# The Catholic Record.

LONDON, SATURDAY, JUNE 7, 1902.

CATHOLIC COLLEGES SUPERIOR.

We have spoken somewhat on education in recent issues because we wished to call attention to the advantages of Catholic training and to note the fact that the dislike which has been intensified by Catholic snobs for our institutions is passing away. We are getting proud of our own. We certainly have no reason to be otherwise. Without being adulatory in any way, we affirm that our colleges are as good as the best, and our duty is to support them. The snobs will be always with us, but we are satisfied to have the confidence of the plain people, who even if they do have a few dollars, do not go around as if they were small tin gods.

## AN IMMORAL EDUCATOR.

A New York paper denounced as sensational, albeit of times quoted by godly men, is warming up to the statue business. Representations of distinguished worthies should be in every street corner for the edification and inspiration of the young. They should be in every flat, we suppose, to quicken the artistic and spiritual development of the inmates. And think of the celebrity the paper wants to have pedestaled in park and thoroughfare-Rousseau, father of modern education. We do not blame the editor for this. He heard it from a so-called educational authority. He forgot it ere his paper was cried in the streets, but it went on its way of destruction. It, mayhap, sent the inquisitive youngster to the nearest library to find out that with Rousseau as guide he can do what he likes: that he must spurn all authority and look upon the possession of property as robbery. Far from us to say that such principles are advocated in the schools. But it looks very much as if a country were on the down grade when they who are in the forefront of its educators evince a respect for a teacher of immorality and atheism-of everything in fact that can be a menace to national stability. They do tell us just how their pronouncement should be understood, but the man in the street and he is the man to be reckoned with-takes it at its face value. It is bad enough to have a system without God and a morality bred of sentiment and etiquette without garnishing it with the raving of an unclean rascal like

Rousseau. And yet these educators give us weighty documents against anarchism. Why do not they begin right and abolish the system that tends to make anarchists? They may speak softly to not be understood. It is a puzzle discontent. They will chafe under the yoke, and mayhaps throw it off when they become less fearful of the policeman's baton. And is it not a monstrous risk of becoming, as St. Paul said, "haughty, proud, blasphemous, disobedient to parents . . . lovers of pleasures more than of God."

# AN UP-TO-DATE CONFESSION.

The Westminister Confession has had a history, and a long one. Begun in 1643 by divines who wrangled over its provisions for five years—fought for by by learned and eloquent preachers, it order to beguile the people into believhas been for years the standard of ling that they are one happy family. Presbyterian orthodoxy. But the minds of the present members are not propagating Christianity by the Bible, cast in so rigid a mould as their ancestors. Some of them, indeed, have a hind it, secure of a bountiful harvest of sentimental regard for it, but others— converts. Its friends were enthusand they are not a few—are of the lastic with never a thought opinion that the age has outgrown it. of the absurdity of constituting They are willing to correct its mis- every man the fit interpreter of takes, and to erase its unnecessary

Miss

4.

vengeance and destruction. Needless to say that revision of the minded Presbyterians. It is, however, entirely complimentary to the promoters to rid it of false and offensive to give over the dream of their for-

by a good many of the Presbyterian

body, but it must make them dubious as to their present position. If block after block of the Bible is sinkthey succeed in getting their expurgated Confession adopted, what tile criticism, and many of its exponguarantee can they give Presbyterians that it is free from error. However scholarly, they are as fallible as the Westminister divines. They may arpeal to the Scriptures, but so did the framers of the original Confession. They may claim that the doctrines of the up-to-date programme are in accordance with Scriptures; but the claim has nothing more solid to rest upon than human judgement, and, moreover, hawkers over the world loaded with is rejected by other sects which also profess to be rooted in the Bible.

When the questions at issue transcend human reason it is evident that it is possible for man to be the amendments are nothing but matters of opinion which may or may not be true, and liable to be modified or changed by a future generation.

Any supernatural religion, says Mallock, that renounces its claim to absolute infallibility can profess to be a semi-revelation only. It is a hybrid thing partly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed, it, of course, professes to be infallible; but if the revealed part be, in the first place, hard to distinguish, and, in the second place hard to understand, it may mean many things, and many of these things contradictory, it might just as well have been never made at all. To make it in any sense an infallible revelation, or in other words a revelation to us, we need a power to interpret the testament that shall have equal authority with the testament itself.

## THE BIBLE.

The Presbyterian Banner says that the Bible is not only still been sold, but is being sold in enormously increased numbers. Within the last twentyfive years six great Bible houses have been establihed and the sales of the the book have more than quadrupled. It is sent everywhere to China-to the Philippines, where, it assures the Philippines, where, it assures will be the distribution of the hundred years before the American occupation, no circulation. "Practically" is good and elastic. There are in all probability no large publishing houses in the Philippines, for the dreamy Oriental has as yet not awakened to the advantages of strenuous hustling for the dollar. However, they manage-and this on the testimony of reputable witnesses — to furnish us with no inconsiderable desperate men—men without food—who look upon their rags and then wonderingly on their well-groomed brothers— over the fact. And they read it, not eived last fall, we have 531 converts rels and then upon the through the eyes of the colporteur, but mansions of millionaires, but they will as in the days of St. Ireneus, with " the aid of those who are priests in the the aid of those who are priests in the Church, and in whose hands, as we have shown, rests the doctrine of the apostles." Hence they read intelligably, and, undisturbed by the cries of creed fashioners and critics, hold to it because the authority of the Church commands them to receive it.

The season was opened this year in Greenville, a very promising town sittle.

Other missionary bodies will probably double this number.

Interesting letters descriptive of non-Catholic mission work from a number of Catholic mission ary union are given in The Missionary Union are given in The Missionary for the current quarter.

Rev. H. E. O'Grady writes from the Diocese of Mobile:

The season was opened this year in Greenville, a very promising town sittle when we had about seventy-five present; and the course of the season was opened this probably duite willing to give us a fair hearing; many even expressed surpise when they heard that the lectures were to be free. The use of the Academy of Music, as the hall over the school-house is called, was freely given for the asking. From the Diocese of Mobile:

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bleeding through much trampling on senseless scattering of the Bible. It is the stones. And it is being done certainly a good thing for the publishevery day. Far better for a child to ing houses, but its merit as a factor in remain unlettered than to run the the work of conversions will not bear any scrutiny. In fact we are informed that the spectacle of women and men parading foreign countries and finding in the same Bible authority for contradictory opinions has confused and mystified the natives and rendered them indifferent if not hostile to Christianity. This is so evident to the sects that their workers in the Philippines are endeavoring to veil the deformity of disunion with a semblance of unity in

Time was when the experiment of was new, and, in the eyes of those bethe many-sided and mysterious Bible. references to the Pope. They are It had an abundance of material remore than anxious to draft a creed containing more mercy and love and less yet its success has been far below the money and energy. The wonder is that they have clung to it for so long a that they have clung to it for so long a propose contributed at least \$700 of the amount. This fact speaks for itself and proves what can be done.

ing annually into the waters of hosents are befuddling the minds of their auditors with opinions as to which parts of it must or must not be believed.

It is not surprising that the bigoted Froude said that "considering all the heresies, the enormous crimes, the the Bible has been made to justify and which its indiscriminate reading has suggested. I think certainly that to send copies of this book, scattering it in all places, among all persons . . . . . . . . . the most culpable folly of which

# WORK AMONG NON-CATHOLICS.

guilty."

Excellent Prospects and Good Results are Reported from the Mission Field.

The missionaries associated with the Catholic Missionary Union have given within the last few months forty missions, during which they have received seventy-eight converts and left one hundred and thirty eight under instruc-

tion with the resident pastors.

There is nothing, perchance, which better indicates the growth of this movement than this simple statement of fact. A few years ago we were very content if we were able to record that there were some interested listeners. Now it is actual converts that are re ported. It will be remembered that these converts have been made in outof-the-way places, where the Catholic Church was scarcely known, or if known at all, was not known very favorably places where bigotry was rampant and ingrained prejudices prevailed: in places where the Church was timid, hiding itself on a back street, and where it had no influence on public sentiment. it had no influence on public sentiment.
Now all this is changed. Catholic doctrine has been preached. An aggressive attitude has been assumed and an appeal to truth has been made. The attractive power of the Church has been aroused. This change has taken place all over the country as the result of the non-Catholic movement, and the reports that are made to-day will be deemed as neagre ten years from now, as we now consider the reports of five years ago, when the work first started. Church is moving on into that larger era of activity and usefulness when she will become one of the dominant factors

notably fruitful in converts. Fathers Conway and Doherty have had a long list of missions in the large centres in the West-at Minneapolis, at Winona, at Holy Angels, Chicago, and at other

The eastern bands have been equally as busy in New York, Philadelphia and Buffalo, while Fathers Handly and Healy have been working in the South. Since the beginning of the year there have been received on these missions the remarkable number of 376 converts, and nearly as many have been left under instruction. If there be added to this number the 161 converts who were re-If there be added to this as the fruit of the mission work of one of the smallest of the missionary communities engaged in the work. other missionary bodies will probably

there are twelve individuals who claim to be members of the old Church. For the last fifteen years, twice a year a priest from Montgomery has paid a visit to these children of the faith. At the request of Bishop Allan I went to Greenville for the first time last May. I received a very cordial welcome from Mr. J. C. Cassidy, a prominent young merchant of the city and a most devout and energetic Catholic. Through the kindness of Mr. Cassidy I had the pleasure of meeting many of the prompeople of the place one or two before the lectures were advertised to commence. The opera house was secured and the town was thoroughly billed.

The oldest citizen of Greenville attended the lectures regularly and somed to be well pleased. He remained after the lecture, one evening to speak with me, and in the presence of quite a number said many nice things about the Church. He had been a life-long member of one of the churches of the city, but, expressed himself about them in this odd matter: "There is too much Paul in our churches and too much Paul in our churches and too much Paul in our churches and too son requested an explanation of the little of Peter. They must give us back purgatory also. The Scriptures are too

yet its success has been far below the anticipations of its adherents and for it was \$1,000. The non-Catholic utterly inadequate to the outlay of people contributed at least \$700 of the

oldest in America. There was a time when Pensacola was entirely Catholic, lectures usually preached to non-Catholics were given here every night for eight nights to mixed congregations. The result was that many indifferent Catholics were made practical and quite a number of non-Catholics asked for further instruction.

After leaving Pensacola I went to Molino, Fla., a little mission attended from St. Michael's, Pensacola. About twenty Catholics live in the little town, wickedness, the astounding follies which and they have a nice little chapel. The non-Catholic portion of the community attended very well, and all of them heard a priest for the first time. There is a great deal in that expression, "Heard a priest for the first time." They come up after the lecture and give you the information. One man give you the information. One man said to me: "I have read a great deal about priests, but you are the first one I ever heard speak." My readers will know just what style of books they get their information out of about priests. I never fail to remind them of the character of the books, and put it to them in this way: "Now, if I want information about any of your Churches I will not go to a minister who has been expelled from the Church for one cause or another, but I will consult one of your standard authors. This is all I ask you to do when you want information about

the old Mother Church." After Molino I made return engage-Under the circumstances I met with a most cordial reception in Milton. I lectured in the courthouse for two nights: I was there a year before and was pleased to notice that many were glad to see me again and so express themselves. My audience was entirely non-Catholic; no Catholic living in this

Marianna was the next place visited. This is a very thriving town in one of the best farming sections of Florida. It is a town of about four thousand There are two converts among this number and this is the strength of the Church here. They heard a priest here for the first time. The lecture I gave in Marianna was attended by all ministers and the teachers of the High school. They all expressed themselves as well pleased and promised to unite in praying for Christian unity. I will have something to say about my other missions in my next.

Rev. A. K. Gwynne and Rev. John J.

