

The Catholic Record.

Published Weekly at 464 and 486 Richmond street, London, Ontario.

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

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, with interest and pleasure.

It is undeniable that the new sect, by its sensational methods, soon gained many adherents, but even during the life of its founders, Wesley and Whitefield, it went the way of all sects, and was soon split into minor sects which opposed or adhered to the characteristic teachings of John Calvin.

Those inclined to Arminianism, which is the opposite of Calvinism, clung to Wesley, while the Calvinistically inclined followed Whitefield, under the name of "Calvinistic Methodists," instituted in 1741.

In the United States the principal Methodist body is the "Episcopal Methodist Church," which split on the slavery question into the North and South Episcopal churches.

Thus Wesley's Revival has resulted more and more in creating divisions and dissensions.

Of course, the historical note on Wesley's revival was chiefly intended to elicit answers laudatory of the celebrated revivalist, and no doubt many of the candidates who wrote at the examinations did what was expected from them, while others wrote from a different point of view.

John Wesley was bitterly opposed to the Catholic Church and maintained that it "should not be tolerated by any Government, Protestant, Mahomedan, or Pagan."

Lord George Gordon. It is not to be supposed, therefore, that Catholics should be great admirers of the revivalist efforts of this persecutor; but the prominence given to his name, and the innuendo that he did good work in the mischief he wrought to the Church of England, must make the reference to him on the examination papers peculiarly distasteful to the Anglicans whose children were up for examination.

THE LAND PURCHASE BILL.

The Irish Land Purchase Bill has passed through a crucial stage in which for some days the position was so critical that it was feared the Bill would be abandoned by the Government, in which case we may well believe that it would be long before another such Bill would be brought up, or before another such would be likely to be so favorably received.

An amendment was demanded by the Irish Nationalist party whereby instead of fixing the terms of sale of any estate, so that the price thereof should be determined by the Courts, the parties concerned, namely, tenant and landlord, might agree between themselves on the terms of sale.

Mr. Wyndham declared that the amendment asked for was inadmissible, and there was so great a dissatisfaction in the ranks of the Nationalists that the fear was entertained that all the negotiations which have hitherto been going with so much apparent satisfaction to all parties might come to naught.

On June 24 the House of Commons learned from an announcement made by Mr. Wyndham that on consultation of the Government with representative landlords, and the leaders of the Nationalist party, an agreement had been reached, and that bargains might be made outside judicial zones.

Mr. John Redmond, the Irish leader, welcomed these amendments in a very conciliatory speech, and declared that they had saved the Bill, as they are regarded by the Irish party as a very great concession.

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The matter was evidently prepared with a strong Methodist bias.

During the Administration of the present Duke of Argyll, (then the Marquis of Lorne), as Governor-General, he requested Mr. Costigan's views on the Irish Question. In an exhaustive letter, Mr. Costigan dwelt especially on the absolute necessity of the question being settled by the Imperial Parliament—and such is being done, and satisfactorily it is hoped. Following is the paragraph referred to:

"The passage of the Irish Land Bill in the British House, will, it is said, be the occasion of another banquet to Honorable John Costigan."

A despatch from Dublin dated June 24, 1906, states that the release of P. A. McHugh, M. P., from Sligo jail, after his committal for contempt of court, appears to have been due to the initiative of King Edward VII., who intervened on his behalf after Lord Dudley, the Lord Lieutenant of Ireland, had interceded in vain with Judge Ross.

The King has shown by this action, as well as by other gracious acts since his accession to the throne, that he sympathizes deeply with the people of Ireland, and that he is disposed to conciliate them to a degree unprecedented since the union of Great Britain and Ireland.

Under such circumstances it is to be regretted that the City Council of Dublin has refused to make an address of welcome to the King on the occasion of his Majesty's visit to Ireland.

The Land Purchase Bill also, which passed in the House of Commons by an unprecedented majority, and which will remove the worst of the grievances under which the people of Ireland labor, is also due largely to the influence exercised by the King in the direction of pacifying Ireland, and making the country prosperous.

While writing thus we are fully aware that there are centuries of oppression of Ireland to be atoned for, but the spirit of conciliation now manifested by the people of England should be met in a like spirit by representatives of the people of Ireland, whether in Parliament or in the Municipal Councils.

The Irish Land question has undoubtedly been one of the most difficult questions which a legislative body has ever been called upon to decide, and it required statesmanship of the highest order to bring about a settlement, but that settlement has been reached through the patriotism of all parties.

The Nationalist leaders deserve very great credit for having found a solution which satisfies the Government and the landlords as well as the tenants; and the landlords deserve credit also for not allowing a sentimental desire to keep their grip over the people of Ireland, to prevail to the injury of a measure which is destined to transfer the ruling power from the plutocracy to the peasantry.

MR. COSTIGAN AND THE IRISH LAND BILL.

It is a saying as true as it is old—"many a true word is said in jest." Whether the writer of "Passing Hour" in the Montreal Star, meant it seriously, in badinage or as a sneer, there is no reason why, in the event of the Irish Land Bill becoming Law, Mr. Costigan should not be complimented.

A case involving the responsibility of parents to their children was decided last week by the Court of Appeal whereby the judgment of the Court of Assize presided over by Chief Justice Falconbridge, was sustained in regard to what is called Christian Science healing methods.

The case was that of the King vs. James Henry Lewis of Toronto, whose little son, Roy Lewis, contracted diphtheria, of which he died on August 13th last. The father, a Christian Scientist, was charged with manslaughter under the criminal code for neglecting to provide proper medical treatment, medicines, and assistance for his child, and was found guilty. The case was appealed, and pending the appeal, sentence was reserved.

The appeal was taken on the ground that evidence offered for the defence showing that Christian Science treatment is efficacious for the cure of all manner of diseases was excluded, and that the Judge should not have charged the jury that medical treatment and medicines are necessities under the criminal code, section 210, subsection 1.

The questions proposed by Chief Justice Falconbridge and submitted to the Court of Appeal were three, namely:

1. Was there sufficient evidence to warrant the verdict?

2. Was my direction to the jury that the term "necessaries" in section 210 of the code legally includes medicine and medical treatment correct?

3. Was I right in directing the jury that the evidence of witnesses that they had been cured or benefitted by Christian Science treatment had no bearing on the case, except as showing the good faith of the prisoner?

The Court decided that the verdict of the jury was correct, and that the judges charge that medical aid and assistance where such assistance and aid are needed, was proper.

On the third question, the only doubt expressed by the Court of Appeal was whether the evidence in regard to persons who were supposed or who supposed themselves to have been benefitted by Christian Science, should have been received at all; but if received, it should be only out of consideration for the accused and to show good faith on his part. As a result, the conviction of the father, James Henry Lewis, was confirmed and the appeal dismissed.

These decisions have now the force of law, unless they be reversed by a Superior Court, which is not likely to be done, and it is thus settled that the Canadian Courts will not tolerate neglect on the part of parents to provide proper medical treatment for their children under the pretext of giving them Christian Science treatment.

We have always been of the opinion that the so-called Christian Science treatment is a dangerous delusion, and we are accordingly gratified at this decision of the Court of Appeal, which we hope will have the effect of greatly lessening the danger, lest, through the Eddyite superstition, parents should continue to neglect the employment of proper remedies, and medical advice for their sick children. Through this neglect many deaths have occurred during the last few years both in Canada and the United States, and it is full time that it should be made sure that children in danger of death from serious maladies shall be protected in their natural right to be properly cared for by their parents, and not left to die through the culpable neglect of superstitious parents.

The so-called Christian Science treatment is grossly misnamed. It is not upheld either by Christian or Scientific teaching, and should be called by its proper name, Eddyism, or any other designation which will not allow it to do mischief by means of an attractive and deceptive name.

There is another case of alleged maltreatment of a child in Toronto named Hilda Frazee, who died of scarlet fever. It is alleged, apparently on good grounds, that there was the same neglect on the part of parents in this case, though the postmortem examination was delayed so long after death in this instance, that medical men were

WILL THEY PUBLISH THE NEWS NOW?

A few years ago the Protestant and secular press throughout the country heralded in flaring headlines the falling away from the Catholic Church of Canon Count Paulo Campello. Well, a short time ago the poor man repented and made his submission to the Church, (a fact almost entirely ignored by the press aforesaid,) and he died in full communion with her as will be seen by the following telegram:

"Rome, July 3.—Count Paulo Campello is dead. He was at one time canon of St. Peter's, but he abandoned Catholicism and preached in violent language against the Vatican in Italy, England and America. He recently repented, and was restored to the priesthood. He died in a local hospital."

CHRISTIAN SCIENCE TREATMENT.

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THE INDULGENCE OF THE PORTUQUOLA.

The end of August annually reminds the faithful and zealous soul of the great St. Francis, who was not only similar to our Lord and Redeemer for being born in a stable, practicing extreme poverty, and being favored with the sacred five wounds, but also by feeling deep compassion for the poor sinners. Our Saviour was accused of conversing and eating with the sinners, and He wept over the impenitent sinners of Jerusalem. St. Francis endeavored to bring his fellow-men to repentance by speaking to their hearts, and he prayed to God for their conversion. Yes, even wept often and protractedly when he considered how so many were heedlessly continuing in sin and thus hastening to their temporal and eternal destruction. He wept so much over the suffering of our Lord, and the indifference and carelessness of the world, that he nearly lost his sight. Our Lord, seeing the glowing heart of His servant lamenting the offenses of his fellow-men, and his own, was much pleased, hearing the suppliant prayers of his ardent intercession. At one time when St. Francis was again fervently praying for the conversion of sinners, an angel urged him to go quickly into his beloved chapel, called Portuquola. He hastened there and saw the most wonderful spectacle. Our dear Lord appeared over the tabernacle, his face beaming with infinite kindness and his most glorious Mother Mary at his side, and both surrounded by a host of bright angels. St. Francis prostrated himself in deep adoration and sweet ecstasy. But Jesus bade him rise and ask a favor for his poor sinners. And St. Francis said: "Merciful Lord, grant to all the sinners coming into this chapel and praying with a contrite heart, a full forgiveness of all their sins, and the punishment thereof." When Jesus seemed to hesitate, saying: "This is something very great, what dost thou ask?" St. Francis turned with touching simplicity to Mary, the refuge of sinners, to plead with Him for the poor sinners. Thereupon Jesus granted the extraordinary Indulgence of Portuquola. For two hundred years this Indulgence was confined to that little chapel of the Portuquola, which was each second of August, the scene of a wondrous gathering of penitents. After this the Pope was moved to extend it to all the Franciscan churches of the world.

