep and dull for lambs at easier prices but all were sold but a few fair quality single wethers, \$4 to \$4.15; yearlings, \$4.25; white lambs, \$3.50 to \$5.51. Hogs.—Receints light; log care; market active and higher and all were sold at 5c to 10c advance, the best prices for the good Yorkers, pigs and some light Yorkers, sold at 5c to 10c advance, the best prices for the good Yorkers, pigs and some light Yorkers, \$6.25; a few at \$6.27; light, \$6.17; to \$6.25; inixed and mediums, \$6.20 to \$6.25; heavy, \$6.55; pigs., \$4.25 to \$4.75.

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TO CONTRACTORS.

Sealed tenders, addressed to the undersigned and endorsed "Tenders for Work," will be re-ceived at this Department until noon of

Wednesday, July 3rd,

for the erection of a building on the grounds of the Agricultural College, Guelph, for a Museum, Physical and Biological

Laboratories, etc. Plans and specifications can be seen and orms of tender procured at the College and at this Department.

An accepted bank cheque, payable to the un-

dersigned, for 5 per cent, on the amount of each tender for the above work will be required. The cheques of the unsuccessful parties tendering will be returned when the contract has been entered into.

The bona fide signatures and business ad-

iresses of two parties as sureties, must accommod a pany each tender.

The Department will not be bound to accept the lowest or any tender.

F. R. LATCHFORD,



Strictly high-grade, bran new, up-to-date, 1901 \$50 bicycles for \$10. Shipped anywhere on the easiest kind of payments ever thought of. Send no money, only your name and address on a post card to Samuel Lewis, General Manager, Co-Operative Cash Bicycle Club, P. O. Box C. 321, London, Ontario.

THE GRAND JUBILEE.

MANUAL OF THE GRAND JUBILEE OF 1901 granted by His Holiness Pope Leo XIII. Sent to any address on receipt of 10 cents, Thos. Coffey, CATHOLIC RECORD Office London. Ont.

C. M. B. A.-Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street, Wm. Smith, Presi-dent, P. F. Boyle, Secretary.

TEACHER WANTED.

TEACHER WANTED—MALE OR FEmals, holding a second class certificate for balance of year for S. S. No. 2, Medonte, Simoleo county, Ont. Duties to commence after mid-summer holidays. State salary expected, experience, and send testimonials to John P. Fitzgerald, V. S., Sec. of School Board. 1183-2

TEACHER WANTED POR THE BALANCE
Of 1901, in the R. C. S. S. No. 3. March bolding a first or second class certificate. Well experienced. Male or female. Male teacher preferred. Duties to begin August 19 Address, stating salary, Thomas Scissons, secretary Dunrobin, P. O. Ont, Carleton Co. 1184.4. A FEMALE TEACHER WANTED, HOLD-ting a second or third class certificate, to teach the Roman Catholic Separate School, No. 6, Sunsiridale, for the last half of this year, 1901, Address, stating salary, Michael Coyle, Secretary-Treasurer, New Lowell, P. O., Ont.

O, Ont. 1182-8.

THREE NORMAL TRAINED CATHOLIC teachers for North West schools. Apply for particulars. North-West Teachers Bureau, Box 45, Regina.

TEACHER WANTED FOR R. C. SEPER-are School No. 10, Woolwich. Second or Third Class, gentleman or lady. One able to teach German preferred. Duties to commence after holidays. Apply, stating salary wanted, and giving testimonals to Anthony Friedman, Weissenburg, Ont. 1183 2. STUDY SHORTHAND AT HOME. COM-plete system twelve lessons. Ten dollars. Easy payments. Box 51, Pendleton, Ont.

VOLUME XXIII.

The Catholic Reco London, Saturday, July 6, IMAGINATIVE MINISTE

The "look at Spain-and-Mexico of lecturer is fast disappearing. are, we believe, a few specimen extant, but their business is ne lucrative, nor, in the opinion of brethren, an honorable one. average citizen is not altogeth norant of the state of foreign cou and can guage pretty well the ary fairy tale of the lay and mi ial tourist. Moreover, when he his imagination stimulated h have recourse to the perusal of medicine advertisements.

NEW ENGLAND'S NAT In a note on the decline of th

kee's in New England the " Work" seems to imagine tha due to the fact that the young have struck out into new Perhaps-but where do the people come from. We are by individuals who ought to what they are talking about t decline of the Yankee in New I is due to the decline in n "Infanticide," said a Prest minister, quoted by Father You the national sin of New Engl the Romanists will obey God matter and rehabilitate the cru decaying, rotten wrecks of t England home, State and Chi obliterating this sin, then the ard ought to, possess this land statistics anent this gruesome remind one of the Roman Tabl Law and the assertion of La that amongst pagans childr often cast forth to be devoured

MINISTERIAL VAGAR

We read in the daily prin Rev. Dr. Fraser stated that t bly, a ministerial conclave ably, has the right to declare of or against any part of the l ament. In our fast-moving creed revision and higher cri can expect anything-but limits. We are well aware preachers have been for time amusing themselve divesting the Bible of digni cidentally sowing the seeds of ism in the minds of their But they never claimed th right to do so. They were sational freaks or attempting gate God's waters with the h son. And we do not think assembly every had the won ceit to imagine that the wo tiptoe expectant for its prot for or against the New

or that it was endowed with upon which to base the belie necessary for salvation, o could-a body of fallible m us with any degree of cer things that transcend hum But in looking for some auti refuge from the divisions t from Carlyle the assertion not think it possible that honest men could even pr longer to believe in histor tianity, may be induced to the claims of Catholicism perhaps to profess with St. " I for my part would not

Gospel unless the author Catholic Church moved me THE CHURCH THE

TEACHER. Some secular newspape fond of lending their colu smooth-tongued orator who duty to enlighten us as do and believe. In ordin in matters affecting politic the editors are wont to se ions of competent authori dealing with the question any theory that seems nov welcomed and heralded to the product of "deep stu inal research."

It does not require any ary ability in order to b mulate an up to date re gramme-nothing but the the presumption that are the flippant and untra seat themselves on the st ance, and, with apparen