Hughes write from Charleston, S. C.:
The inconveniences of a severe winter, such as the South seldom experiences, prevented our giving the missions in many places during the past three months, as the churches and halls we have to use were never intended to

However, we feel gratified with the interest shown in a mission which we gave a few weeks ago in the town of McCormick, South Carolina. The population of McCormick is three ndred, and there we have one Catholic family—a widow with four children. The mother was baptized two years ago. To this little band we are greatindebted for advertising our mission ong their towns-people.

McCormick was once a gold mining town; that was before the war, when, as tradition has it, great quantities of he precious metal were mined. Al-hough the work is now carried on at intervals, it does not pay. The only marks of the town's former prosperity are large shafts sunk in the earth, about two hundred yards apart, and vast ruins

of costly machinery.

The people are intelligent and were

hurly burly of life without a key to its mysteries and bereft of aught that can console and heal when its feet are preventing the other two from coming. Strict attention was paid during the entire course and great respect shown. At the close of the lecture thirty came up to receive copies of "Clearing the Way." This afforded us great pleasure, for it was almost more than we dared hope for, that they would accept the books from the hand of the missionary. The lectures were to begin at 8.30 p. m., but the second night at that time only three persons were in the hall; others came in a little later, and after a wait of ten minutes we began with twenty-five present. We learned after-wards that there were three other at-tractions that same night — a party given a few doors away from the hall, a

lodge meeting, and a prayer meeting.

The next night was better than the first, eighty-five coming to hear the lecture on the church, in the course of which we took occasion to speak on Catholic doctrines. We again gave out literature-twelve more copies of the 'Clearing the Way' and twenty-five eaflets, "What Catholics do Not Beleafiets,

We were not overburdened with quesson requested an explanation of the doc-trine of Purgatory, and another gentleman, who noticed us making the sign of being desirous of building a little church, were anxious to secure one of the best sites in town. The price of the best sites in town. but the man got away from him, so he asked us to explain it the next night. The other questions we had to supply

articles which have not, we venture to say, been regarded seriously for years umph abides within them.

Michael's congregation is one is the clubt that many heard the Catholic side for the first time in their life, and without exception, with the greatest heard that many read "Clearing But if they failed in their palmiest days, what do they expect now when days this days do not describe the days of the section of the se it. A gentleman told one of our Catholies that the only thing keeping him from becoming a Catholic was that he belonged to a secret society. A few others are on the right road, and with

in Salt Lake City strictly insist on them paying their tithes, which keeps that deluded people in continual poverty; and what do they receive in exchange? deluded people in continual poverty; and what do they receive in exchange? To be called saints already in this life and to be leaders in the coming millennium of Christ! On a Sunday after-devotion was intense, not because it devotion was intense, not because it noon I went to the school house at the unreflecting, but because it was founded time they finished their services. The originated in the West about the same time as it prevailed in the South? There are at present twenty-seven persons worshipping in that little chapel, Our work in Dempsey caused the anger of the Mormon authorities, who forbade

Occasionlly I am challenged to a debate on religion. Last New Year's Day three men were waiting for me for that purpose. We met in a private house. About forty persons were present. The first one got up and stated that the Catholic Church was the true one until the fourth century. That at that time she collapsed and became so corrupted that our Lord was obliged to take the faith, the sacraments and th priesthood to heaven, in order to re store them to mankind, in 1827, Joseph Smith in Ontario county, York State. The second one said that Jesus had been baptized by immersion and that all Catholic baptisms were valid. The third one proclaimed the necessity of Adam's fall. He said through his fall Adam raised the dig-

ity of manhood, etc.
I answered these statements to their satisfaction and caused general laugter satisfaction and caused general laugeer in referring to the third remark, about Adam's fall, saying that I never knew that a man could fall up hill. The result of the debate is that all three asked for tracts and are now learning

families in that valley.

and the interest awakened by the an-nouncement of the mission and the around. The result of this mission and the one following at Diamondville was the reception of eleven adults. Among the reception of eleven adults. Among the aspirants for baptism is a Mormon

Since I began my work among the Mormons there have been fifty converts received, thirty-four of whom that the explosion came. "From their homes the were Mormons.

# A DEVOTION WITH A PURPOSE,

more selfish they grow. The more they pretend to act purely for the good of others, without any thought of their should pray for preservation from the danger that threatened them. This own advantage, the more they are seekown advantage, the more they are seeking it in one way or other, and the more
heartless they are in respect to what
others really need. No man can properly love another unless he cultivates a
proper self-love. The law is: Thy
neighbor as, not more than, nor not, but
as thyself. Even love of God does not
proclude but supposes well-ordered preclude, but supposes well-ordered self-love. We are bidden to esteem our souls above all else in the world: What doth it profit a man to gain the whole world and lose his soul?" what will not a man give for his soul? Even if this truth were not impressed upon us by the very tendencies of our nature, we might learn it from the fact that God has deemed us worthy of this love, having so loved the world as to send His Only Begotten Son to redeem our souls from evil and to restore them to Himself. Christ is then the expression of the love of the father of mankind. How shall we estimate, form some conception of His love for each one of us?

love, greater than which no man can have, by laying down his life for all? The proceedings in the General Assembly of the Presbyterian Church, in session in this city, remind us that a vast number of men limit the charity or what is the same thing, the application God's help some gold in the form of true converts will yet be found in McCormick.

of the merits, the effects of the love of Christ to mankind. The proposal to revise the article in their Creed McCormick.

An interesting account of mission labors among the Mormons is given by Rev. W. J. A. Hendrickx, who writes from the Diocese of Boise: from the Diocese of Boise:

In October I opened missionary work in the valley of Dempsey. About one hundred and eighty Mormon families its, who for fully two centuries entirely in the property of the control of the c inhabit this fertile valley. The Mormon shere have not been able up to today to build a house of worship for
themselves because their Church leaders

Cold Labor City repretly night of the state of the propagation in the state of the propagation in the state of the propagation in the propagation fit by his copious Redemption. This devotion was intense, not because it was on truth, and because it enabled men to on truth, and because it enabled men to building was packed to the doors. I begged them to remain, and not one left. For an hour I addressed them on the claims of our holy Church, which made some impression upon them. They said, as in St. Paul's time those of Athense did we will hear wan at an of Christ for memorates the love of Christ for memorates the love of Christ for memorates the love of said, as in St. Paul's time those of Athens did, we will hear you at another time. It just happened a couple of months afterwards than an old learn. Athens did, we will hear you at another time. It just happened a couple of months afterwards than an old lady, Mrs. Emily Potter, who had been baptized by the priest of Pocatello, became dangerously ill. She was duly public and private expression to this baptized by the priest of Pocatello, became dangerously ill. She was duly prepared for death, and at her funeral I had another occasion to address them. Since then the number of converts has increased to such an extent that I built a shack for them. Is it not strange that the idea of building shacks originated in the West about the same any extent other in this commercial are any other other in this commercial age. and at a time when human hearts are growing selfish and striving to justify every excess of license under altruistic pretexts. The purpose of this feast is to inspire every one who thinks of Christ with a sense of the great the Mormons receiving any tracts from personal love of Christ. He loved me the priest. They sent prominent men to confirm the brethren, but to no and gave Himself up for me. That is the measure of God's love, and no man has any concept of it until he itated on this fact and considered what it means far himself. To bring about unity among Christians and to cultivate a true knowledge of Christ, we can do nothing better than practice this devotion ourselves and pray that others may be inspired to practice it.

# ANOTHER PRIEST HERO.

The Record-Herald,

Last Monday Mont Pelee again broke forth with renewed energy, and for fifteen hours scattered flame and lava and mud with terrible fury. Fort de France was bambarded mercilessly and number of people lost their lives. The volcano gave no warning, as on previous occasions, but suddenly began nd continued with alarming force. The outburst was accompanied by the greatest electrical display yet seen.

Two representatives of the Chicago Record-Herald were present at the time, and, in yesterday's issue of that journal, tell a story of remarkable hero ism shown by a priest in The control of the Gentle Valley, adjoining Dempsey. There are four hundred families in that valley (There are four hundred to the volcano, they had clambored to the volcano, they had clambored to the volcano, they had clambored to the volcano. sey. There are four hundred volcano, they had clambered up to the s in that valley. They sent a who came twenty-five miles by the priest, who gave them such into invite me to come to see formation as was in his possession. them. He said that at least seventeen insisted on a pause being made for families there were tired of Mormonism.
I again took up took up the work at Kemerer, in the Diocese of Cheyenne, ous courtesy of the priest that saved the expedition from destruction. The original plan was that the visit should question box brought people for miles be made to the crater as soon as possible

prepared the priest pointed out the work of ruin that had been accom the least good flowing from the Diamondville mission was the prospective building of a Catholic church in the be swept from existence as was St. Pierre. It was while he was talking

"From their homes the inhabitants of the village ran in a panic. Some did not wait to see what was happening, but hurried off in the direction of Fort de France. Others turned instinctively American Messenger of the Sacred Heart.

The more men preach altruism, the directed them to the church, telling ore saligh them. danger that threatened them. was done; scores went into the church and fell upon their knees, but by far the greater number ran without daring to look behind. "Part of this scene of terror was wit-

nessed by the representatives of the Record-Herald. They saw the column of smoke and ashes shoot into the air. They watched the hot and steaming mud pour down the sides of the vol-cano. They watched the old priest, calm and brave, giving encouragement to those whom he regarded as his chil-

dren.' This is a scene worthy of a painter. Here is a hero worthy the pen of a poet. Poets sing of Casabianeas, faithful amid the storm of battle; but the priest stays with his flock so long as danger stays. Incidentally, geologists say the volcano has not reached its worst.

When we receive the afflictions which God sends us, with entire and perfect resignation, they become great blessings in our regard, as conformity to God' will is an advantage far superior to all

# ESPIRITU SANTO

By Henrietta Dan & Skinner.

SYNOPSIS OF PRECEDING CHAPTERS

Characters in the story.—Adrien and Theodore Daretti-the former a young baratone from the Evyal Opera at Berlin; the latter, his brother, possessing a voice such as only angels are supposed to have. Madame Hottense Delegible, the elder brother's god-mother, a green contraits singer. Ramon Eugenio Disder, his four daugaters and his mother-in-law, Madame Valorge. Agostin, a professor of mathematics at the Lives Could be Greende Carissimo Casimiro, a violinist from the Conservatory Orchestra. Oreste, the Daretti brother's valet. Chapter 1.—The Feast of Pentecost. The

chestra. Oroste, the Daretti of Chapter 1.—The Feast of Pentecost. The Church of St. Thomas d'Aquin, Paris. Adrien and Theodore Diretti the singers. The former meets Ramon Disder and his daughter, Espiritu Santo. She sends. through the brother, the little flower of the Holy Ghost, after which she is named, Espiritu Santo, to Theodore Daretti.

Chapter II.—Closer acquaintanceship of the greecing characters. Casimiro goes as solo riccinst in the Opera's tour throughout Engrand and the United States. Adrien accompanies him as the first baratone.

panies him as the first paracole.

Chapter III.—College of St. Ignace. Adriand Daretti calls for his brother Theodore. Meeting with an old friend of their deceased parents, Don Luis de San Roque. Marquis of Palafox, his son Jamie and two sisters. Chapter IV. — Theodore and in his boyish fancy falls in love with the little "princess," Expirity Santo.

Espiritu Santo.

Chapter V.—Madame Delapoule endeavori to persuade Adrion to marry. She lauds Catalina, Disdier s eldest daughter's. Madame Delapoule announces her intention to leave Paris for five years.

Paris for five years.

Chapter VI — Theodore goes to his elder brother Bindo, to be "made a man." His parting with Espiritu Adrien woos Catalina. Her father discountenances his proposition, and prefers his friend Casimiro.