Succeeding Popes have still further extended it to Churches where members of the Third Order meet, and even to other churches where no Franciscan church is available. The obligation of receiving Holy Communion, either on that day, Aug. 2nd, or the day before is required for all the Churches outside of Assisi, however.

Confession and Communion are all that is necessary to the gaining of the Indulgence of the Portuquola.

One may not gain it oftener than once for himself, but he can gain it as many as a hundred time for the souls in Purgatory if he can go in and pray and come out so often. There is no set form or duration of prayer. Five Our Fathers, and Hall Marys, and Glorias in union with the Sovereign Pontiff's prayers are recommended, but any form of prayer may be followed.

ANNUAL PILGRIMAGE TO ST. ANNE DE BEAUPRE.

Itinerary of Trains. Tuesday, July 21st. The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre, under the patronage of the Most Rev. Archbishop of Kingston and Diocesan clergy, will take place (this year) on Tuesday, July 21st. Tickets for the return journey will be good to leave St. Anne up to the evening of Monday, July 27th. Thus, all those who desire to remain over will have an opportunity of being present at the shrine and of taking part in the grand procession on the Feast Day of La Bonne Ste. Anne, Sunday, July 29th.

After the arrival of the morning regular express trains, which leave Toronto at 8 a. m. on G. T. R. and all points east thereof as far as Aultsville, will start from Whitley and Myrtle stations on the main lines of the G. T. R. and C. P. R. a short distance east of Toronto, and will reach Ste. Anne de Beaupre early on Wednesday morning.

Excursion rates will prevail at all stations of the G. T. R. from Whitley, Lindsay, Haliburton, Peterboro and all points east thereof as far as Aultsville, and at all stations of the C. P. R. from Myrtle and all points east thereof, including Peterboro, Tweed, Perth, Smith's Falls, Prescott, Brockville and Carleton Place, as far as Chesterville, included. The exceptionally low rates of \$8.05 and \$8 have been secured for return tickets from Whitley and Myrtle, with proportionately low rates throughout the eastern part of the Province.

Tickets will be good only on the special trains going, but valid on any regular train returning up to and including Monday, July 27th. This means that Excursionists can leave Quebec on the night trains on Monday, July 27th, and Montreal on the morning of July 28th, but if a stop-over at Quebec and Montreal is desired, it must be so timed as to leave Montreal for a continuous journey home, not later than the morning of Tuesday, July 28th. Passengers from Haliburton and Lindsay will take regular trains and connect with special at Port Hope. Passengers from Mariposa will take regular train and

THE POPE DYING.

UNIVERSAL SORROW AT THE SERIOUS ILLNESS OF THE GREAT AND LOVED PONTIFF.

On the eve of our going to press the sad intelligence was received that the death at any moment was expected of the most remarkable man in modern history, the great Pope Leo XIII.

There has not been in the world for many generations a man whose life and whose life-work will occupy so large a place in the history of mankind. He governed the Church with a prudence and a love that will serve to make his name honored and revered for generations to come. And Catholics will not be alone in this regard, for it may with perfect truth be said that the people of all nations and all creeds revered the noble soul now passing to its reward.

The solemn and beautifully impressive ceremony of administering the Last Sacraments took place at the bedside of His Holiness Pope Leo on July 5. The venerable Pontiff's pale and emaciated face, almost as white as the pillow on which it rested, showed little sign of life, except the keen, glittering eyes, always one of his most striking features. Around the bed were grouped the Noble Guards, in their glittering uniform, the Knights of the Cloak and Sword in the picturesque medieval costume of black with white ruffs, twenty-five Cardinals, all the members of the Sacred College were present in the Sacred Rota, seated at venerable figures in their sweeping crimson robes, the whole forming a scene of rich yet subdued coloring. The whole of the Pontifical family, headed by Cardinal Rampollo, and including all the private chamberlains, was there. Nearest to the bed stood the imposing figure of the Cardinal Grand Penitentiary, Serafino Vannutelli, with the confession of the departing Pontiff. Then the Holy Viaticum was administered, also Extreme Unction. Pope Leo recited his Confession of Faith, as formulated by the Council of Trent, and the words of absolution and the formula of indulgence in articulo mortis were solemnly pronounced by the Grand Penitentiary. The heads of the great religious orders who were present granted the Pope the special indulgences which they have the privilege of conferring. Then came the touching and concluding prayers for a passing soul, and part of the Gospel, the Lord's Passion. As the last words died away all fell on their knees, the Pontiff, raising his almost transparent fingers, and pronounced his benediction on the Sacred College and on all present, and then sank back on the pillows. There was scarcely a tearful eye in the whole assemblage, and the sobs of the Pope's relatives were plainly heard. Deep silence followed, only broken by murmured prayers or pious ejaculations. In the portion of the Loggia of Raphael, adjoining the Papal apartments, were the families of the Count Riccardo Peci and Count Moroni, the Pope's nephews. Rome, Monday, July 6, 3 a. m.—"God's will be done. Who would have believed it when only ten days ago I was presiding over a public consistory?" murmured feebly Pope Leo as he felt himself late last evening sinking into a sleep which lasted but three hours, until expiring on his deathbed. Though hovering on the brink of death the life of the Pontiff is still prolonged by means of strong stimulants and concentrated nourishment, and while he is still alive his wonderful vitality may again resist and conquer the attack of his illness. Late last evening after the administration of the last sacraments the Pope seemed less restless. The Pontiff is lying on a small bed drawn up to a window overlooking the piazza of St. Peter's. The chamber is very large and draped with green curtains. The only picture in the room is an antique Madonna, and the sole ornament of a great ivory crucifix. The interior of the Vatican during the early hours of this morning testified to the conviction that the passing of Pope Leo is near. The courtyard damazo is filled with the carriages of the Cardinals. Cardinal Satolli drove to Rome from Frascati last evening. In the court are drawn up the carriages of the Cardinals and of many notables. The ante-chamber of the palace were thronged throughout the night with princes of the Church, high nobles and members of the diplomatic corps. Telegrams of inquiry have been received from several of the monarchs of Europe. Emperor William expressed deepest regret at the illness of the Pope, and the hope that he would speedily recover.

An official communication of the true condition of the Pope has been made to Cardinal Rampollo as Papal Secretary of State, and Cardinal Gregorio Di Santo Stefano, as dean of the Sacred College, and Camerlengo. The other Cardinals

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BIographical. Pope Leo was born in the diocese of Anagnin, States, on March 2, 1810, under the name of Leo Meloni. He was afterwards the Pontiff to restore the position in the Council was entrusted with the eight years to the Viterbo, where he remained for the fourteenth year. A mother died, and he proceeded to continue his studies at the age of ten years. He was prize for chemistry in 1831, and for natural history, the great Pope Leo XIII. There has not been in the world for many generations a man whose life and whose life-work will occupy so large a place in the history of mankind. He governed the Church with a prudence and a love that will serve to make his name honored and revered for generations to come. And Catholics will not be alone in this regard, for it may with perfect truth be said that the people of all nations and all creeds revered the noble soul now passing to its reward.

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received private info. Pope's illness, and soon allowed to enter the Lapponi having given orders that all converts to Catholicism should be sent to the Lapponi. Even his health and his recovery allowed to infringe upon the doctor, who has put them accurately informed progress of the Pontiff was sent to Ludovico Peci, the Pope's brother, who lives at his birthplace of his home of the Pontiff's illness.

BIographical. Pope Leo was born in the diocese of Anagnin, States, on March 2, 1810, under the name of Leo Meloni. He was afterwards the Pontiff to restore the position in the Council was entrusted with the eight years to the Viterbo, where he remained for the fourteenth year. A mother died, and he proceeded to continue his studies at the age of ten years. He was prize for chemistry in 1831, and for natural history, the great Pope Leo XIII. There has not been in the world for many generations a man whose life and whose life-work will occupy so large a place in the history of mankind. He governed the Church with a prudence and a love that will serve to make his name honored and revered for generations to come. And Catholics will not be alone in this regard, for it may with perfect truth be said that the people of all nations and all creeds revered the noble soul now passing to its reward.

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thly June- Toronto, points will morning y. procure as Whyby mage ticko and them ill be avail- the. Anne de of the ex- est theref, ten persons chase regu- station to are and a turn tickets consider- under the ev. D. A. who will taining the ending pil- ched to the Trains, in the day to- ward journey the nominal NG. THE SERIOUS AND LOVED to press the lived that the expected of a in modern Leo. XIII. the world for whose life and py so large a nankind. He ch a prudence e to make his e for genera- hies will not or it may with the people of s revered the its reward. fully impress- ing the last the bedside of in July 5. The and emanated the pillows on little sign of glittering eyes, riking features. grouped the glittering uni- the Cloak and a medieval cos- ruffs, twenty- members of the re present in rable figures in robes, the whole h yet subdued f the Pontifical ninal Rappollo, rivate chamber- est to the bed care of the Car- tiary, Serafino pope's confessor sion of the de- the Holy Viat- a, also Extre- cited his Confes- mulated by the and the words formula of in- nortis were sol- i the great reli- gence which of conferring- g and concluding eal, and part of d's Passion. As away all fell on stiff, raising his inger, and pro- on the Sacred resent, and then ws. There was eye in the whole e of the Pope's y heard. Deep broken by mur- e ejaculations. oggio of Raphael, apartments, were t Ricardo Pecci e Pope's nephews. July 6, 3 a. m. Who would have y ten days ago I a public consis- Supreme Pope Leo as evening sinking asted about three eaning pain brought to consciousness, the brink of death is still prolonged simulants and con- t, and while he is rful vitality may euer the attack of evening for the e last sacraments a small bed draw- looking the piazza chamber is very h green curtains. the room is an au- the sole ornament. k. The interior of e the early hours of i to the conviction of Pope Leo is filled d damazo of the Cardinals. ome from Ger- s. The ante-cham- were thronged all with princes of the men and members of ceived from several Europe. Emperor deepest regret at Pope, and the hope ily recover. nification of the true e has been made to e as Papal Secretary Oreglia Di Santo the Sacred Colloge. The other Cardinals

received private information of the Pope's illness, and some of them went to the Vatican, but they were not allowed to enter the sick room, Dr. Lapponi having given the strictest orders that all conversation and cause of excitement should be avoided. Practically, Pope Leo is nursed only by Dr. Lapponi and his trusted valet Piacentia. Even his nephews, Counts Gaudio and Riccardo Pecci, are not allowed to infringe upon the orders of the doctor, who has promised to keep them accurately informed regarding the progress of the Pontiff's illness. A telegram was sent to-day to Count Ludovico Pecci, the eldest nephew of the Pope, who lives at Carpineto, the birthplace of His Holiness, informing him of the Pontiff's illness.