Her father discountenances his proposition, and prefers his friend Casimiro. Chapter VII.—After an absence of five years, Hortense Delapoule returns to Paris, Catalina's voice wonderfuily developed. Madame Delepoule proposes to bring her out on the Paris stage. She kake Adrien Daretti's copperation. Madama Delepoule trys to againent her former abre he is informed of the Disdier's change of fortune—Madame Vallogie's binduces; Ramon's embarrassment; Lolita Disdier tutoring some South American girls; Rafaela Disdier has become a prodigy at the piano; Espiritu Santo—now sixteen—takes care of her blind grandmother at their new and much less commodious home at Passy. Adrien asks Madam Delapoule's permission to bring two of the greatest living tenors' to assist Catalina in her debut. "The new Yiric tenor" turns out to be Theodore transformed under his brother Bindo's care.

Care.

Chapter VIII.—Adrien and Theodore visit the Disdier's modest home at Passy. Their smazement at the changes Time has effected. Espiritu again presents Theedore with a flower, Adrien and Theodors in a runaway accident. They escape with their lives. The groom Thompson severely injured.

Chapter IX.—Death of Daretti's groom. Chapter X.—Death of Darette s groun.
Chapter X.—Theodore speaks of his love for spiritu to Madame Valorge and receives en-Chap. XI.—Adrien is displeased with the

Chap. XII.—Victoire Ainsworth is urged to on the stage.

# CHAPTER XII.-CONTINUED.

Adriano started violently, then stood still, trembling and very pale. There was One who had overcome the world, by His maxims and not by those of the world that men shall be judged. The world loveth darkness. Adriano roused himself with a painful effort. The mantle of the world's darkness still clung to him, and he drew it shudderingly about him, for he dreaded the light was penetrating under its folds. A mood of sullen, fierce resistance came over him. He clinched his fist, and strode towards the door. "I will go!" he said, between his closed teeth. But even as he laid his hand on the handle he stopped. He bowed his head, and leaned heavily against the frame of the door.

"I cannot!" he murmured. "My hour has come! O Lord, depart from me!

Leave me a little longer to my sin!"
There was a long, deep silence, then
heavy sighs burst from him. "Why has this come to me when I do not want it? O God! why do you torment my sou now, when you left me so terribly alone in the days when I was still pure? It is too late now. I do not want this not trample on it and turn to the

things that I crave?"

Voice speaking within him? Whence came those words? Oh yes, he remem-Whence bered now. The monsignore had quoted them the day. But who had first spoken them? They were in Holy Scripture, those words. Saul of Tarsus was jour-neying to Damascus, full of evil intent, and a light from heaven shone about him, and he fell to the ground, and a Voice said, "I am Jesus Whom thou per-secutest. It is hard for thee to kick against the goad." And Saul, trembling and astonished, answered, "Lord, what wilt Thou have me to do?"

Adriano pressed his hand to his fore-There was indeed a light shining into the very depths of his soul, and point ing out to him what he should do. struggled wildly to shut out the light, to harden his heart to the pleadings of that Voice. "O my God, not yet, not yet! I know Thou art all truth and beauty and love, and some day—oh yes, some day—I will indeed be humble and penitent, and serve Thee truly. Oh, I hope so; I do not wish to go to hell, to be separated from Good-ness and Thee for all eternity. But it is so much to give up all at once! If I turn from my sins what will become of too weak, Lord; it would be like tearing the heart out of me. I could not live!"

thine eye offend thee, pluck it out! If thy hand or thy foot scandalize thee, cut it off and cast it from thee! What does it profit thee to gain the whole world if thou lose thine own soul? And what profit hast thou in those things whereof thou art even now

Blind, deaf, dumb, and senseless to all around him, hearing only the inexorable Voice that thundered in his son, Adriano opened not his lips, made no sound, yet his soul cried out within him, entreat-

ing, resisting, pleading, yielding.
"What wilt thou have me to do? watch and pray, and flee from temptations, guard my senses, give up my indolent, self-indulgent habits, do penance like the saints? Oh, I cann I cannot! I have not the strength for it, nor the desire! O God, let me compromise with Thee: I will indeed try to improve gradually, to wean myself little by little from self-indulgence and sin, but let me keep some small gratification. Carson was in eestasies. She snapped promise with Thee! I will indeed try to

tion—do not ask me to be a saint! Let her fingers and hummed "The Darky's tion—do not ask me to be a saint! Let me still sin a little, do not urge me so, do not—O my God, my Father! Thou lovest me, even me! Good Shepherd of my soul, art Thou come to seek me, to bear me home in Thine arms? O Love of God, how shall I resist Thee? Heart of God, now shall I resist Thee? Heart of my Jesus, Thou hast conquered! My Strength, my Purity, my Joy! Be it done unto me according to Thy word!" He fell upon his face. The flood gates of his soul were opened, and he wept till the poor body, exhausted from the length and the strength of his emotion. ength and the strength of his emotion, failed him, drowsiness stole over his senses, and he fell asleep even as he lay there upon the floor.

Many hours passed by. When we awake the first streaks of dawn were struggling in through the shutters. His eyes were swallen and heavy from long

eyes were swollen and heavy from long veeping; his limbs stiff and painful from lying so long in contact with the hard floor, and his frame shivered with But there was a strange the cold. sweet joy in his heart.

He bathed bathed and dressed hastily.

It was 6 o'clock by his watch as he stole quietly out of the door. The pain and cold of the night's exposure left his limbs as he strode happily and vigor-ously on, and the soft, cool air bathed his heated brow and cheeks. One bright

"Ave, Maris Stella!" murmured Adriano. "This is for me the star of Adriano. "This is for me the star of Bethlehem, guiding me to where I shall find the young Child and His Mother!"

It was a walk of nearly two miles through the boulevards to the church

Notre Dame des Victoires, but, borne on by the fervor of his heart, Adriano hardly knew that he was walking at all. nardly knew that he was walking at all. He reached the church door and entered the sanctuary with its throng of silent, devout worshippers. Masses were being said at different altars, a number of persons were receiving Holy Com-munion at the shrine of the Mother and Child, people passed quietly in and out to their devotions, and little sound was heard save the tinkle of the bells at the more solemn parts of the services.

Adriano walked the length of the There the church to the sacristy.

"Monsignore Ianson has just arrived," he said. "It is he you wish see, is it not? Robert, tell monsig nore that the English chevalier is wait-

ing for him."
"I suppose I know who the English
"I suppose I know who the English chevalier is," said Monsignore Ianson, coming forward kindly. "Is there anything I can do for you?" He drew Adriano aside, who stood there rather shamefacedly with downcast eyes.

"I have come a little sooner than you expected, perhaps, after my attitude yesterday. Will you take me under your care, Father?"

Monsignore lanson held out her hands, took both of Adriano's in his, and pressed them warmly to his breast.
"With all my heart, my own dear child!" and tears of tender joy filled the bright black eyes. This had indeed come sooner than he expected. Smiling and humble, half-willing and

half-reluctant, with a soul at once troubled and happy, sorrowful and glad, Adriano followed him with childlike docility. "'Except ye become as little chil-

dren ye cannot enter the kingdom of heaven, "thought the prelate. "Sure-ly this young man is already at the threshold.

They were a grand-looking pair, the stalwart prelate and his stately peni-tent, but the pride that was in their bearing found no place in their fervent

Monsignore Ianson entered a confes sional which stood near the sacristy door. Adriano also entered its shadowy recesses, kneeling at the other side of the grating which separates priest and hour later penitent. It when he rose from his knees and stepped which is the church, once more the Why do I listen to it? Why do stored to a blessed inheritance. before the shrine of the knelt long It is hard for thee to kick against the Virgin and Child A blissful quiet, an Again he started. What was this steeping his very senses in its raptur-

ous embrace. "What is this" he murmured. "Is it peace?—that peace of God which passeth all understanding?" And he

glanced upward.

The tender Mother still held the divine Child; and now Its out-stretched Hands and wistful Eyes seemed to say, "I have loved thee with an everlasting

## love, and have drawn thee to Myself, having compassion on thee!" CHAPTER XIII.

"He was a wanderer who had for a brief moment lost his way among strangers, but who returned to his Father as soon as he heard that Father's voice calling to His son."

—Chocarne: Life of Lacordaire.

A thousand times Catalina was tempted to be sorry that she had chosen Aida for her first Parisian appearance. Vocally the part suited her to perfec-tion, but there was a little of woman's vanity in her, and Aida is not a becoming make-up for most actresses. She could not help an occasional twinge of regret as she contemplated the regulation brown disguise, and thought of her becoming costumes as Desdemona, or Gilda, or Valentine, or of how well he rich Spanish beauty suited such parts as Carmen or Elvira. No doubt such regrets were totally unworthy of one who aspired to be a great artist, and Catalina gave no utterance to them, but they helped unconsciously to in-

crease her natural nervousness.

Behind the scenes all was very homelike and friendly. Lulu Carson, the popular young American soprano, was on hand, and was all good-nature and encouragement. Madame Vibault and Maxime Collas were so easy-going and so matter-of-fact about everything that it quite restored Catalina's composure.

Daretti was in almost boyish good spirits and full of jokes about his costume and blackened countenance as the Ethiopian king. She found herself laughing heartily three minutes before she was to go on to the stage at seeing him execute a clog-dance in the flies. and his humor was so contagious that even the dignified Collas in his priestly robes began to cut pigeon-wings, and Therese Vibault, the portly contralto

and beat time with feet and Dream, hands, urging on the stately dancers.

Lennartsen now appeared in the flies, a magnificent Rhadames. He sustained the dignity of the whole operatic stage in his Scandinavian person, and looke rather contemptuously upon the humorous antics of the mercurial Gauls and Italians. His appearance struck a chill to Catalina's heart. He spake kindle to Catalina's heart. to her, but he had caught and she felt that she had fallen several degrees in his estimation. She began to tremble nervously as the signal came for her to take her position on the

stage. "Courage! Act as if you despised ... "Courage! Lulu Carson, on them all!" whispered Lulu Carson, on one side of her, and on the other Darthem all! etti was whispering, while he gave her

etti was whispering, while he gave her hand a hasty pressure, "Your make-up is fine, Catalina. You are the first really handsome Aida I ever saw." Perhaps the little compliment helped better than anything else to restore her composure. Madame Delepoule, watch-ing anxiously from her box, breathed a sigh of raliaf. She saw at a glarge that Sigh of relief. She saw at a glance that Catalina was mistress of herself and that all would go well. The audience that all would go well. The audience was evidently pleased with the tall, willowy figure, the free, untrammelled grace of movement of the new actress, and the splendor of her large, dreamy eyes. Her olive skin was only slightly darkened, and she looked to perfection the beautiful barbarian. She was in fine voice, and sang with authority and feeling, while her musical phrasing was a constant delight. Still, Madame Deleing, while he poule missed something. The girl had not reached her highest level. She could be more than a good singer, she could be great, and in the first act she had not yet persuaded her audience of this. Lennartsen had dominated every-

thing so far. From the first note of the he had held the audi-"Celeste Aida ence spellbound. His voice was robust rather than lyric, and there was more of grandeur than of tenderness in his style, but its noble beauty and power were irresistible. Therese Vibault, too, was superb as the haughty, vindictive Amneris; and Maxime Collas was, as ever, rich-voiced, handsome, and dignified. It was a great point in the Disdier's favor that she could hold her own with three such artists.

own with three such artists.
"Wait till the next act, when Daretti is on the scene," said Miss Carson.
"Somehow, Lennartsen and Miss Disdier do not seem to hit it off together, I do not wonder. He is awfully hard to sing with, he is so arrogant and conceited. But it's another story when

Daretti takes hold! He'll put some life into the performance."

The fair American's prediction came Never had Daretti magnetic true. personality so asserted itself as this evening. The instant that the fiery, evening. The instant that the nery untamed barbarian captive dashed upo the scene a new life was infused into The remotest choruseverything. The remotest of singer felt the inspiring effect. the moment Aida recognizes her father and rushes to his embrace the whole situation changed Catalina. The clasp of his hand upon hers, his superbly rich and thrillingly sweet voice seeming to adapt itself to hers with innate sympathy, and yet all the while leading to heights she had not thought to climb—it seemed to her that she had entered another world and was en with new being. Hitherto she had sung well, but it had been with conscious effort; now the spirit within her impelled her irresistibly, and everything emed easy. Till now her evening had been a success, but from this mo ment it was a triumph. Lennartsen no longer overawed her; she broke away from his dominating influence, her own genius asserting itself, and in turn reacting upon him, so that an unwonted tenderness crept into his robust tones, and in the pathetic death-scene the tw olute sympathy.

were in absolutes
The principal singers received an and Catalina was recalled ovation, and Catalina was recalled again and again. It was a happy hour for Madame Delepoule, and she reexquisite stillness crept into his soul, ceived many congratulations on her favorite pupil. There behind the scenes, and Catalina was surprised at the friendly feeling shown. She had heard so many stories of the petty spite and jealousies that she might expect at the Paris Opera.

"The two who are jealous of you, Zoe Lenormand and Hildegarde Strong, have stayed away," explained Louise Carson. "I am a soprano leggiero, you know, and Madame Vibault a contralto, so we do not look on you as a rival, but you will hear from the others later on, you will near from the others according to hear! They cannot do you any harm, however. The person to be afraid of is Oeglaire. I heard him trying to start a few hisses among the claque but nobody took them up. He was perfectly furious, and you will get a little free advertising in the papers

to-morrow.' is Oeglaire?" demanded Madame Delepoule, with sudden inter-

"He is somebody who doesn't love you," said Miss Carson, laughingly. You ought to have heard him going on about you in the green-room this

"About me? What have I done to

him? "Don't you remember that detestable Blaise Oeglaire, that conceited, supercilious youth who was my pet aversion at the College St. Ignace?" interrupted Teodoro eagerly. "I never was more delighted than when he was dropped for some trick or other he played on one of the boys. They say played on one of the boys. They say he aspires to be a literary light and musical dilettante, and writes rather clever satires and society verses in the journals."

the journals.' You want to be on the right side of him," said Louise Carson, knowingly Never mind, Katie, he is a very good friend of mine, and I can soon bring him round to our side.

Madome Delepoule's face grew grave, and at the first opportunity as they were leaving the theatre she drew

Daretti aside. What does it mean about this Oeglaire?" she asked, suspiciously. "Why should he hate me and try to inshe asked, suspiciously. jure Catalina? I see you do not want gathered up her flowing garments and took some rather giddy steps. Lulu Carson was in ecstasies. She snapped that it is he whose little game we

spoiled the other morning. Somehow who went to the rescue of little Voquelin, and he is trying to revenge him on me through my favorite pupil. I see it all plainly now. Tell me, Adrien,

is he dangerous?"

"Unfortunately he is," admitted Daretti. "He has some influence through the press, and has managed to keep in with reputable journals, although he is known to be unscrupulous that the latter sorry." he added. in his methods. I am sorry," he added, with troubled eyes, "that I should be instrumental in bringing you such an undesirable acquaintance. You should not be so charitable, Mamma Hortense, not be so charitable, Mamma Horense, that every one turns to you in their difficulties. And in their joys too," breaking off with sudden gayety and bending towards her. "Take a good bending towards her. "Take a good look at me, madame. Is the black all

off of my face?"
"Why, yes, Adrien, you look well; I well, conceited shall not say how

He took both her hands and bent down and whispered in her ear:
"The black is all off of my soul, too,
dear godmother!" and boldly kissed
her. "May I not? You always said I was young enough to be your grand son, you know

She looked up at him helplessly. "Adrien," she gasped, "is it so? Is it really so? Oh, Adrien, my boy!" But her carriage was now anno But her carriage was now announced:
"Unhand me, you wicked fellow!
Oh, Adrien, I shall do something foolish. This news is too blessed. Oh, thank the Lord Almighty! Oh, my

boy, my boy !"

It was hard work to keep back the tears of joy. She almost forg pride in Catalina over this new forgot her ness. She stole a last look towards Adrien. Under the stately grace that never forsook the great gentleman singer there was an irrepressible happiess beaming from every feature gesture. Where was the impassive coolness, the cynical smile of the petted gesture. nan of the world ? Gone, gone this man before her now was her own boy Adrien, grown to his prime, indeed, but the boy again and forever. The tears rushed blindingly to her eyes.

You are surely not crying, godwhispered the ever mamma ?" Teodoro, as he handed her into the carriage.

"It is all right, child, it is all right.

Let me alone. I am only so happy that I do not know what I am doing." It has been a trying day for Daretti, he had had a weary task in closing the last chapters of the record of his old It was past supper hour, and was fatigued in mind and heart and body when he returned homeward at

last. Oreste, passing through the antechamber, heard his master's step on the stair. He threw open the door for him, his bright, dark face wreathed in smiles, bowing repeatedly and saying his pleasant Italian greeting, "Wel-come to your home, Excellency!" Then as Daretti passed into the salon he took his coat and hat from him, and begged a thousand pardons that the supper was not yet served. Daretti crossed over and stood by the fireplace in thoughtful mood, stealthily watching the v from under his long lashes, till young fellow was about to leave the room, when he suddenly roused him-

Come here a moment, Oreste! "Behold me there, sir!" trim, cheery fellow was at his side in an instant.

Adriano threw his head back, and leaning his arm on the mantel-piece looked down at him with a grave, embarrassed smile.
"Oreste, your master is going to

make a change in his life.' "You are going to marry, sir?"
"Heaven forbid! No such awful
change as that! Guess again, my

boy."
"Your worship is not going to dismiss me!"
"Dismiss you! No, indeed, my treas-

ure! On the contrary, I am going to need your services more than ever." not—" he "I am not going to be a scandal to you any more, please God, my brave fellow," and Daretti held out his hand to his servant. "Forgive me, Oreste," he said heartily and humbly, "forgive

your master for the bad example he has o long set you."
Oreste stepped back and looked sharply and curiously up into his mas-ter's face. "You are not in earnest, sir.

Your worship is joking."
"Joking! Why, listen, Oreste; I have been to confession this morning, and I ask you if that is any joke!" and Adriano smiled and flushed a little-

"To confession? Oh, my master, my "To confession? On, my master, who dear, dear master! All the saints in heaven be praised! Oh, the joyful day! I knew it would come! I knew the blessed Mother would never let you perish," and the faithful fellow sank on his knees, and seizing the hand Daretti still held out to him, pressed it raptur-ously to his breast and lips. "Oh, it has ously to his breast and lips. "Oh, it has come at last, this joyful, happy day, that poor Oreste would have given his

'My poor boy," said Adriano, deeply touched; "do you care so much for my soul as that?" "Of course, it is the essential thing,"

returned the valet, simply. "How could I love you at all without caring for your immortal soul? Oh, dear master, I knew you had too good a heart to stay away long from the Blessed God, and I knew the saints must love you too much let you perish," and pressing his aster's hand again to his heart, he master's

burst into joyful tears.

Adriano felt tears dangerously near his own eyes. He stooped and raised his kneeling servant, and giving him a shake, smiled kindly into his "Come Oreste, if you make too slight face. much fuss over the returned prodigal, I may backslide and be seven times worse than before." Then very gravely, You must promise me one thing, that you will never fail to warn me if you should see me taking a step backward

Poor Oreste almost squirmed out of Poor Oreste almost squirmet out of his jacket in an agony of humility and confusion. He stammered something about "my master—my duty—too much confidence—" and then, completely confidence - " and then, complete overcome by his feelings, he gave or more exclamation of "The saints be praised!" and striking his forehead with the back of his hand, rushed out of the

Oreste Gozzoli was tipped and petted by his master's friends, he was the ad-mired of all the maids, the envy of all the valets, the recipient of many smiles and glances from pretty appren-tices, and everywhere he held his head high and reiniged with depending head high and rejoiced with charming candor in his acknowledged superiority as the prince of valets. In his master's do-main he reigned supreme. But the greatest of earthly kings discovers a greatest of earthly kings discover limit to his authority, and Oreste learned that for him the tide-line was drawn at the door of his master's kitchen, where dwelt Baptiste the chief, he of the white-linen jacket and paper cap, of whom his master, Orest concierge, and all the neighboring marketmen and women dwelt in wholesome awe. At the entrance to the little kitchen, with its line of burnished copper utensils and its little charcoal range, Oreste's jaunty head bowed itself, his cheery voice was respectfully modu-lated, his quick, light step grew timid and uncertain. For five years Baptiste had never deigned to smile on the valet or treat his modest advances with anything but scorn, or at least silence. It the patience, the humility, the unalterable sweetness and cheerfulness of the young Italian had penetrated the hard surface of the French chef's bosom he never gave outward sign of it. Hardly a day passed that Oreste did not retire to his little chamber, stinging under some reprimand from the chef, to wipe the perspiration from his forehead and complain to the sairts that he had spent an hour in hell

So it happened that, rushing through the antechamber after the interview with his master, Oreste had hardly closed behind him the door of the nar row corridor that led past his little den to the kitchen, when he stood transfixed at the sight of the cook, standing with folded arms and gloomy brow on the threshold of the culinary realm.

"It is, of course, of no consequence to the chef to know at what hour may be required to serve a repast served Baptiste, with cutting irony. It well understood that half an h or so makes no difference in doing the roast to a turn of browning a pate Bourgogne! Nevertheless, even if the master chooses to be half an hour late to his supper, I do not see why the valet need add another half hour before warning the chef of the master's return !

Oreste, still red and tearful, choked down the sobs that had been half strang-ling him, and drew himself up with dig-

nity. "For the valet's neglect," he said, "I ask pardon; but the hour of the master's return is, for his servants, the right hour, and neither early nor late!" and with that he turned into his room, leaving Baptiste petrified with amazement at the first rebuke he had ever received.

Two hours later, when all was hushed and still, the door of Daretti's sleeping-room was opened, and Oreste stole softly in. He left his light without in the antechamber, but the shaded night-lamp, burning on the table before a picture of the Virgin and Child enabled him to distinguish objects in the room. He tiptoed lightly to the bedside and stood looking down at his sleeping master, his hands reverently folded; then, kneeling down, he signed himself with the sign of the cross. "This is a holy place," he murmured. "The angels of paradise are here, weeping for joy over my dear master's return saints are smiling and waving their censers the, Blessed Virgin is leaning over to bless him, and the good Himself is saying, 'My son' my son. Rejoice with Me; for this My son that was lost is found again." He bent his head in deepest awe. "They are all here. This is indeed a holy, blessed counterpane to his lips. So he remained till the first streak of dawn found its way into the room. Then he rose quietly, closed the shutters, and tip-toed silently out into the corridor to

# CHAPTER XIV.

"A far more consummate sanctity must that be which can mix freely and easily with the crowd and condescend thoroughly to its ways, and not only remain pure as the sunbeam that pierces the foulest dungeon, but be also a source of light and moral health and renovasource of light and moral health and renova tion to all around it."—Coleridge's Life of St Francis Xavier.