BIOGRAPHICAL SKETCH.
Pope Leo was born at Carpineto, in the diocese of Anagni, in the Papal States, on March 2, 1810, being christened under the name of Joachim Vincent Pecci. The Society of Jesus, which it was afterwards the first care, which entrusted to the Councils of the Church, young Pecci being sent at the age of eight years to the Jesuit College at Viterbo, where he remained until his fourteenth year. At this time his mother died, and he shortly afterwards proceeded to Rome to continue his studies at the Jesuit College in that city. When he was eighteen years of age he secured the first prize for chemistry in science in no way inferior with his taste for literature and his classical studies, and even in those early days he was remarkable for the elegance and purity of his Latin, which subsequently found such notable expression not only in his encyclicals and ecclesiastical work, but in poetry. He obtained in 1831 the degree of doctor of the Holy Scriptures, and entered the Academy of Noble Ecclesiastics to study law and diplomacy, joining what may be termed the Papal diplomatic service, and become conversant with the system of spiritual government.

In 1857 Joachim Pecci received the sub-diaconate and deaconate and on March 14 of the same year Gregory XVI. made him a Domestic Prelate, his first promotion, with the title of Monsignor. On Dec. 23, 1859 he was ordained priest by Cardinal Odescalchi, saying his first Mass in the chapel of St. Stanislaus, at the Jesuit novitiate of St. Andrew. In July, 1857, Mgr. Pecci was named governor of the Papal province of Benevento, and like Sixtus V., busied himself with the suppression of brigandage.

From Benevento Mgr. Pecco was transferred to the archbishopric of Perugia, where he remained for a year and a half. The young ecclesiastic, in 1843 was called to exercise his talents in a more important post, being consecrated Bishop of Damietta in partibus, and sent to Brussels as Papal Nuncio. It was as representative of the Vatican in the Belgian capital that he gained the political insight and experience which have been one of the principal characteristics of his tenure of the Pontifical throne. Mgr. Pecci remained over three years in Belgium, and on his recall to Italy was decorated with the grand cordon of the Order of Leopold. After leaving Brussels the Nuncio paid a visit to London. This was in February, 1846, and in the same year he was consecrated Archbishop of Perugia. He continued in this position for the thirty two years which intervened before his election to the highest position in the Church, his tenure of the episcopate coinciding with the thirty two-years of the reign of Pius IX.

In his episcopal labors the Archbishop showed no less energy and zeal than he had displayed as governor of a pontifical state. Among other achievements he succeeded in purging the archdiocese of brigandage, and at a certain time all the prisons under his spiritual jurisdiction were empty. Such success did not pass unnoticed, and in 1850 Mgr. Pecci was elevated to the dignity of Cardinal.

At the consistory held in 1877 Cardinal Pecci was appointed camerlingo of the Roman Church which gave him chief charge of the temporalities of the Holy See. At the conclave for the election of a new Pope after the death of Pius IX. in February, 1878, which lasted thirty-six hours, at the third ballot Cardinal Pecci was elected Supreme Pontiff, and took the name of Leo XIII. He was crowned on March 3, with the tiara, or triple crown, the ceremony taking place in the Sistine Chapel, in the Vatican, where the conclave had been held.

In his first encyclical, promulgated at the Easter following his accession, Pope Leo XIII. unhesitatingly maintained his demand for the Papacy, nor did he ever recede from the position then taken up. From the very outset the new Pontiff displayed the great interest in the social questions agitating the world of to-day, and in an encyclical, issued in December, 1878, appealed to the intellectual forces of Catholicity to contest the propaganda of doctrines which His Holiness described as especially of the Socialists, in Germany and the co-operation afforded by the Pope to the various governments in opposing the growing forces of social democracy paved the way for the settlement of disputes existing between those governments and the Vatican, both spiritual and civil authorities being called upon to make common cause against the common enemy.

office and other concessions were made to the Catholics. Finally, diplomatic relations with the Vatican were resumed, and the late Emperor Frederick, then Crown Prince, signaled the restoration of a harmonious understanding by visiting the Pope at the Vatican. A still greater tribute was paid by Germany to His Holiness by her selection of him as arbitrator in the dispute with Spain regarding the Caroline Islands, and her deferential acceptance of his decision in favor of the weaker power.

Perhaps the most remarkable feature of Pope Leo's policy was the change in the attitude which the Vatican had hitherto preserved in regard to the French Republic. His Holiness acknowledging the Republic as the established legal form of government, and in 1891 the late Cardinal Laviege gave expression to His Holiness's views on this subject.

While engaged in political negotiations with various countries requiring the greatest address and dexterity, Pope Leo paid special attention to the important work of propagating the Catholic faith, and no pontifical reign since the Reformation has witnessed such a recrudescence of Catholicism or such an extension of the spiritual dominion of the Catholic Church, especially in English speaking countries. As an example of this may be cited the numerous pilgrimages which came to the Eternal City from all parts of the world—for instance, at the time of the celebration Dec. 23, 1887, of the

friend, whom the Pontiff desired to advise on the best means of prolonging life. The twenty-fifth anniversary of Pope Leo's election to the chair of St. Peter's was celebrated February 20, of this year, with elaborate pomp, in the Hall of Beautification, above the portico of St. Peter's, on which occasion the venerable prelate was presented with a gold tiara costing \$25,000, as the jubilee present of the Catholic world, and with large sums of money from various sources.

The celebration of the twentieth-fifth anniversary of his coronation occurred in St. Peter's, March 3 last, with all the impressiveness and grandeur of the Church, and on April 28 the pontificate of Pope Leo surpassed in length that of St. Peter, Leo XIII. having then been elected Pope twenty-five years, two months and seven days, "the years of Peter."

King Edward visited Pope Leo in the latter part of April and Emperor William was received by His Holiness early in May.

Be Charitable.
Be gentle, patient and compassionate toward the weaknesses of others, incapable of all mockery and criticism. Charity believes all the good it can possibly believe, and bears with all the evil it cannot help seeing in others. But to be thus dead to the world we must live to God; and this interior life can only find its source in prayer.

silence and a sense of the presence of God are the food of the soul.—Fenelon.

Disraeli on Secret Societies.
On Sept. 20, 1876, after many years' experience as Prime Minister of England, the late Mr. Disraeli, used the following memorable words: "In conducting the government of the world, there are not only sovereigns and ministers, but secret societies, to be considered which have agents everywhere, reckless agents who countenance assassination, and, if necessary for their purpose, can produce a massacre." The full context of the address may be seen in the cable dispatches of above date.

ADDRESS AND PRESENTATION.
On Tuesday, June 30th, the pupils and parents of Separate S. S. No. 7, Beckenham, assembled in the school house to bid farewell to their teacher, Mr. John Blake, who had lately resigned. After a nicely rendered grammar of songs, recitations, etc., Leonard Byrne read a farewell address expressing their appreciation of the good work done by him during his term of office. Mr. Blake, in his leaving the school, was accompanied by a large number of his scholars, who were all of them well pleased with the work performed by their teacher, and were sorry he was about to leave them. Mr. Byrne, on behalf of the trustees, thanked Mr. Blake for his good work, and presented him with a resolution of the school board. Mr. Blake, although very successful as a teacher, has decided to enter the medical profession. We wish him every success.

OBITUARY.
PATRICK MCKEOUGH, LONDON.
Again we are called upon to record the demise of an old resident of London in the person of Mr. Patrick McKeough, whose death occurred on Wednesday, July 1st, at his late residence No. 4 Henry street.

Mr. McKeough's illness extended over a period of two years during which he was a patient sufferer. The constant visits of the clergy and the reception of the last sacraments were blessings. The dying patient fully appreciated the loving care of his bedside. Rev. Father Egan was at his bedside a few hours before death relieved his suffering. He passed away peacefully at 10 o'clock on Wednesday morning, July 1st, at his late residence No. 4 Henry street.

He was a native of Ireland born in the county Kerry in the year 1815 and came to this country in 1875 and settled in London where he continuously resided. He was an employee of the Grand Trunk Railway Car and Department for upwards of twenty years. He sides his widow he leaves four sons and one daughter: Michael J. of Montreal, John, Paul, and Marie, William, James and May, of this city. Among the many beautiful floral tributes was a large mound handsomely inscribed with sympathy, from the Knights of Columbus, St. and St. Marie. The funeral took place from his late residence to St. Peter's Cathedral on Saturday morning, July 4th, where a Mass of Requiem was celebrated by Rev. Father Egan. The remains were borne by his four sons. Interment took place in St. Peter's cemetery. May his soul rest in peace!

ALFRED HAYES, APTO.
While river driving at North Bay on Wednesday of last week Alfred, eldest son of Mr. and Mrs. Jas. Hayes of Apto, met with a very sad death by drowning. While engaged on some logs in the water it is supposed that he accidentally fell in. Nobody was present when the sad event happened, but he was missed when the others returned to camp and immediately a search was made. The pond was drained and as a result the dead body was found. The remains were brought to Apto on Friday noon and interred in the Apto Catholic cemetery on Sunday afternoon, the Rev. Father Cruise officiating, and a large concourse following to the grave.

Deceased was in his twenty-ninth year and was a very popular young man with all classes, and his untimely death will be keenly felt by all who knew him.

and was about to graduate from the Conservatory of Music when taken with her fatal illness, anxiety of a modest, unassuming disposition, she early won the friendship and esteem of those with whom she came in contact. The Young Ladies Sodality of the Church of the Holy Angels, of which she was a member, displayed the most affectionate interest in and for her during her long and painful illness. Upwards of one hundred members of the society called at her late residence in a body last evening to pay their tribute of respect to her remains.

The funeral took place at 9 o'clock this morning from the residence to the Church of the Holy Angels, where a High Requiem Mass was celebrated by Rev. Father Stanley, with Rev. Father Roche officiating. The choir was in charge of Miss Mary Chalmers and Miss Edna Jones. Miss Freck presiding in a beautifully expressive voice, rendering in a pleasing and pathetic manner, "Face to Face," by Johnson.

The church was well filled during the service, after which a large number followed to the cemetery. The pall bearers were J. Molloy, Donahue, Jas. Grady, Jr., Fred Jones, Edward Clark, Richard Doyle, Jr. and Robert Peacock, a consist of the deceased. The Mass afterwards numbered over fifty. There was a profusion of magnificent floral offerings from friends in Detroit and London, as well as locally.

Relatives from a distance present were: From London Mr. P. McCarthy, Mr. and Mrs. Philip Peacock, Miss Edna Peacock, Mr. and Mrs. John Peacock, Miss Kathleen and Hubert Peacock, Mr. and Mrs. Mrs. Mullins and Mrs. Hickson; from Detroit, Mrs. James McCarthy, Mr. F. E. McCarthy and Mr. E. McCarthy. Mr. Peacock and family have the heartfelt sympathy of a host of friends in their sad bereavement.

Mrs. JAMES O'GRADY, HESSON.
We are called upon to chronicle the death of a young woman in the prime of life, being thirty-seven years of age, in the person of Mrs. James O'Grady (nee Bridget McCreedy), who was born and raised in Biddulph, where she was a very popular young woman with all classes, and her untimely death will be keenly felt by all who knew her.

One of the brightest and most charming weddings of the season was solemnized in St. Basil's church, Brantford, on Wednesday, June 24, Rev. Father Lennon performed the ceremony in all its beauty and solemnity. The contracting parties were Mr. Thomas Ion and Clara K. Jones, daughter of P. Fitzgibbon, Esq., of Queen street. Mr. Fitzgibbon, who officiated at the wedding, was assisted by Rev. Father Lennon, who acted as the officiating priest. The bride was attended by Miss Irene Hackett, who was also present in white and carried red roses. The groom was attended by his brother Frank.

After the ceremony the happy couple, accompanied by the relatives of both parties, a few intimate friends, returned to the residence of the bride's parents, where a dainty wedding breakfast awaited them. The house was artistically decorated for the occasion. The presents were rich and beautiful showing the esteem of their many friends. Among them was a handsome raitan rocker from the members of the C. M. B. A., of which Mr. Ion is president. Mr. and Mrs. Ion left in the afternoon for a honeymoon trip. The send off was in keeping with the other 13,000 couples of the happy event. Upon their return they will reside in the city.

FINNIHAN O'CONNOR.
At St. Mary's church, Bathurst street, Toronto, there was solemnized at 8 o'clock, June 27, the marriage of William J. Finnikan and Agnes O'Connor, daughter of Mrs. Alice O'Connor, of this city, which proved one of the prettiest weddings of the season. The beautiful ceremony was performed by Rev. Father Finnikan, C. S. B. of Waco, Texas, brother of the bridegroom. The altar was artistically decorated with forms while arranged in lines of the valley, while the priest dined within the sanctuary for the contracting parties and their attendants were accompanied with crimson velvet and festooned with smiles. The bride, charmingly attired in white organdy over white tulle, and carrying a shower bouquet of sunset roses, and a few intimate friends, returned to the residence of the bride's parents, where a dainty wedding breakfast awaited them. The house was artistically decorated for the occasion. The presents were rich and beautiful showing the esteem of their many friends. Among them was a handsome raitan rocker from the members of the C. M. B. A., of which Mr. Ion is president. Mr. and Mrs. Ion left in the afternoon for a honeymoon trip. The send off was in keeping with the other 13,000 couples of the happy event. Upon their return they will reside in the city.

FROM MACLEOD.
June 29th, 1903.
The Editor of the CATHOLIC RECORD, London, Ontario.
Dear Mr. Editor—It is with great pleasure I write you these few lines. We had a great and glorious day last Sunday, 23rd inst. There were several children who received Holy Communion and confirmation from our beloved Bishop Logan. The children were well prepared for this great occasion by the Rev. Father Denis, our beloved and popular parish priest. His Lordship gave a splendid parish and plenty and forcibly explained our young and old the nature of these two great sacraments. The church was beautifully decorated for the occasion. The orchestra and singing will be long remembered by the Catholics of Macleod, as well as a great many of our Protestant friends and neighbors. The church was crowded at High Mass.

I must also tell you that through the exertions of our popular parish priest, the Rev. Father Denis, with the able assistance of the ladies of the parish, has cleared off all debts on our beautiful church.

BEAUTIFUL PICTURE OF POPE LEO XIII.
This magnificent painting of His Holiness Pope Leo XIII. is the work of one of New York's most celebrated artists, J. A. Mohler, who, in painting this picture, has had the advantage of the constant criticism and advice of the highest dignitaries of the Catholic Church in America, who have devoted unusual time in going over the details of his painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. It is, indeed, a portrait true to life. Size 22x27. The work has been gotten out at an expense of over \$3,000, the lithograph being the finished in twelve separate printings on the highest grade of chromo paper, and has been treated in a very artistic manner. Post paid 50c. Address: CATHOLIC RECORD OFFICE, London, Ont.

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THIS HOLINESS, POPE LEO XIII.

of Hesson. She was called away to her eternal rest in the month of Our Sweet Lady, the cause of her death being kidney disease. Just two weeks before her death she had been home on a visit to her father and mother and family when she was taken ill. It was therefore a severe shock to her father and mother and family when the news came over the wires that their dear one had died. Friends repaired to Hesson to pay her the tribute of respect which was a consolation to them when they arrived there to find that she had died. The funeral was held at the church of the Holy Mother, Church from the hands of Father Gnam, her worthy pastor. She leaves to mourn her loss, besides her husband, three small children, the youngest being two years old, also her father, mother, eight brothers and two sisters. Her five brothers and her cousin, Jerry, were pall bearers. Her mother wishes to thank the choir at Hesson for the kindly tribute they paid her dear one at the cemetery and for the beautiful hymn they sang as the body was lowered into the grave.

May her soul rest in peace!

MICHAEL LEONARD, TRENTON, MICH.
In the early hours of Tuesday morning, June 30, the shadow of death spread its dark mantle over the home of Mr. Wm. Leonard, 12th con. Boulevard, when his third son, Michael, passed away when he was only six years of age. He was a bright and cheerful child, and his little ones, whose welfare was always his constant thought.

Deceased was in his thirty-third year, and had been ailing for some time, but not until a couple of months before his death was he abandoned, when he returned to the parental roof, there to breathe his last breath. Besides his widow and three small children he leaves to mourn his loss his father and mother, four brothers and one sister, James, John, Philip, George and Kate, all of Hesson, Mich. The funeral took place on Thursday morning, July 2nd, at St. Columba's church, at 10 o'clock, officiated by the Rev. Father Leonard, thence to Beechwood cemetery.

The pall bearers were M. J. Roche, M. O'Donnell, Wm. Mallory, Dr. McCordie, Geo. A. Allison and Jas. Sadler. Among those from a distance who attended the funeral were Mr.

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of Hesson. She was called away to her eternal rest in the month of Our Sweet Lady, the cause of her death being kidney disease. Just two weeks before her death she had been home on a visit to her father and mother and family when she was taken ill. It was therefore a severe shock to her father and mother and family when the news came over the wires that their dear one had died. Friends repaired to Hesson to pay her the tribute of respect which was a consolation to them when they arrived there to find that she had died. The funeral was held at the church of the Holy Mother, Church from the hands of Father Gnam, her worthy pastor. She leaves to mourn her loss, besides her husband, three small children, the youngest being two years old, also her father, mother, eight brothers and two sisters. Her five brothers and her cousin, Jerry, were pall bearers. Her mother wishes to thank the choir at Hesson for the kindly tribute they paid her dear one at the cemetery and for the beautiful hymn they sang as the body was lowered into the grave.

May her soul rest in peace!

MICHAEL LEONARD, TRENTON, MICH.
In the early hours of Tuesday morning, June 30, the shadow of death spread its dark mantle over the home of Mr. Wm. Leonard, 12th con. Boulevard, when his third son, Michael, passed away when he was only six years of age. He was a bright and cheerful child, and his little ones, whose welfare was always his constant thought.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLVIII.

Professor Nippold affords some very amusing exemplifications of European big game hunting in the construction of American affairs. For instance, he represents the Reformed Episcopal Church as answering very nearly to the Liberals in Germany. The comparison would be droll were it only on account of the insignificant numbers of this excellent little body, which I believe has some twelve or fifteen thousand members. I have seen one of the Bishops quoted as saying that its chief function is to serve as a feeder to the Episcopal Church. However, the more numerous it were, so much the worse for Liberalism. To quote Dante with a modern application, the very shadow of Liberalism causes all its teeth to chatter. It was filled with horror at the so-called Liberalism of Andover, although this rested on strictly supernaturalistic Augustinianism.