With Catalina's continued succes came the petty persecution that Lulu Carson had foretold. Zoe Lenormand and Hildegarde Strong, each in her third season at the Opera, were furious that a new-comer should be preferred before them. The fact that Lennartsen was at his very best when singing with her, and that Daretti was moving heaven and earth to have her create the part of Cordelia in the Paris pro-duction of the new opera, only added jealousy to their ire. Factions were ealousy to their ire. formed, spiteful articles appeared in the daily journals, discussions followed in clubs and salons, false rumors and misrepresentations were rife. new success cost poor Catalina floods of tears. The affectionate, refined, generous girl was ill-fitted to fight her hidrish," and pressing his again to his heart, he she could strive with and triumph over, but the difficulties of an artistic career call for other qualities. understand, though Daretti and Madame Delepoule understood only too well, the cause of these persistent attacks. Why should she have enemies, and why should anybody begrudge a poor girl a little success and the chance to earn her living? But she was blessed in the protection

of Madame Delepoule, a host in herself and in the sympathy and tender friendcommand this, Oreste, and even if I seem displeased, as I was last night, you must keep to it bravely, for it is your duty now. Do you understand?" ship of Victoire Ainsworth. Sir Guy, too, Lady Ainsworth's brother-in-law, she suspected of being ready to lay his little and fortune at her feet. And now an older friend had appeared on the

cene. Casimir Choulex had returned to Paris and was once more installed with Adrien and Theodore Daretti, sharing their apartment as in the old days. Time had improved him in looks and manners, his brown eyes were as honest and kind as ever, his clothes neatly trimmed. The world was begin-ning to lend him of its prosperity. fitted him better, his beard was more Oreste Gozzoli was tipped and petted work and petty economies he now say his young brothers educated and self supporting, his mother comfortably pro-vided for, his sister well married. An operetta he had composed had struck agination and fascinating originality. He felt that his next step must be grand opera. Filled with enthusiasm for Daretti's work in the libretto of "Cor. delia," Choulex begged him to collaborate with him on the text of this new

work, which he wished to be founded on the story of Sintram. Delepoule was growing very Madame thoughtful over Catalina's matrimonial outlook. "What did I adopt her for? what did I teach her all my secrets
What did I teach her all my secrets
What did I teach her all my secrets for?" she grumbled to the Darettis.
"To settle down on a Yorkshire moor with a blue-eyed, rosy-cheeked, fox-hunting baronet, perhaps? Or to cook, and mend, and nurse babies for a stolid, be-spectacled professor in a stuffy Swiss town? I wish lovers would let her alone till her genius has been recognized and crowned, or till I am in grave. It is all your fault, boys, Don't bring those men here any mespecially that Englishman. Do think I am going to let him snatch away the reward of all my years of patie labor and sacrifice?

abor and sacrince?
"See what a predicament I am in,"
laughed Adriano. "My two bestfriends
in love with the same girl! I hope it is catching! With Teodoro around too, the atmosphere is just loaded with sentiment, so that I am in fair way to fall a victim."

"I wish you would catch it in the severest form known," said Madame

Delepoule. "I only trust they will not both give me their confidence," continued Adriano, "What a state of affairs that would be! Luckily they are both reticent by nature. They will pr keep their secrets to themselves.

"There are some things one cannot talk much about," observed Teodoro, sagaciously. "One likes to keep them ecret. They go too deep for words.

Daretti and Madame Delepoule ex secret. changed smiles.
"Talking about them is not the only

way of telling one's secrets, Teodoro mio," said Adriano, laughingly, and odoro grew very red.
"Well, I do not care who knows

mine," he said, bravely, throwing his head back and looking at them defiantly. "It honors me, and all the world may know as far as I am concerned." that no one called his statement in stion, he continued, more quietly, Talking sentiment, Oreste, and that nice girl with the gray eyes at the Baths of Lucca? When we were staying there with Bindo, two summers ago, it struck me that Oreste interested in that was very tenderly I thought last summer would surely settle it."

"I had the same suspicion at the time," admitted Adriano. "I thought his hour had struck at last. But he, too, has not confided in me. He seems too cheerful for a rejected lover, and too silent for an accepted one. would have bubbled all over with such a secret as that. Saving your blushes, Tedi, I defy either you or Oreste to keep from me, when it comes to the point, whether your suit is successful or

' Do not tease the boy," said Madame "You are older than he, Delepoule. "You are older than he, Adriano, but there are some things you do not understand as well as he yet. But your hour will surely come, and woe be to him who tries to tease you in

that day! "May it be long deferred!" said

Daretti, fervently.

"All things come round to him who will but wait." and Teodoro's probation was drawing to a close. restraint had done its good work in teaching the young man lessons of silence and self-control. There was a certain manly gravity of demeano about Teodoro nowadays that tempered the buoyant, open-hearted, too trustful young fervor. Only Adriano, dearest of brothers—faithful, fatherly, and in the of brothers—laithful, fatherly, and indulgent—knew the ups and downs, the hopes and fears, the rejoicings and the despairs, the torments of doubt, the alternations of patient self-sacrifice and investigate religious control to the leave the impatient rebelliousness that kept the young lover's heart in a ferment for these six long months. To be sure, there was a maddening air of superiority about Adriano occasionally, when he seemed to regard Tedi with a certain curiosity as one laboring under a temporary aberration of the intellect, and then Tedi would get red in the

face and say, furiously:

"I hope you will be there some day
yourself! Nothing would give me more ndish delight than to see you simply of love and sus writhing in torments I declare, Adriano, I would pense. I declare, Adriano, I would suffer six months longer myself for the pleasure of seeing you over head and

'How considerate of your lady-love!" d Adriano, dryly. "But, Tedi, how said Adriano, dryly. "But, Tedi, how can you wish me such a cruel fate when I give you my deepest sympathy?"
"Sympathy!" echoed Tedi, grabbing his brother by the shoulders and shaking the sympathy controllers are symplestic. "Sympathy in the sympathy controllers are symplestic.

ing him with no gentle force. "Sympathy, you old iceberg! You call that sympathy because you put your arm around a fellow's shoulder and murmur a lot of inarticulate nothings to conceal a yawn, and all the time I see a sly laugh in your eye as if you were saying,
Poor young fool, what a bore he is!
and how superior I am to all this sentimental nonsense

TO BE CONTINUED.

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JUNE 7, 1902. THE SKY-SCRA

BY FRANK H. SPEAK

We stood one Sunday group watching for her ound the Narrows. Many as I have seen and ridden, as I have seen and always a wonder to me; deven, it means so much. rave over horses, and marrate over their on horse. I think of the iron horse. chatter of distance, and n to the annihilator. I hea of ships, and I think of the mountains a plains. And when they what can I think of but

As the new engine ro yards my heart beat q lines were too imposing they were massive, yet could draw them, like the could draw them, like the of a collie, to a very point Every bearing looked joint looked supple, as an infecently up and checked g, in front of us. Foley was in the cab. east on a lay-off, and s bring in the new monste

stopped it en route and "How does she run, Neighbor, gloating, sile "Cool as an ice-box swinging down. "She'mer resort. Little sti

the river shops.

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"We'll take that out Neighbor, climbing into her over. "Boys, this loon," he added, pusnit through the cab-winder down at the ninety-inc

him. for the ponies," declar off a piece of tobacco a his overalls. "She lo scraper. Say, Neighbornyself, ain't I?" asked

"When McNeal ge her, yes," returned N giving her a thimble c ing the air. "What!" cried Fol prise. "You going to

"I am," returned chanic unfeelingly, Georgie McNeal, j work after the session the loose end of a con invited to take out t Class H-as she

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to fire her. They get every going," grumbled Fo "They are good eighbor. He also Neighbor. the old fireman. with us then, a fellow to tickle the grate, a kicked. He always had raised his salar kicked. Neighbor He simply sent the hing until the old fi

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was appointed to do For two months Light runs and eas smash at the had sort of taken nder his wing; and erally understood elbowed Georgie M with his doughty of two used to march together, as much young engineer and possibly could be gether, walked to Foley was of Hamilton, becau Georgie out West guardian interest self. Really, an Georgie McNeal was proof enough

One evening, justing their check ly the two stepped order window; a came away with a "Is that whe wealth, Georgie? up to speak to me
"Part of it goe
Mr. Reed," he s running light, too

to be putting bank," said I.
"Well, you see in Pennsylvania sixty years old headed. I have I've been on the to make up a mammie.' "Where does asked. red. "Me?" ans evasively, "I've getting to be a

school. When us a passenger ru Neighbor?'' asl o the master-me Soon as we the high line, or Neighbor. "W enough to mor about every six Every siding's grade. How m sand-pound ca everly Hill w

He was aski gineer looked a
"I reckon
forty," said M forty," salu "Maybe, so "and break my "I gave you kicked him of Neighbor. "Don't wan

# THE SKY-SCRAPER.

BY FRANK H. SPEARMAN. We stood one Sunday morning in a group watching for her to speed around the Narrows. Many locomotives as I have seen and ridden, a new one is always a wonder to me; chokes me up, aren it means so much. I hear men

it means so much. I hear men rave over horses, and marvel at it when of the iron horse. I hear them chatter of distance, and my mind turns to the annihilator. I hear them brag of ships, and I think of the ship that the mountains and rivers and And when they talk of speed what can I think of but her?

the new engine rolled into the yards my heart beat quicker. Her lines were too imposing to call strong; they were massive, yet so simple you could draw them, like the needle snout of a collie, to a very point.

Every bearing looked precise, every

joint looked supple, as she swept mag-nificently up and checked herself, pantg, in front of us.
Foley was in the cab. He had been

east on a lay-off, and so happened to bring in the new monster, wild, from

the river shops.

She was built in Pennsylvania, but the fellows on the Missouri end of our line though nothing could ever safely be put into our hands until they had stopped it en route and looked it over.
"How does she run, Foley?" asked
Neighbor, gloating, silently over the

"Cool as an ice-box," said Foley, swinging down. "She's a regular summer resort. Little stiff on the hills

"We'll take that out of her," mused Neighbor, climbing into the cab to look "Boys, this is up in a balher over. Bys, the cable on," he added, pusning his big head through the cab-window and peering down at the ninety-inch drivers under

him. "I grew dizzy once or twice looking for the ponies," declared Foley, biting off a piece of tobacco as he hitched at declared Foley, biting his overalls. "She looms like a sky-scraper. Say, Neighbor, I'm to get her myself, ain't I?" asked Foley, with his

"When McNeal gets through with her, yes," returned Neighbor, gruffly, giving her a thimble of steam and try-

'What!" cried Foley, affecting sur-'You going to give her to the I am," returned the master-me

chanic unfeelingly, and he kept his Georgie McNeal, just reporting for work after the session in his cab with the loose end of a connecting-rod, was invited to take out the Sky-Scraper-Class H-as she was listed, and

Dad Hamilton of course took the scoop to fire her. 'They get everything good that's

going," grumbled Foley.
"They are good people," retorted
Neighbor. He also assigned a helper
to the old fireman. It was a new thing with us then, a fellow with a slice-bar to tickle the grate, and Dad, of course, kicked. He always kicked. If they had raised his salary he would have kicked. Neighbor wasted no words. He simply sent the helper back to wiping until the old fireman should cry

Very likely you know that a new enmust be regularly broken, as a horse is broken, before it is ready for steady hard work. And as Georgie McNeal was not very strong yet, he was appointed to do the breaking.

For two months it was a pienic. Light runs and easy lay-overs. smash at the Narrows, Hamilton had sort of taken the kid engineer under his wing; and it was pretty generally understood that any one elbowed Georgie McNeal must reckon with his doughty old fireman. So the two used to march up and down street young engineer and a very old fireman possibly could be. They talked together, walked together, and ate together. Follow was a very lains. Foley was as jealous as a cat ton, because he had brought of Hamilton, Georgie out West, and felt a sort of guardian interest in that quarter himself. Really, anybody would love Georgie McNeal; Old Dad Hamilton was proof enough of that.

One evening, just after pay-day, I saw the pair in the post-office lobby getting their checks cashed. Presenttwo stepped over to the money order window; a moment later each came away with a money-order.
"Is that where you leave you

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up to speak to me.
"Part of it goes there every month,
Mr. Reed," he smiled. "Checks are running light, too, now,—eh, Dad?" "A young fellow like you you ought to be putting money away in the bank," said I.
"Well, you see I have a bank back

in Pennsylvania-a bank that is now sixty years old, and getting grayheaded. I haven't sent her much since I've been on the relief, so I'm trying to make up a little now for my old mammie."