Worthy Bishop Cummins, the founder of the little sect, was a good old-fashioned Evangelical, of Charles Sumner's school, and all his disciples, I believe, remain true to the type. Stronachs, Protestants as they are, I take it that they would rather march corporately into "Papistry" itself than be allured into any of the meanderings of Liberalism. But because they make little of Apostolic succession, and do not regard clericalism from other bodies, Nippold jumps at the conclusion that they are Liberals. The man does not see that the fact only shows them to be Puritans.

He is more nearly correct in his explanation of Cumberland Presbyterian beginnings, except that his account is exactly wrong end foremost. As he says, the question came up, about hundred years ago, among the Tennessee Presbyterians, whether the great need was some relaxation in the terms of preparation. The old body, says Nippold, were for indulgence; but the Cumberlanders were inexorable in requiring a regular course, and formed a new Church rather than give way. In fact it was the Cumberlanders that were for indulgence, and the old body that refused it. So, as we see, Professor Nippold would be exactly right if he did not chance to be exactly wrong.

Nippold's account of our Massachusetts school disputes is of a piece with the rest. He says that Father Scully, being displeased with the Cambridge school board, directed the voters to choose another after his dictation. As soon as this was done, the new board deposed a teacher (Travers, of course) who had ventured to tell the truth about the Reformation. The truth, of course, means the account that suits best with Professor Nippold's furious Protestantism. Had Travers told certain truths concerning Luther's private behavior, as attested by Melancthon, and by himself, and had he described his conjugal teachings, he would, and should, have been shot off to the top of Graylock.

I need not say that Nippold takes not the slightest account of the fact that Travers was Boston teacher, and that therefore the Cambridge board had not a particle of authority over him. Nor of the fact that he was not deposed, but having shown his incompetency to teach history, was transferred into another department.

We remember, of course, that what Travers actually taught was that, in Catholic countries, if a man who is undergoing a trial before the civil courts produces a papal indulgence, the judges are obliged to release him. When reminded that Catholic theology declares, in the words of Bellarmine, that an indulgence exempts no man from civil punishment for a civil offence," he sneeringly retorted that no doubt the Catholic children knew much more about the matter than he, which was very strictly true.

Of course Nippold has never learned that Dr. Philip S. Moxon took advantage of the stir to air his historical knowledge, and commented to the admiring public on "the medieval depositions of kings" by means of papal indulgences." However, let us hope that here the newspapers made out Moxon to be more of a fool than he was.

rather inclined to excess in the matter. Yet in one eminent case Professor Nippold shows a determination to do all that in him lies to redress the balance. Speaking of the Marquis of Ripon's mission to India as Viceroy, Nippold sneeringly says that the English ladies extolled Lord Ripon as the embodiment of statesmanship, but that in India he showed this chiefly by bringing the relations of the Hindus and English into hopeless entanglement.

The reference, of course, is to the Libert bill, which, in certain cases, allowed Hindu judges to deal with English offenders, as in all cases English judges may deal with Hindu offenders. All acknowledgment that the purpose of this bill was admirable, inspired with a high sense of equity, and of good will towards the teeming majority of Hindus and Mohammedans, many of whom are fully competent, in capacity and character, to sit in the High Court of the whole Empire. The only question was, whether the time had come for it. Had Professor Nippold simply said that the Marquis of Ripon was a noble ruler, but that in this case he seems not to have guarded his aims with full reference to present possibilities, no one would have found fault. But to apportion to a Catholic convert a high praise, seems to be something wholly beyond Nippold's moral capacity.

I may remark that his talk about dangerous complications is all nonsense. As soon as the bill was withdrawn everything quieted down. It is worth while asking how the Marquis of Ripon appeared in the eyes of a body of men who, as Whites, instinctively shrank from the Libert Bill, while, as devoted to the temporal and spiritual good of the natives, they were quick to recognize the spirit of a Viceroy, being at the same time ecclesiastically estranged. I mean the Protestant missionaries. Now all that I have heard from them is almost unmingled eulogy. One of them, an American, speaking in the name of the whole Protestant body, says that Lord Ripon is a Marquis, but that his illustrious merits to India require that he should be made a Duke.

However, these Protestant workers had something else to do than to help Professor Nippold's exploitations of religious malignity. Of course we remember that before becoming a Roman Catholic the Marquis had been Grandmaster of the English Freemasons. Naturally they are not likely soon to forget or forgive such a blow at the pompous emptiness of their house of cards.

CHARLES C. STARRUCK, Andover, Mass.

FIVE-MINUTE SERMON.

Sixth Sunday After Pentecost.

THE DIGNITY OF HUMAN NATURE.

"Many prophets and just men have desired to see the things which you see, and have not seen them; and to hear the things which you hear, and have not heard them." (St. Matt. 13:17)

For those who have always lived, through God's goodness, with peaceful hearts in their Father's house—the Church—the truths which God has revealed and which are the inheritance of the faithful have become so familiar as to be accepted very frequently in a certain dull, matter-of-course way, and often their immense value and importance are far from being sufficiently realized. This morning I propose to speak about one of these well-known truths, and to point out the advantage which even the simplest and humblest of Catholics possesses over the greatest and best of those who did not have the light of faith. This advantage consists in the knowledge which every Catholic has of his own dignity and destiny. And in order that this may be seen more clearly, I shall place in contrast with our knowledge the ignorance and blindness in which the mind of one of the greatest and most sincere and earnest men of past times was wrapped on these all-important points.

Now let us go to the writer and thinker of whom I am speaking and see what he has to tell us about man. Here are his words and the sum and substance of his teaching; and not only of his own teaching, but of all he could gather from the great philosophers of the past: "Like the race of leaves on autumn streets, the earth with old leaves, then the spring the woods with new ends." All men are born in the spring season, and soon a wind hath scattered them, and thereafter the wood peopled itself again with another generation of leaves." Here we have the pagan summing-up of man's life. This is all it appeared to be worth in the eyes of this great philosopher, whose eye came and went with spring and autumn.

And what shall we think of the actions of men, their toils and struggles? Listen again to our pagan teacher: "Hath the ball which one casteth from his hand any profit of its rising, or loss as it descended again, or in its fall? or the bubble as it groweth and breaketh on the air? or the flame of the lamp from the beginning to the end of its history?" In other words, the toils and labors of man, his struggles and aspirations, his joys and sorrows are of no more profit to him than is its rising and falling to the ball which a man throws, or the bubble which a child blows.

Let us turn now to the teaching of the Church. What does she tell us man is? What in her eyes is the value of man's actions? Of course she admits, nay, insists, upon the fact that our sojourn here is but for a short time.

but at the same time she tells us that we have a never-ending existence, that for good or evil, for weal or woe, we shall never cease to be. She tells us, too, that our souls, each and every one of them, came from the hands of an all-perfect and infinitely holy Being, and that this all-perfect and infinitely holy Being has given them to us to take care of, and that according as we take good care of them or not for the few years we are in this world, so our lot and state will be for endless ages. She tells us that these souls of ours were made in the image and likeness of God, and that it is our duty to preserve and keep this image and likeness in which they were created, and that it is by the acts of our daily life that this image and likeness must be preserved and kept.

Scientific men say that we cannot set in motion even a small object, without its having an effect which reaches to the utmost bounds of space. Something similar may be said of each and every one of our actions. Not one of them is indifferent. Not one of them but will have an effect in some way or other which will be felt for all eternity. Do not these considerations open up to us a view of man's dignity and of the value and importance of his actions, which should render our lives precious in our own eyes, and renew the warmth of our attachment to those truths which we have always taken for granted, and to our holy Mother the Church, who has so carefully preserved them for us?

THE LIFE OF ST. RITA.

St. Rita, who is known as the "Saint of the impossible," was born in Rocca Porrena di Cascia, a small village in Umbria, in the year 1381, of respectable and pious, though not wealthy parents. The child was born when her parents were advanced in years, and came as an answer to their fervent prayers. In her childhood the girl was distinguished for gentleness and docility. She never could be induced to ornament her person, as young girls like to do, and she was allowed finally to dress as simply as the Blessed Sacrament. Obedience and charity were her characteristics. Her parents' wish was law, and she was delighted to invent some way of helping the sick and the poor of her native village.

When eleven years old she felt strongly attracted to contemplative life. Her parents refused, so that she entered the Augustinian Convent near her home, as they had other designs for her. Their increasing infirmities compelled her to devote a good deal of time to them. With all humility and readiness she accepted the will of God, and stifled her longings for the cloister, not, however, renouncing her intention, but praying for patience and resignation to wait the hour when God would enable her to follow her vocation. Alarmed by her persistence, her parents resolved upon her marriage, and chose for her husband a young man of good family and comfortable property, called Ferdinand. The young girl yielded to her parents' wish, although the struggle was terrible. Her husband proved to be of proud and very violent temper, and like young men of that time, brought up in the worldly and warlike spirit that prevailed in Italy, paid little attention or no attention to his religion. He overwhelmed her with abuse and ill usage. She accepted all his perfect submission, and by her gentleness and sweetness finally wore out his ill temper, so that one day he threw himself upon his knees before her imploring her forgiveness. Her two sons inherited their father's irascible temperament, and proved a continual anxiety to their holy mother.

Her biographers tell us that, in spite of continual provocation, she never allowed any one to speak of her sufferings, but would change the subject whenever the conversation drifted in that direction. After eighteen years of married life her husband was barbarously murdered by an old enemy, who took him unawares and her husband dying without any religious consolation increased by her fury disordered by her sons, whose minds were filled with thoughts of revenge. Her entreaties proving vain, she finally besought the Lord to take her boys unto Himself, rather than allow them to commit the grave wrong contemplated. Her prayer was answered; her two boys were seized with a very serious illness and although tenderly and devotedly nursed by their mother, expired within a few days of each other, strengthened with the last Sacraments of the Church.