"Where does yours go, Dad?" I

Me ?" answered the old man, evasively, "I've got a boy back East; getting to be a big one, too. He's in school. When are you going to give us a passenger run with the Sky-Scraper Neighbor?" asked Hamilton, turning

to the master-mechanic.
"Soon as we get this wheat, up on
the high line, out of the way," replied
Neighbor. "We haven't half engines Neighbor. "We haven't half engines enough to move it, and I get a wire about every six hours to move it faster. about every six hours to move it laster.
Every siding's blocked, clear to Belgrade. How many of those sixty-thousand-pound cars can you take over Beverly Hill with your Sky-Scraper?'

He was asking both men. The engineer legled at his glow.

gineer looked at his chum.
"I reckon maybe thirty-five or forty," said McNeal. "Eh, Dad?"

forty," said McNeal. "Eh, Dad?"
"Maybe, son," growled Hamilton;
"and break my back doing it?"

"I gave you a helper once and you cked him off the tender," retorted

things that wheat scramble gave rise to, affecting Georgie McNeal and old man Hamilton and a lot of other fel-lows away out on a railroad division on the Western plains; but this was the

way of it:

A man sitting in a little office on La
Salle Street wrote a few words on a
very ordinary-looking sheet of paper, and touched a button. That brought a colored boy, and he took the paper out out to a young man who sat at the east-ern end of a private wire. The next thing we knew, orders

began to come in hot from the president's office—the president of the road, if you please-to get that wheat on high line into Chicago, and to get it

there quickly, Train - men, elevator - men, superintendents of motive power, were spurred with special orders and special bulle-tins. Farmers, startled by the great prices offering, hauled night and day. Every old tub we had in the shops and on the scrap was overhauled and hustled into the service. The division danced with excitement. Every bushel of wheat on it must be in Chicago by the morning of May 31st. For two weeks we worked everything

to the limit; the Sky-Scraper led any two engines on the line. Even Dad two engines on the Hamilton was glad to cry enough, and take a helper. We doubled them every day, and the way the wheat flew over line towards the lower end of Lake Michigan was appaling to spectators. It was a battle between two commercial giants—and a battle to the death. It shook not alone the country, it shook the world; but that was nothing to us;

our orders were simply to move the wheat. And the wheat moved. The last week found us pretty well cleaned up; but the high price brought grain out of cellars and wells, the buyers said—at least, it brought all the grain out hoarded wheat, and much of the seed wheat, and the 28th day of the month found fifty cars of wheat still in the Zanesville yards. I was at Harvard working on a time-card when the word nd behind it a special from the general manager, stating there was a \$1,000 premium in it for the company, esides tariff, if we got that wheat into

Chicago by Saturday morning.

The train end of it didn't bother me any; it was the motive power that kept us studying. However, we figured that by running McNeal with the Sky-Seraper back wild we could put all the wheat behind her in one train. As it happened, Neighbor was at Harvard,

"Can they ever get over Beverly with fifty, Neighbor?" I asked, doubt-

fully. "We'll never know till they try it," growled Neighbor. 'There's a thousand for the company if they do, that's all. How'll you run them? Give them plenty of sea-room; they'll have to gallop to make it.'

Cool and reckless planning, taking

the daring chances, straining the flesh and blood, driving the steel loaded to the snapping-point; that was what it meant. But the company wanted results; wanted the prestige, and the premium, too. To gain them we were expected to stretch our little resources

the uttermost. I studied a minute, then turned to

the dispatcher. " Tell Norman to send them out as second 4; that gives the right of way over every wheel against them. If they can't make it on that kind of schedule, it isn't in the track."

It was extraordinary business, rather, sending a train of wheat through on a passenger schedule, practically as the second section of our east-bound but we took hair-lifting chances on the

It was noon when the orders were flashed. At three o'clock No. 4 was due to leave Zanesville. For three Neighbor answered him never a word; hours I kept the wires busy warning all operators and trainmen, even switch-engines and yard-masters, of the wheat

special—second 4.

The Flyer, the first section and regular passenger-train, was checked regular passenger-train, was checked out of Zanesville on time. Second 4, which meant Georgie MeNeal, Dad, the Sky-Scraper, and fifty loads of wheat, reported out at 3.10. While we worked reported out at 3.10. on our time-card, Neighbor, in the dis "Is that where you leave your wealth, Georgie?" I asked, as he came wealth, Georgie?" I asked, as he came out that the wheat-train would enrich

out that the wheat-train would enrich the company just eleven thousand dollars, tolls and premium. "If it doesn't break in two on Beverly Hill," growled Neighbor, with a qualm.

On the dispatcher's sheet, which is a sort of panorama, I watched the big train whirl past station after station, drawing steadily nearer to us, and doing it, the marvel, on full passenger time. It was a great feat, and Georgie It was a great feat, and Georgie MeNeal, whose nerve and brain were guiding the tremendous load, was break-

guiding the tremendous load, was breaking records with every mile-stone.

They were due in Harvard at nine o'clock. The first 4, our Flyer, pulled in and out on time, meeting 55, the west-bound overland freight at the second station east of Harvard. second station east of Harvard -Red-

Neighbor and I sat with the dispatchers, up in their office, smoking. The wheat-train was now due from the west, and, looking at my watch, I stepped to the western window. Almost immediately I heard the long peculiarly hollow blast of the Sky-Scraper whistling for

the upper yard. e upper yard.
'She's coming,''I exclaimed.
The boys crowded to the window but Neighbor happened to glance to the

east. "What's that coming in from the junction, Bailey?' he exclaimed, turning to the local dispatcher. We looked

and saw a head-light in the east.
"That's 55."
"Where do they meet?"

" 55 takes the long siding in from the kicked him off the tender," retorted junction"—which was two miles east—junction"—which was two miles east—"she ought to be on it right now." added the dispatcher, anxiously, look-

face went sick and scared,

and his face went sick and scatter,
"they've forgotten second 4."
"They'll think of her a long time
dead," roared the master-mechanic,
savagely, jumping to the west window.
"Throw your red lights! There's the Sky-Scraper now!"
Her head shot that instant around

the coal chutes, less than a mile away, and 55 going dead against her. I stood like one palsied, my eyes glued on the burning eye of the big engine. As she whipped past a street are-light I caught a glimpse of Georgie Mc Neal's head out of the cab window. He always rode bare-headed if the night was warm, and I knew it was he; but suddenly, like a his head went in. I knew why as well as if my eyes were his eyes and my thoughts his thoughts. He had seen red signals where he had every right to me at Dad's bedside.

look for white. pull her flat on her haunches like a bronco? Shake a weather flag at a

brains or pluck count for now with 55 dancing along like a school-girl right into the teeth of it?

I don't know how the other men felt. As for me, my breath choked in my throat, my knees shook, and a deadly nausea seized me. Unable to avert the horrible blunder, I saw its hideous re-

Darkness hid the worst of the sight; it was the sound that appalled. Children asleep in sod shanties miles where the two engines reared in awful shock their cribs at that crash. 55's little engine barely checked the Sky-Scraper. She split it like a ban-ana. She bucked like a frantic horse, and leaped fearfully ahead. There was a blinding explosion, a sudden awful burst of steam; the windows crashed about our core and provided the steam. about our ears, and we were dashed to the wall and floor like lead-pencils. A baggage truck, whipped up from the platform below, came through the heavy sash and down on the dispatcher's table like a brickbat, and as we scrambled to our feet a shower of wheat suffocated us. The floor heaved; freight-cars slid into the depot like battering-rams. In the height of the confusion an oil-tank in the yard took fire and threw a yellow

glare on the ghastly scene. I saw men get get up and fall again o their knees: I was shivering, and wet with sweat. The stairway was crushed into kindling-wood. I climbed out a back window, down on the roof of the freight platform, and so to the ground. There was a running to and useless and aimless; men were ro, useiess and aimiess; men were be side themselves. They plunged through wheat up to their knees at every step. All at once, above the frantic hissing of the buried Sky Scraper and the wild calling of the car tinks, I heard the stentorian tones of Neighbor, mounted on a twisted truck, organizing the men at hand into a wrecking-gang Soon people began running up the yard to where the Sky-Scraper lay, like another Samson, prostrate in the midst of the destruction it had wrought. Fore-most among the excited men, covered with dirt and blood, staggered Dad

Hamilton. "Where's McNeal?" cried Neigh-

Hamilton pointed to the wreck. 'Why didn't he jump?" yelled Neighbor.

Hamilton pointed at the twisted signal-tower; the red light still burned

in it.
"You changed the signals on cried cayagely. "What de he cried, savagely. "What does it mean? We had rights against every-thing. What does it mean?" he thing.

he only put his hand on Dad's shoulder. "Find him first! Find him!" he repeated, with a strain in his voice I never heard till then; and the two giants hurried away together. When I reached the Sky-Scraper, buried in the thick of the smash, roaring like a volcano, the pair were already into the jam like a brace of ferrets, hunting for the engine crews. It seemed an hour, though it was much less, before they found any one; then they brought out 55's fireman. Neighbor found him. But his back was broken. Back again they wormed through twisted trucks, under splintered beams—in and around and over-choked with heat, blinded

steam, shouting as they groped, listening for word or cry or grasp. Soon we heard Dad's voice in a different cry-one that meant everything; and the wreckers, turning like beavers through a dozen blind trails, gathered through a dozen timed traits, gathered all close to the big fireman. He was under a great piece of the cab where none could follow, and he was crying for a bar. They passed him a bar; other men, careless of life and limb, tried to grow under and in to him had. tried to crawl under and in to him, but he warned them back. Who but a man baked twenty years in an engine cab could stand the steam that poured on

him where he lay? Neighbor, just outside, flashing a light, heard the labored strain of his breathing, saw him getting half up, bend to the bar, and saw the iron give lead in his hands as he pried mightily.

Neighbor heard, and told me long afterwards, how the old man flung the bar away with an imprecation, and cried for one to help him; for a minute meant a life now—the boy lying pinned under the shattered cab was roasting in a jet of live steam. The master-

mechanic crept in.

By signs Dad told him what to do, and then, getting on his knees, crawled straight into the dash of the white jet crawled into it, and got the cab on his

for me—not while I'm drawing full time," Dad frowned.

But the upshot of it was that we put the Sky-Scraper at hauling wheat, and within a week she was doing the work of a double-header.

It was May, and a thousand miles east of us, in Chicago, there was trouble in the wheat-pit on the Board of Trade. You would hardly suspect what queer things that wheat scramble gave rise

In muscles of his back set in a tremend-ous [effort. The wreckage snapped and groaned, the knotted legs slowly and painfully straightened, the cab for a passing instant rose in the air, and in that instant Neighbor dragged Georgie McNeal from out the vise of death, and passed him, like a pinch-bar, to the men waiting next behind. Then Neighbor pulled Dad back, blind now and senseless. When they got the old fireout he made a pitiful struggle to himself together. He tried to

and he sank in a heap at Neighbor's That was the saving of Georgie Me-Neal, and out there they will still tell you about that lift of Dad Hamilton's. We put him on the cot at the hospital next to his engineer. Georgie, dread-

stand up, but the sweat broke

next to his engineer. Georgic, dread-fully bruised and scalded, came on fast in spite of his hurts. But the doctor said Dad had wrenched a tendon in that frightful effort, and he lay there a very sick and very old man long after the young engineer was up and around telling of his experience.

"When we cleared the chutes I saw white signals, I thought," he said to me at Dad's bedside. "I knew we had the right of way over everything. But red signals now—to stop her—to was a hustle, anyway, on that schedule, Mr. Reed; you know that; an awful hustle, with our load. I never choked her a notch to run the yards; didn't drivers; I know they were churning in the sand; I knew he had twenty air cars behind him sliding. What of it?