Freed from all obligations to the world, Rita sought entrance into religion, but three she was refused, since the nuns declared they never accepted a bride brought about by means of a miracle. One night while Rita was praying she heard her name called, while someone knocked at the door. Seeing no one, she returned to her prayers, when suddenly she was seized with a kind of ecstasy, during which she saw St. John the Baptist, St. Augustine and St. Nicholas, but would not disclose to any other than St. John the Baptist. She found herself supernaturally at the door of the monastery, which opened to receive her and then instantaneously closed. When the nuns came down for Matins they were astonished to find Rita in their chapel praying. Their astonishment was increased when she modestly and simply gave them the account of her miraculous entrance. She was instantly clothed in the novice's habit. She was then

thirty years old. In the convent she was distinguished by her great charity. She observed a religious silence in speaking of other people unless some good might be done by words of advice and warning. She was constant in her visits to the sick and sorrowful, doing all she could to strengthen the weak and console the afflicted. In order to try her, the Abbess one day ordered her to water daily a dead tree in the garden of the monastery. Rita obeyed without question, and the result of her obedience was shown in the recovery of the tree. She practiced extreme poverty, and was allowed to excommunicate the other nuns for austerity, doing all she could to strengthen the weak and console the afflicted. The favorite subject of meditation with her was Our Lord's Passion. A sermon once preached to the nuns by a famous Franciscan on the Crowning of Thorns greatly impressed her that she implored Our Lord to share in this particular suffering. Her prayer was heard, and one of the thorns from the crown on the forehead of our Saviour, before whose image she was at that moment kneeling, became suddenly detached, and fastened itself so deeply in her forehead that she could not remove it. The wound became worse, and gangrene set in, while the odor emanating from it compelled her to remain almost entirely in her own cell. When Pope Nicholas V. proclaimed the Jubilee in 1450 the Abbess refused permission for Rita to go with the nuns to make the Jubilee at Rome on account of the wound in her forehead. Another miracle then happened. At Rita's prayer all trace of the thorn in her forehead disappeared; she was enabled to join her companions in their pious journey, which was undertaken on foot, and which she followed with joy in spite of her age. On her return to the monastery the wound reappeared, and continued until her death. In 1455 she was seized with a fatal illness, and passed four years of continued suffering, with great patience and undiminished sweetness and patience, and even with joy, as conforming her more closely to the crucified Saviour. During her illness two miracles were performed, to the astonishment of those around her. She sent a lady visitor who had come to her from her old home, to bring her a rose from her former garden. Although it was the month of January, and although her friend thought that illness had affected her mind, yet curiosity brought her to the garden, and there she beheld a beautiful rose in full bloom, the other trees being covered with frost. She hastened back to Rita, who was full of joy and gratitude. Asked if she had any other companions in her pious journey, which was undertaken on foot, and which she followed with joy in spite of her age. On her return to the monastery the wound reappeared, and continued until her death. 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CHATS WITH YOUNG MEN.

Life's Benediction.

VERY REV. J. F. CALLAGHAN, D. D. The least, the humblest, the most unlearned know, from the teachings of the catechism, that life is worth living; that God stamped upon its golden face that of an inestimable value; that He gave it an inestimable value; that He gave it an inestimable value; that He gave it an inestimable value...

Since life has been clothed with the great honor of serving a Divine Master, it is, for the pitiable of all the sons of earth, not an idle dream, but a solid reality. We come into this breathing world to work, and God has assigned to each individual a task that He has assigned to no other. The nations of the earth have their mission—the material universe, from the highest limits of its power and beauty, grows to the lowest extreme of comparative insignificance, has its mission—Work, making life a harvest of the striving to an end, a fruitful year of the striving to an end, a fruitful year of the striving to an end...

Therefore, all true work, all lawful service, is of a religious nature. It is the explicit confession of the sovereignty of a Creator; it binds the universe to the throne of God. The swift revolutions of the heavenly bodies; the incessant currents and counter-currents of the air we breathe; the ebb and flow of the restless seas; the earthquake that shakes and rends the earth; the migration of lower animals from one region to another; and then to come up higher in the scale of creation, the restless activity of man's soul and body—an activity that begins at the moment of union of soul and body, and ceases on the part of the body when the immortal spirit has left its house of clay—what do all these phenomena of eloquent nature proclaim, but the fact that all forms of life have a work to do, an end fitting their nature to strive for, an end which when reached, will make toll give place to rest, and cause seeking to be swallowed up in enjoyment.

The Young Man and the Future. Two traps in which young men in business often fall are an absolute fear of small things and an absolute fear of making mistakes. One of the surest keys to success lies in thoroughness. No matter how great may be the enterprise undertaken, a regard for the small things is necessary. Just as the little courtesies of every-day life make life worth living, so the little details from the bone and sinew of a great success. A thing half done is a failure. Success is not done at all. Let a man be careful of the small things, and he will be successful. The man who can overcome small worries is greater than the man who can overcome great obstacles. When a young man becomes so ambitious for large success that he overlooks the small things he is pretty apt to encounter no infinitesimal that we can afford to do it in a slipshod fashion. It is no art to answer twenty letters in a morning when they are in reality, only half answered. When we commend brevity in business letters, we do not mean brusqueness. Nothing stamps the character of a house so clearly as the letters it sends out. The fear of making mistakes keeps many a young man down. Of course errors in business are costly, and it is better not to make them. But, at the same time, I wouldn't give the snap of my finger for a young man who has never made mistakes; some easily overlooked, others it is better not to blink at in any employee. A mistake of judgment is possible with us all; the best of us are not above a wrong decision. And a young man who holds back for fear of making mistakes loses the first point of success.

A young man in business now-a-days with an ambition to be successful must also be careful of his social life. It is not enough that he should take care of himself during the day. To social disquisitions at night can be traced the downfall of hundreds upon hundreds of young men. The idea that an employer has not control over a young man's time away from the office is a dangerous fallacy. An employer has his hands everywhere. Social habits shall follow those habits which will not endanger his interest upon the morrow.

The Country Boy has the Advantage. A city boy, brought up where great things are coming to pass right before his eyes every day, is apt to become opportunity-blind; he cannot see the chances near him; whereas, a country boy learns to make the most of little chances which a city boy would ignore. William Dean Howells says: "But we find that it is not the child born amidst the refining and ennobling influences who most feels them. It is some child born as far as possible from them, in the depths of the woods, or amidst the solitude of hills, who comes up to the city and knows its grandeur for his own, the mate of his high ambition. He and not that child, is heir to its light. It is the alien born who takes the torch from it, and runs forward, and some other, equally remote and obscure in origin, receives the sacred fire from him."

The New York Times, in commenting on this, lays the blame on the familiarity of city boys with all arts and culture, so that no element appeals to them as an object of a strong passion. A country boy, fresh and eager, perhaps filled with longing for one kind of artistic expression alone, throws himself with his whole soul into that line, and rises to eminence, while his city brother dallies with all, feeling mild pleasure, but having no great, creative purpose.

It is perfectly natural that a boy on a farm should dream of great opportunities in cities; that he should chafe amid what seems to him narrowing and

forbidding surroundings; that his restless ambition should picture the great triumphs of cities as compared with the possibilities of villages or farms. He thinks he is throwing away his time among the rocks, in the forest, and on the hard soil. He should realize that the granite hills, the mountains, and the brooks, which he looks upon as stumbling-blocks in his path to success, are every moment registering their mighty potencies in his constitution, and are putting iron into his bloodstream, staining into his veins which will make his future success all the more certain. He should realize that he is storing up energy in his brain and muscles, and battling up forces which may be powerful factors in shaping the nation's destiny later, or which may furnish backbone to keep the Ship of State from foundering on the rocks. He should realize that the reserves power stored up in the country reappears in our successful bankers, lawyers, merchants, railroad men, and statesmen. He should never lose sight of the fact that the greatest good fortune that could befall him is the boon of being born and reared in the country. He should remember that it is in rural life that he must store up the energy and reserve power which will enable him to battle with the grinding, competing forces of city life, if at last he yields to the temptation to live, and work, and struggle with men alone, and not with nature, whose reward is sure, while human prizes elude thousands just as eager as the few who grasp them after long toil and sacrifice.—Success.

OUR RELIGION.

Before proceeding further with the other articles of the Creed a slight digression at this time might be quite opportune. It is made for the purpose of briefly considering the doctrine of the Church on Purgatory. It is a distinctly Catholic doctrine and one of the greatest consolations to man in the uncertainty which shrouds a future existence. It is also a part of our faith little understood by those outside of the Church. Sin is an offence against God and must be atoned for. Those who die with a single mortal sin upon their souls must atone for that sin in eternal punishment. But all sin is not mortal. Therefore, all souls on leaving the body do not merit this punishment. Neither do they merit eternal reward, because Divine Justice has not been fully satisfied for the sins committed. Heaven is closed to them because nothing defiled can enter it. Consequently these souls are purged or purified in those places which we call Purgatory. Both the Old and the New Testament furnish proofs for the doctrine. In the first we read that Moses was sent to Jerusalem by Judas Maccabeus to have prayers offered for those slain in war that they might be delivered from their sins. For it is added, "it is a holy war, the wholesome thought to pray for the dead." Again our Lord says, "He that shall speak against the Holy Ghost, he shall not be forgiven him, neither in this world nor in the world to come." If all souls of the just, however, immediately on leaving the body entered heaven such prayer would be unnecessary. The second text clearly points to the forgiveness of sin in the next world. It is certain, therefore, that there must be a place other than heaven and hell where souls are satisfying their Divine Justice. If still further proof be needed it may be founded in the customs of pagans and savages, both of whom offered prayers and sacrifices for their dead.

God's glory, charity, justice and self-interest prompt us to resort to such prayers. The first became prayer, curing the release of these souls and their admission to God's perfect address to the choir of angels. The second because they are our brothers in the spiritual order through Jesus Christ and also related to us in the order of the flesh. The third, for the reason that we may have been the cause, through example or otherwise, that they are in their present state. The last, because they, in heaven, pray for us. And in conclusion, if we would invoke the most powerful means in their behalf we will have the holy sacrifice of the Mass offered for them frequently.—Church Progress.

HATS OFF IN PASSING A CATHOLIC CHURCH.