Two thousand tons were sweeping forward like an avalanche. What did brains or pluck count for now with 55 choked her. I throw the single laws of the same of th mean to do it with the Junction grade the gravel. Heavens! she never felt it! I couldn't figure how we were

wrong, but there was the red light. I yelled, 'Jump, Dad!' and he yelled, 'Jump, son!' Didn't you, Dad?' "He jumped; but I wasn't ever going to jump and my engine going full

against a red lamp. Not much.
"I kind of dodged down behind the
head; when she struck it was biff, and jumped about twenty feet up ight. She didn't? Well, it seemed straight. She didn't? Well, it seemed like it. Then it was biff, biff, biff, one after another. With that train behind her she'd have gone through Beverly Hill. Did you ever buck snow with rotary, Mr. Reed? Well, that was about it, even to the rolling and heav-Dad, want to lie down? Le'me get another pillow behind you. Isn't that better? Poor Musgrave!" he added, speaking of the engineer of 55, who was instantly killed. "He and the fireman both. Hard lines; but I'd rather have it that way, I guess, if I was wrong. Eh, Dad?"

Even after Georgie went to work get another pillow behind you. Isn't

was wrong. Eh, Dad?

Even after Georgie went to work, Dad lay in the hospital. We knew he would never shovel coal again. It cost him his good back to lift Georgie loose, so the surgeon told us; and I could be-lieve it, for when they got the jacks under the cab next morning, and Neighbor told the wrecking-gang that Hamilton alone had lifted it six inches the night before, on his back, the wreck-ing-boss fairly snorted at the state-ment; but Hamilton did, just the

"Son," muttered Dad, one night to Georgie, sitting with him, "I want you to write a letter for me."

"Sure."
"I've been sending money to my boy back East," explained Dad, feebly. "I told you he's in school."
"I know, Dad." Sure.

"I know, Dad."
"I haven't been able to send any since I've been by, but I'm going to send some when I get my relief. Not so much as I used to send. I want you

to kind of explain why."
"What's his first name, Dad, and where does he live?"
"It's a lawyer that looks after him—a nan that 'tends to my business back

"Well, what's his name?" "Seaylor—Ephraim Scaylor."
"Seaylor?" echoed Georgie, in

amazement.
"Yes. Why, do you know him?"
"Why, that's the man mother and I
had so much trouble with. I wouldn't

write to that man. He's a rascal, Sold by all Dad. "What did he ever do to you and

your mother!"
"I'll tell you Dad; though it's a
matter I don't talk about much. My father had trouble back there fifteen or sixteen years ago. He was running an engine, and had a wreck; there were some passengers killed. The dispatcher managed to throw the blame on father, and they indicted him for manslaughter. He pretty near went crazy, and all of a sudden he disappeared, and we never heard of him from that day to this. But this man Scaylor, mother stuck to

But this man Scaylor, mother stuck to it, knew something about where father was; only he always denied it."

Trembling like a leaf, Dad raised up on his elbow. "What's your mother's name, son? What's your name?"

Georgie looked confused. "I'll tell Georgie looked confused. you, Dad; there's nothing to be ashamed of. I was foolish enough, I in a diferything;
beavers
gathered
He was
my full name is George McNeal Sinelold you once, to go out on a strike
engineers down there. I was
only a kid, and we were all blacklisted.
So I used my middle name, McNeal;
my full name is George McNeal Sin-

clair."
The old fireman made a painful effort The old fireman made a pantit enort to sit up, to speak, but he choked. His face contracted, and Georgie rose frightened. With a herculean effort the old man raised himself up and grasped Georgie's hands.
"Son," he gasped to the astonished

boy, "don't you know me?"
"Of course I know you, Dad,
What's the matter with you? Lie

what's the matter was down."

"Boy, I'm your own father. My name is David Hamilton Sinclair. I had the trouble—Georgie." He choked up like a child, and Georgie McNeal went white and scared; then he grasped the gray-haired man in his When I dropped in an hour later they

When I dropped in an hour later they were talking hysterically. Dad was explaining how he had been sending money to Scaylor every month, and Geergie was contending that neither he nor his mother had ever seen a cent of it. But one great fact overshadowed all the villainy that night; father and son were united and happy, and a mesthoulders.

Crouching an instant, the giant sage had already gone back to the old

home from Georgie to his mother, tell-

ing her the good news.

"And that indictment was wiped out long ago against father," said Georgie to me; "but that rascal Scaylor kept writing him for money to fight it with writing him for money to fight it with and to pay for my schooling—and this was the kind of schooling I was getting all the time. Wouldn't that kill you?" I couldn't sleep till I had hunted up Neighbor and told him about it; and next morning we wired transportation back for Mrs. Sinclair to come out on.

Less than a week afterwards a gentle little old woman stepped off the Flyer at Zanesville, and into the arms of Georgie Sinclair. A smart rig was in waiting, to which her son hurried her, and were driven rapidly to the hospi-When they entered the old fire-

man's room together the nurse softly closed the door behind them. But when they sent for Neighbor and me, I suppose we were the two biggest fools in the hospital, trying to look un-

fools in the hospital, trying to look unconscious of all we saw in the faces of the group at Dad's bed.

He never got his old strength back, yet Neighbor fixed him out, for all that. The Sky-Scraper, once our pride, was so badly stove that we gave up hope of vectoring her for a passanger run. So restoring her for a passenger run. So Neighbor built her over into a sort of a dub engine for short runs, stubs, and so on; and though Dad had vowed long ago, when unjustly condemned, that he would never more touch a throttle, we got him to take the Sky-Scraper and the

Acton run. And when Georgie, who takes the Flyer every other day, is off duty, he climbs into Dad's cab, shoves the old gentleman aside, and shoots around the

yard in the rejuvenated Sky-Scraper at a hair-raising rate of speed.

After a while the old engine got so full of alkali that Georgie gave her a Sal-and it new name—Soda-Water nangs to her yet. We thought the best of her had gone in the Harvard wreck; but there came a time when Dad and Soda-Water Sal showed us we were very

much mistaken.

The next story of this series will appear in our issue of June 21.

WORDS OF HOPE.

To All Who Suffer From a Run Down System. MRS. HARRIET A. FARR, FENWICK, ONT.,

TELLS HOW SHE OBTAINED A CURE AFTER SUFFERING FOR TWO YEARS. Thousands throughout this country

suffer seriously from general debility—the result of impoverished blood and shattered nerves. To all such the story shattered nerves. To all such the story of Mrs. Harriet Farr, widow of the late Rev. Richard Farr, Fenwick, Ont., a lady well known throughout the Niagara district, will point the means of renewed health. Mrs. Farr says: "For a couple of years prior to 1899 I was a great sufferer from a run down system. My digestion was bad; I had little or no appetite and was in a very poor state; I suffered from heart palpitation and a feeling of continual exhaustion. Doctors' treatment failed to benefit I gradually grew worse until I was finally unable to do the least work. I

began using Dr. Williams' Pink Pills and from the very first I noted an an improvement in my condition. severity of my trouble gradually less-ened and by the time I had taken eight boxes I was again enjoying the best of health despite my sixty years. I be-lieve that Dr William's Pink Pills saved my life and would strongly urge all sufferers to give them a trial, believing

they will be of great benefit." When your blood is poor and watery when your nerves are unstrung, when you suffer from headaches and dizziness, when you are pale, languid and completely run down, Dr. William's Pink Pills will promptly restore your health by renewing and enriching the blood. They are a prompt and certain cure for all troubles having their origin in a poor or watery condition of the blood. But only the genuine cure and these bear the full name "Dr. Williams' Pink Pills for Pale People." dealers in medicine or sent post paid, at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brock-

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To have a soft, smooth skin, free from eruptions and pimples, the blood must be healthy and pure. Ferrozone invigorates enfeebled blood, and cleanses it of all impurities and poisons; it brings color to the lips and cheeks, brilliancy to the eyes, whitens the teeth and sweetens the breath. No tonic compares with Ferrozone in rapid action and permanent results. Try it, Price 59c, at druggists, or Polson & Co. Kington, Ont. How to Beautify the Complexion.

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DR HAMILTON'S PILLS CURE CONSTIPATION.

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It takes very little to derange the stomach.

The cause may be slight, a cold, something eaten or drunk, anxiety, worry, or some other simple cause. But if precautions be not taken, this simple cause may have most serious consequences. Many a chronically debilitated constitution to-day owes its destruction to simple causes not deals with in time. Keep the digestive apparatus in healthy condition and all will be well. Parmetee's Vegetable Pills are better than any other for the purpose.

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adults, see that you get the genulus when purchasing.

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sion of cod-liver oil is the best thing to take for "don't feel well and don't know why," especially babies -they like it-men and women don't mind it, but babies actually enjoy it.

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

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada. March 7th, 1900. ditor of The Catholic Record, Ottawa, Canada Carriollo Record,
London, Ont:
Dear Sir: For some time past I have read your estimable paper. The Catholic Record, and congravulate you upon the manner in which it is published.
Its matter and form are both good: and a truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the faithful.
Hlessing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
Apost. Delex,
Apost. Delex.

LONDON, SATURDAY, JUNE 7, 1902.

## PEACE DECLARED.

It has been officially announced by Lord Kitchener in a despatch to the British War Office, that terms of peace had been signed by the contending parties in South Africa. All the Boer leaders have signed the act of surrender, and on the part of Great Britain, Lord Kitchener and Sir Alfred Milner have also signed. It is understood that ascents in that city during this week British Sovereignty is unreservedly accepted by the Boers, but that beyond til Monday, May 26th. On that day this liberal terms have been granted to | it was taken to the grounds from which

The ending of the long-protracted war has caused general rejoicing found to have been mysteriously cut throughout the Empire, and Canada with knives in a manner which comhas not been behind hand in celebrat- pletely spoiled the envelope. The asing the final triumph of British arms. In every town and city the announce- several weeks in consequence of this ment of peace has been hailed with rejoicing in the form of public meetings, gaged to investigate the matter. speeches, bonfires, and processions through the streets.

## THE ONTARIO ELECTIONS.

servatives, giving the government of the then Mr. John W. Munro, the Liberal frew, died suddenly. The majority has thus been reduced to 3.

The cause of Mr. Munroe's death is stated to have been blood-poisoning THE SITUATION IN BELIGUM. arising from the extraction of a decayed tooth.

As several seats on each side were gained by very small majorities, it is possible that the majorities may be reversed in some instances on a recount.

A remarkable feature of the contest is that all the candidates proposed as third party men were defeated by overwhelming majorities, whether they ran as Prohibitionists, Socialists or Inde-

# PARTIES IN HOLLAND.

regarded as a model legislative body demand. for the whole civilized world.

for twenty-five years; not that it is the free opinion whether or not it is advising more and more lax.

estimated at 3,000,000.

"There are two systems engaged in mortal combat; Modernism, which seeks to fashion mankind according to naturalism, and on the other hand, those who bow down in veneration before Jesus Christ, acknowledging Him to be the Son of the Living God. These seek to save their Christian heritage; there-fore, it is well they should unite their mon enemy. orces against a com

At the last elections, as a result of the first contest under the new conditions, the Freethinkers were overwhelmingly defeated at the polls, and the coalition of Catholics and Protestants was sustained by the popular vote.

A few weeks ago, a Socialist member of the Parliament bitterly denounced the alliance of such irreconcilable forces as Lutherans, Calvinists, and Catholies. The Catholic premier in reply stated that "it is greatly to the credit of the Christians of Holland that they can unite hand-in-hand against adversaries who advocate free-love, suicide, public seizure of property without compensation, and the race-destroying doctrine of Malthus."