A writer in the New York Sun has discovered something in connection with Catholics which he gives to his readers as follows: "One of the oldest Roman Catholic customs is that of baring the head and drooping the eyes when passing the door of a Catholic church. It may be noted in almost any part of New York from the Battery to the Bronx. During the firemen's parade last Monday, two women, viewing the procession from the steps of one of the Vanderbilt residences, asked: 'Why do they all take off their hats when they reach the middle of the block?' 'They're in front of the church,' answered the pinafored child on the sidewalk, 'an' they know the Lord's in there.' 'The same act was noticeable in the policemen's parade. The conductors and motormen on the elevated stations and motormen on every trip, and eleven churches on every trip, and many of them will bare their heads eleven times on that run. There are at least two Justices of the Supreme Court who never pass a Catholic church without removing their hats. The mark of reverence for women is the lowering of the head and eyes. This is not conspicuous but it can be seen thousands of times daily in New York. In the districts given up to foreigners, the women hurrying by a church frequently pause a moment, and, passing themselves, murmur some native prayer.'"

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OUR BOYS AND GIRLS.

PETER'S ROSARY.

MARY E. MANNING.

(Translated from La Semaine Religieuse.) I was spending my vacation with my uncle, a traveller in many lands, who had recently settled down in the country. Every evening after dinner he was in the habit of going into the garden alone, and once in the twilight I met him in the act of replacing a Rosary in his vest pocket. "Do you say the Rosary every day, Uncle?" I inquired, edited at the discovery of a piety I had not imagined he possessed, although I knew him to be an excellent man. "Yes, I say it every evening," he replied. "I have not missed it once since I was eighteen years of age, and now I am forty-seven. Up to that time I carried my beads in my pocket, and said them occasionally. Do you say yours every day, Robert?"

"No," I frankly replied. "At college we do, of course—the Jesuits are great sticklers for that, you know, but I'm afraid the fellows do not all keep up the daily practice during vacation." "Probably not," rejoined my uncle. "Have you a Rosary in your pocket?" "Yes," I said, producing mine. "That is well. I am glad to see it. I am going to tell you how I came to say mine every day, and perhaps you will do likewise. At any rate the story can't fail to be a good impression."

We walked on slowly side by side. "When I was about your age," said my uncle, "I went with my mother and sister to spend a couple of months at the seashore. My father had recently died. We were all stunned and grieved by the suddenness of his death and the greatness of our loss. I had been studying hard that year, and was growing fast. I spent nearly all my time out of doors, and had made the acquaintance of an old boatman, whom I at once selected as my navigator, for I had had no practice in rowing. One morning very early I was strolling along the beach when Peter came in sight, or rather I heard his voice behind me. 'Mr. Robert,' he called, 'I bid you good morning. Is this yours?' I turned and saw that he held a small Rosary in his hand. 'It was mine. I had dropped it in taking out my handkerchief. Very foolishly, I can not exactly tell you why I felt embarrassed that he should have found it. Perhaps I thought it unmanly to have been detected in carrying a pair of beads, by this rough old mariner, whom, to tell the truth, I have never heard swear acceding to the accepted fashion of sea-men—but of whom, at the same time, I would not have suspected any pious practices.'"

"My face crimsoned a little as I took it from his hand and replaced it in my pocket. At eighteen—when one is an under-graduate, almost a Bachelor of Arts, perhaps it seems a little like a girl to be carrying a Rosary, eh?" added my uncle quizzically, regarding me with a smile. "I understand," said I, also blushing slightly. "Peter seemed to have understood, perfectly," said my uncle. "I have never forgotten the look he fastened upon me, fixing my eyes with his blue and honest ones under their shaggy brows. 'That is a very small Rosary,' he said. 'A very small one, but it is better than none, yet not half so satisfactory, or solid, or so pleasant to pass through one's fingers as mine. Let me show you,' said Peter. 'Loosening one of the buttons of his shirt he produced an immense chaplet of wooden beads and strong chain of steel. Attached to it were several large brass medals and a delicate silver cross that seemed out of place in such a plebeian company. That Rosary looked as though it had seen hard usage. 'Peter read my thoughts. 'Yes, it is a little worn and battered,' he said. 'But what can you expect from a pair of beads that is always in conflict with the waves. And then in conclusion, if we would not change it for any other, it is not the whole, but if you gave me beads of jewels, strung on gold, as I have seen now and then with my own eyes. This is mine and the only one I want; I know it bead for bead. They have passed through those old fingers every day for thirty-seven years, since the morning of my first communion. My mother gave me lying on her bed during her last illness. She asked me to lend it to her that I might prize it the more after she had gone, when I would remember that she had prayed on it to the end. It was in her hand when she died. You may believe that after that I would never have parted with it. And little medals they are all souvenirs. See, this pretty cross, isn't it delicate and fine? My wife gave it to me when we were married, you understand. This medal was a gift from Brother Justinian, good man, when he prepared me for Confirmation. God rest his soul, poor man, he gave me as many wise counsels as raps on the head. And this—my god-mother gave me this—she was a fine woman. Her bed is in Paradise, you see it has been broken just here, and I mended it with a bit of waxed thread. It is very strong—just as good as the rest. My second little girl did that. She broke it one night trying to take it off her wrist where her mother had placed it when she was sickening with scarletina. We thought her bound to die, Mr. Robert, but the Blessed Virgin saved her. But I tell you, Mr. Robert, I prayed on these beads that time till I raised lumps on my fingers. It is the truth, I assure you. 'Very good man—I? No, no—not at all. You are pious, now; I know by that cap of yours that you are a pupil of the Jesuits. I can talk to you without fear—freely—for you will not be a bigot—from the Jesuits. 'I am not a very good man. I only go to the Sacraments once a year. Why? I can't say. I never go—that is all. But the Blessed Virgin does not mind.

She and I are very good friends—we understand each other. 'What did you say? Are they indulgences—these beads? I should say so; more times than there are Hail Marys on the Rosary. Just think of it. Last year we had a Franciscan who had extraordinary faculties—nearly as many as the Pope. And I have been on several pilgrimages; they have touched more than one miraculous image. And at Lourdes—I took them with me to Lourdes five years ago—they have been dipped in that blessed water. You see I ought to value them. After all I have told you can you think it any wonder that I prize them? My Rosary is like my scapular—it never leaves me. I lost it one day and I tell you I was in despair—and in a rage. My wife went to the church to complain to St. Anthony. About noon that day my little Peter found it on the board walk. Since that time, I assure you, I guard it as the apple of my eye, but in my bosom. And when I die it will be wrapped around my wrist in the coffin. 'Next day,' said my uncle, 'I wrote to my favorite professor at the college—as nearly as I can remember, in this style: 'Dear Father Bronx—Open your big drawer and send me a big, strong, solid Rosary—not too big, but of a decent size. Send it to me by post—and be sure that it is well made, for I am to use it during the rest of my life. When I see you I will explain. Old Peter, my friend, the boatman, has preached me a sermon which was almost as good as yours, and so on.' 'My uncle put his hand in his pocket and once more drew forth his beads. 'There they are,' he continued. 'The beads he sent me by the next post. Hardly the worse for wear, though somewhat smooth and shiny from long use. They have been in all sorts of pockets; as student, soldier, traveller, explorer, they have never left me. I have counted these beads in the college chapel, at the polytechnic school, behind my curtain in the dormitory, on the streets of Paris and along the Montmartre and at Lourdes, beside the coffin of my mother and the cradle of my child long since in heaven. They have borne to the Blessed Virgin my cries of anguish and of supplication, the burden of my sorrows and the joy of my thanksgiving. To each of these beads is attached some memory—every bead is a precious relic. 'Good uncle! Since that evening I have said my Rosary every day.—Rosary Magazine.

THE FUTURE OF THE CHURCH.

Catholics are not alone in foreseeing for their faith a splendid triumph in the United States. We have shown from time to time that the growth of the Church is not unnoticed by a number of the most vigorous Protestant journals of the country. Some of our Methodist exchanges, especially, almost weekly tell their readers that Catholicity is becoming the dominant force in England and Germany and warn against its development in the United States. These aside, however, even leading secular periodicals are beginning to see a great light on the mountain. A recent issue of the Booklover's Magazine astonished at least some of its readers by saying: 'The growth of the Roman Church in the United States is one of the most striking facts of history. What makes it all the more noteworthy is its unexpectedness. . . . And she has also gained the popular good will—or at least a favorable prepossession—and she has conquered respect. . . . The attitude of the average Protestant toward that Church is an interesting study. He is about equally prepared upon cause being shown, to become her active enemy or her submissive servant. At present those who look upon her most favorably are a large and very influential class of men whose antecedents were Protestant, but whose actual connection with Protestant churches is little more than nominal. They know enough of Protestantism to make them just enough of Catholicism to make them admire its excellencies. These men care little for the theological and ecclesiastical questions which separate Rome and Protestantism. But they admire efficiency and hate slovenliness of method. They are legislators, city officials, railroad men, editors, managers of large business enterprises. Whenever their dealings bring them in contact with a Roman Catholic institution, they find an organization which knows its own mind, knows what it wants, has some one who can speak for it officially and finally. They see that it maintains discipline among its own members, and seems at the same time to retain their affection. They are attracted, in a word, by its practical, business-like efficiency, and are repelled by the opposite qualities of its Protestantism. They have not made their submission, and it remains to be seen whether or not they will; but they are favorably disposed, so far as they are informed.' This is a lengthy quotation, but its value makes it excusable. In so many words it declares that men in authority admire that which comes to them clothed with authority—that the movers of organized bodies admire the perfect organization of the Church—that they are attracted by its discipline and its universal and all-including discipline attracts the great disciplinarians of material civilization. It is a new way of predicting the ultimate triumph of the Church over the materialism of the age, but who shall say it has not a base of probability? One thing at least is certain: No well-ordered mind can admire the obvious disorder of twentieth century Protestantism. It is not strange that a system set up by men to appeal to men of business should prove a failure. —New World.

I am sure that you are converted to God, because you speak to me humbly of yourself.—Lacordaire.

SURPRISE is SOAP Pure Hard Soap. RAMSAYS THE RIGHT PAINT. THINKS IT IS A FIRST-CLASS MACHINE. Ramsays Paints advertisement featuring an illustration of a man and a sewing machine.

IMITATION OF CHRIST. IN WHAT THINGS THE FIRM PEACE OF THE HEART AND TRUE PROGRESS CONSIST. CARLING'S PORTER advertisement.

IRON-OX TABLETS ARE ABSOLUTELY UNIQUE. From the first they have sold as readily as the oldest established remedies. My customers are delighted with them.—H. A. DUPEE, Druggist, Bridgeport, Conn.

O'KEEFE'S Liquid Extract of Malt. Is made by a Canadian House, from Canadian Barley Malt, for Canadians. It is the best Liquid Extract of Malt made, and all Leading Doctors in Canada will tell you so.

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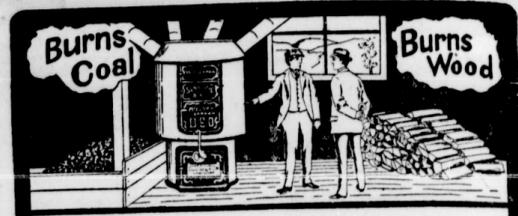
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COMMENCEMENT EXERCISES

St. Peter's School, London.

The Closing Exercises of St. Peter's School took place in the afternoon of Tuesday, June 3rd. The rooms were tastefully decorated with flowers and garlands...

experience that it was not always the clever boy who succeeds in his studies; rather was it the energetic, persistent, lively boy who in his study habits, perseverance and industry were as essential to success in the study as in the field of sports...

RESOLUTIONS OF CONDOLENCE.

At the regular meeting of St. Mary's Branch No. 271, held June 10th, 1903, the following resolution was unanimously adopted: That it has pleased Almighty God to remove from this world...

C. M. B. A.

At the regular meeting of St. Mary's Branch No. 271, held June 10th, 1903, the following resolution was unanimously adopted: That it has pleased Almighty God to remove from this world...

C. O. F.

On June 17th the members of St. Mary's C. O. F. No. 1352, at the residence of Mrs. M. J. O'Connell, held a social gathering...

Month's Mind for W. J. Connelly.

On Wednesday morning at 9 o'clock the Mass of the dead was celebrated for the Month's Mind of the late Wm. J. Connelly...

BULL FIGHTS AND LYNCH LAW.

To the Editor of the Catholic Record: Sir—in Catholic Spain there has been an occasional bull fight. Our Protestant friends, however, frequently burn negroes at the stake...

TEACHERS WANTED.

WANTED FOR SCHOOL SEC. NO. 5. Raleigh Tp. Kent Co. a female teacher to teach a 2nd class prof. cert. preferred. Applications will be received till July 20th...

WANTED, CATHOLIC TEACHER HOLDING 2nd class certificate for balance of year.

WANTED, CATHOLIC TEACHER HOLDING 2nd class certificate for balance of year for Separate School Section No. 6. Raleigh Tp. Kent Co. Address James P. O'Connell, Fletcher, Ont. 1289-2.

TEACHER WANTED, FOR S. S. NO. 11.

TEACHER WANTED, MALE OR FEMALE. For School Sec. 4, Emily Dutton to commence after the holidays. Apply, stating salary, with references and experience to John T. Lucas, Trustee, Downeyville, P. O., Eugene Shine, Sec. Treas., Downeyville, Ont. 1289-2.

TEACHER WANTED, MAN OR WOMAN.

TEACHER WANTED, MAN OR WOMAN. Holding 3rd class certificate, one who can teach French and English. Duties to commence at end of vacation. Apply stating experience and salary wanted to J. B. Quessell, Secretary, School Section No. 17, Township Tins, Penetanguishene. 1289-3.

POSITION WANTED.

A HOUSEKEEPER FOR A PRIEST, GOOD references. Apply E. F. Catholic Record Office, London, Canada. 1289-2.

INFORMATION WANTED.

of Thomas and John Mitchell, who came to Canada and lived in Quebec in 1824, with their uncle, Michael Mitchell teacher on board of the ship the Thomas Thorton. They left Quebec for Upper Canada when they parted with their uncle. Any information will be addressed to the member left at Mitchell, widow of Aug. Carriere, 33 Bridge Street, St. Roch, Quebec, Canada. 1289-2.

STATUTES FOR SALE.

Statutes of the Sacred Heart, the Blessed Virgin, St. Anthony, (colored) 1/2 inches high. Very artistically made. Suitable for bedroom or parlor. Price one dollar each. (Cash to company order.) Address, Thomas Coffey Catholic Record Office, London, Ontario.

MARKET REPORTS.

LONDON. London, July 9-49-1/2, per cental—Wheat, new good, 49 to 51-1/2; 2nd, 48 to 49-1/2; 3rd, 47 to 48-1/2; 4th, 46 to 47-1/2; 5th, 45 to 46-1/2; 6th, 44 to 45-1/2; 7th, 43 to 44-1/2; 8th, 42 to 43-1/2; 9th, 41 to 42-1/2; 10th, 40 to 41-1/2; 11th, 39 to 40-1/2; 12th, 38 to 39-1/2; 13th, 37 to 38-1/2; 14th, 36 to 37-1/2; 15th, 35 to 36-1/2; 16th, 34 to 35-1/2; 17th, 33 to 34-1/2; 18th, 32 to 33-1/2; 19th, 31 to 32-1/2; 20th, 30 to 31-1/2; 21st, 29 to 30-1/2; 22nd, 28 to 29-1/2; 23rd, 27 to 28-1/2; 24th, 26 to 27-1/2; 25th, 25 to 26-1/2; 26th, 24 to 25-1/2; 27th, 23 to 24-1/2; 28th, 22 to 23-1/2; 29th, 21 to 22-1/2; 30th, 20 to 21-1/2; 31st, 19 to 20-1/2; 32nd, 18 to 19-1/2; 33rd, 17 to 18-1/2; 34th, 16 to 17-1/2; 35th, 15 to 16-1/2; 36th, 14 to 15-1/2; 37th, 13 to 14-1/2; 38th, 12 to 13-1/2; 39th, 11 to 12-1/2; 40th, 10 to 11-1/2; 41st, 9 to 10-1/2; 42nd, 8 to 9-1/2; 43rd, 7 to 8-1/2; 44th, 6 to 7-1/2; 45th, 5 to 6-1/2; 46th, 4 to 5-1/2; 47th, 3 to 4-1/2; 48th, 2 to 3-1/2; 49th, 1 to 2-1/2; 50th, 0 to 1-1/2.

TORONTO.

Toronto, July 9.—Wheat—The market is quiet; wheat, red, 49 to 51-1/2; 2nd, 48 to 49-1/2; 3rd, 47 to 48-1/2; 4th, 46 to 47-1/2; 5th, 45 to 46-1/2; 6th, 44 to 45-1/2; 7th, 43 to 44-1/2; 8th, 42 to 43-1/2; 9th, 41 to 42-1/2; 10th, 40 to 41-1/2; 11th, 39 to 40-1/2; 12th, 38 to 39-1/2; 13th, 37 to 38-1/2; 14th, 36 to 37-1/2; 15th, 35 to 36-1/2; 16th, 34 to 35-1/2; 17th, 33 to 34-1/2; 18th, 32 to 33-1/2; 19th, 31 to 32-1/2; 20th, 30 to 31-1/2; 21st, 29 to 30-1/2; 22nd, 28 to 29-1/2; 23rd, 27 to 28-1/2; 24th, 26 to 27-1/2; 25th, 25 to 26-1/2; 26th, 24 to 25-1/2; 27th, 23 to 24-1/2; 28th, 22 to 23-1/2; 29th, 21 to 22-1/2; 30th, 20 to 21-1/2; 31st, 19 to 20-1/2; 32nd, 18 to 19-1/2; 33rd, 17 to 18-1/2; 34th, 16 to 17-1/2; 35th, 15 to 16-1/2; 36th, 14 to 15-1/2; 37th, 13 to 14-1/2; 38th, 12 to 13-1/2; 39th, 11 to 12-1/2; 40th, 10 to 11-1/2; 41st, 9 to 10-1/2; 42nd, 8 to 9-1/2; 43rd, 7 to 8-1/2; 44th, 6 to 7-1/2; 45th, 5 to 6-1/2; 46th, 4 to 5-1/2; 47th, 3 to 4-1/2; 48th, 2 to 3-1/2; 49th, 1 to 2-1/2; 50th, 0 to 1-1/2.

LIVE STOCK MARKETS.

Toronto, July 9.—Transactions in butchers' supply. We quote—Picked loins, 10 to 11; 1st, 9 to 10; 2nd, 8 to 9; 3rd, 7 to 8; 4th, 6 to 7; 5th, 5 to 6; 6th, 4 to 5; 7th, 3 to 4; 8th, 2 to 3; 9th, 1 to 2; 10th, 0 to 1; 11th, 0 to 1; 12th, 0 to 1; 13th, 0 to 1; 14th, 0 to 1; 15th, 0 to 1; 16th, 0 to 1; 17th, 0 to 1; 18th, 0 to 1; 19th, 0 to 1; 20th, 0 to 1; 21st, 0 to 1; 22nd, 0 to 1; 23rd, 0 to 1; 24th, 0 to 1; 25th, 0 to 1; 26th, 0 to 1; 27th, 0 to 1; 28th, 0 to 1; 29th, 0 to 1; 30th, 0 to 1; 31st, 0 to 1; 32nd, 0 to 1; 33rd, 0 to 1; 34th, 0 to 1; 35th, 0 to 1; 36th, 0 to 1; 37th, 0 to 1; 38th, 0 to 1; 39th, 0 to 1; 40th, 0 to 1; 41st, 0 to 1; 42nd, 0 to 1; 43rd, 0 to 1; 44th, 0 to 1; 45th, 0 to 1; 46th, 0 to 1; 47th, 0 to 1; 48th, 0 to 1; 49th, 0 to 1; 50th, 0 to 1.

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