The premier of a staid country like Holland would not thus express himself if there was not a good foundation for his description of the teaching of the Freethoughters. It was surely time for a Christian combination for the establishment of a Christian regime, when the dominant doctrines under which the country was being misruled had become so subversive of all moral-

## A DASTARDLY OUTRAGE.

A disgraceful act of spleen was perpetrated in London, England, on the 27th inst., the perpetrators of which are still unknown. The baloon in which the brave Brazilian aeronant M. Santos-Dumont was intending to begin his was hung inflated in Crystal Park unthe ascent was to be made. When it was unpacked to be made ready it was cent will have to be postponed for outrage. Detectives have been en-

The outrage is all the greater because M. Santos-Dumont by his achievement in proving that man can now master the atmosphere so far as to be able to make use of it for taking him to any de-The Ontario elections, which took sired point, has conferred upon the place on Thursday, May 29, resulted in human race a benefit which cannot be the return of 51 Liberals and 47 Con- overestimated. There is, therefore, a feature of base ingratitude in this out-Hon, G. W. Ross a majority of 4. Since rage, as well as gross injury to a most deserving man who is worthy of unmember for the North Riding of Ren- bounded admiration both as a good Christian and as an enthusiastic scientist.

We had occasion some weeks ago to write on the troubled situation in Belgium in answer to some sneering remarks of a contemporary on the Catholic Church, arising out of the fact that the present Catholic party in kingdom are well satisfied with the Belgium which holds the reins of gov- Catholic Government which has ruled ernment is not favorable to universal them almost for two decades. suffrage on the "one man, one vote' basis.

Holland, though but a small country, to giving power to the people, and that plunder stores. has just now a Parliament which has they would prefer now in Belgium to

We pointed out the unfairness of thought element held undisputed sway issue in the matter. It is a matter of hired youngsters and lawless people to the loss of faith in Christianity for comes down from antiquity. most numerous element in the country, able to have a pure and simple univerbut horsess a mid the dissensions of the selection of the climax, so that the Liberals now have been substituted, such as Christhe climax, so that the Liberals now have been substituted, such as Christhe climax, so that the Liberals now have been substituted, such as Chrisbut because amid the dissensions of the sal suffrage. Yet it is not to be supposed declare themselves done for all time, tian Science, the so-called New Thought, those who are worthy of reverence, due Protestants, it was able to seize upon that there is a limited suffrage in Bel- with their quondam allies. under the pretence of liberality, nearly was given on a very small rental, M WALDECK-ROUSSEAU'S RE- the like. To these many other fanciful ored as God's friends and faithful servthe reins of Government, and as usual, gium. The suffrage until recent years all the principal official positions were but it is now extended to all men above given to free-thoughters, education was twenty-five years of age, and thus out medium for the spread of freethought 1,473,000 voters. But this form of that M. Waldeck-Rousseau, who has ism itself which have practically reprinciples, though Protestants, and manhood suffrage is somewhat modified been Prime Minister of France since jected the very essence of Christianity, IV. that the relics of the especially Lutherans and Calvinists, are by giving an additional vote to 331,870 June, 1898, has resigned office and re- while persisting in calling themselves Saints are to be kept and by far the largest part of the populapersons of wealth who are of course tired into private life, immediately after Christians. Such are the Unitarians, venerated. This is to say that when we tion; and the divorce laws were becom- large taxpayers, and another to 40,000 the general elections whereby the Gov- Universalists, Swedenborgians, Men- know certain relics to be portions of

Catholics number about 1,400,000 of It is not a matter of religious faith ing majority.

liament are in favor of preserving the Chamber has become much less strong franchise as it stands, but the Social- and aggressive, and that M. Waldeckists are clamoring for the abolition of Rousseau foresees that the new Chamber the double and sometimes triple vote will not support his Revolutionary given on account of thrift and educa- measures against religion.

There are three prominent parties in has been in the ascendant for nineteen reason for this is that they have a hope that if this were gained, they would Government, and the revolutionary

riots which were recently suppressed originated from the party in opposition, who proposed to obtain through mob appeal to the chamber of Deputies. and it is because they have not done so, that the Liberals and Socialists, but es-

their preference for the franchise as it exists at present, expressed their further, it was openly announced by the

the Liberals objected, as they feared them to victory. that the proposed change would sweep their party out of existence. It would appear from this that a concession was made to the Liberal and Socialistic mob, but at all events the concession was not accepted, and it is now probable that the franchise will remain as it stands for a long time to come.

stand taken by the Catholic party has ship after a time, we entertain the hope would ever avert the catastrophe. The have proved, that the picture was formed creased majority in the Chamber. Before the elections the Government majority was 20, but it is now 26 over all other parties combined. The Chamber is composed of 166 members, of whom 96 give a straight support to the Catholic Government, 34 are Socialists, 34 Liberals, and 2 Christian Democrats. As the last are practically of the same political creed as the Catholic party, we may safely sustained by a constant working major-

of 30 in a full house. In the Senate, the Catholic party have also increased their majority by 1. It will have 62 Catholics, 41 Liberals and 6 Socialists. It is thus evident THE DECADENCE OF PROTESTthat the people of the thriving little

nection with this that the clerica's definitely broken up. The breach be- lieves to be the coming of so many (meaning, of course, all true Catholics) gan to grow when the Socialist started foreign nationalities to America with so wrapped when placed in the tomb, has fear the people, and are always opposed to destroy property and to loot and many diversities of religion which they long been preserved at Turin, where it

The Liberals looked on with equanimmanifested a sincere desire to legislate run the risk of precipitating a civil ity when the destruction of churches and the Rev. Doctor right, pointing out that century. for the best interests of the country, war rather than extend the franchise convents was taking place, but they the religious beliefs, if they can be About the authenticity of this relic

Until the present year the Free- this statement, as there is no religious the Socialist leaders in Parliament beliefs, and the cause of the decline is ity of this or any other relic which

# TIREMENT.

who have taken degrees in colleges. ernment was sustained by an overwhelm- nonites, the Salvation Army, the Chris- the bodies of the saints, they should be

the population, while the Protestants, that the franchise should be granted in It is not that M. Waldeck-Roussean last two among the number because, is not asserted that any special relics including the many Freethoughters who this form, but many eminent statesmen is disabled by age from taking further while we admit that in the way of repass under the same designation, are of other countries have given it as their part in the Government of the country, lieving the poor, and rescuing the The Holy Scripture tells us that the opinion that Catholic Belgium has es- for he is only fifty-six years of age, and fallen these have not been idle, it must bodies of God's saints are temples of It was Dr. Kuypers, the famous Pro- tablished as wise, if not absolutely the in France it is very unusual for states- be borne in mind that they have elimin- the Holy Ghost and on this account Ont., to whom all communication testant theologian who planned the wisest basis for the franchise which men who retain the confidence of the ated Christian dogma and sacraments they should be reverenced; and even comp-d'état by which the governing exists in any country in the world. It people to retire at so early an age. But from religion, making true religion conpower was wrested from the hands of cannot be denied that by this method | we are informed that though the Gov- sist merely of the worship of man, in articles which have had some immediate the Freethinkers, and to effect this he a reward is given for thrift and educaunite politically with the Catholics, which they did willingly enough, selectwater they and wiringly enough, selections of the country, and to those ate Rebublicans, instead of Socialists, divine authority has been gradually articles as having any power to hear Catholic statesmen who now holds that who are best able to judge of the needs From this we infer that Republican eliminated from religion, till with many our prayers or to help us to salvation, position by the choice of the united of the country. He would be a bold principles will be more firmly established Protestants there is now scarcely any since they have no sense or power in position by the choice of the united of the country. He would be a cold principles will be independently than ever as against the various monarthing thereof remaining. The grand-themselves. Yet God Himself has fre-Dr. Kuypers in explaining why he unwise provision, or that those who chical factions which have given so fathers of the present generation accept-

country. The Catholic party in Par- Anti-Catholic Republican element in the

The Catholics as such are not opposed to the Republic, though many good the country, the Catholic party which Catholics are found in the ranks of the monarchical parties. Hence, for the years, the Liberals, and the Socialists. sake of the unification of the Republic-The two last named are united in the an party many Catholic Republicans demand for the establishment of a would have supported M. Waldeckone man one vote basis, but their Rousseau's Government in a general way, while they would oppose his extreme anti-religious proposals; and it be able to overthrow the present will probably be found that this is the secret of his retirement at the moment of his apparent success.

Fven in the last chamber he was compelled to modify very much the Antilaw what they could not gain by an monastic law of Associations, though it was offensive to Catholics even in the The Catholic party, however, are not form in which it was passed. Yet it disposed to yield threats of violence, has not operated so fatally to religious orders as was intended.

Other dangerous propositions of the pecially the latter, openly set up the retiring Premier were also defeated, standard of revolt. They were not among which we may mention his atsuccessful, however, in effecting their tempt to destroy Catholic education by purpose, the attempts at inaugurating the requirement that no French citia revolution, having failed completely. zens should be eligible to appointment prophets, some evangelists, some It is worthy of note here that the to positions in the army or navy or civil pastors and doctors for the perfecting Catholic party, while not concealing service who had not spent three years of the Saints, unto the work of the minin the French godless schools; and, istry, and the edification (or building willingness to accept the Liberal and Premier's Socialistic supporters that Church of Christ on earth ;) until we some to a supernatural cause, while willingness to accept the Liberal and the Associations Law was but a prelimal all attain to the unity of faith and of others have said with equal confidence socialistic programme under one condition, namely, that the universal suffrage inary skirmish to the war which it was the knowledge of the Son of God. . . . that they were made in part by some tion, namely, that the universal sunrage should be made truly universal on the proposed to wage against religion it that we may be no longer children mediaeval painter and in part by perspirbasis demanded, by extending the franself. Well: the law is now in opertossed to and fro and carried about ation which left stains upon the garchise to women as well to men. In this ation; but the Socialists have been case, the age of twenty-one would also be left in the background by the recent taken as the age of voters, and only elections, and, shorn of their strength those under twenty-one would be as they appear to be, they are deserted The Socialists agreed to this, but general on whom they relied to lead tion of the faith of Christ on earth. The and photographer, who has arrived at

is said, indeed, by his admirers that the Protestantism. Since the suppression of the riots a it must occur that M. Waldeck-Rous- spasmodic efforts to prevent disintegrageneral election has been held, and the seau shall be recalled to the Premiertion by humanly invented methods the case, shows, or at least claims to been sustained by the electorate, who that he will return with a new political gradual loss of Christian faith has been by photographic reproduction by prohave given the Government an in- programme which will be more in ac- the result within Protestantism; and hitherto put forth.

the case, it will be all the more remark- place of the divine plan. able, as the priests were specially desired by the Pope not to take part with quoted:

"After the elections, let it be impossible to class the priests either with the conquerors or the conquered."

# ANTISM.

in a recent sermon expressed his regret It is now stated that the alliance as a Christian clergyman that the Prowhich has hitherto existed between testant denominations are surely and the Liberals and the Socialists has been visibly declining. The cause, he beimport into the country.

had endeavored to bring about such a are in favor of it are opposed to the much trouble to the Government durare in tayor of it are opposed to the much trouble to the Government dury of the last few years; but that the revelation of God; but by degrees the inanimate objects, thereby confirming sult of the recent mission.

authority of the Bible has been under- the Catholic teaching that a certain mined until many regard it as nothing religious reverence should be shown else than a human book which is full of toward them. Thus the pious woman imperfections and even myths, and has, who only touched the hem of Christ's therefore, no authority from God. The garment was healed from a malady of authority of the Church of God, of the many years' standing because of her institution of which by Christ, the Bible faith; and we learn from the Acts of tells us had been long ago rejected, and the Apostles that "God wrought special as the rejection of the Bible itself has miracles by the hands of Paul, inasfollowed gradually, there has been by much that handkerchiefs and aprons' degrees a lessening of respect for all which had touched his body were taken religion as taught by the sects or de- to the sick "and diseases departed nominations, and decadence has been from them, and evil spirits went out the inevitable result.

There could be no other ending to the disrespect inculcated by Protestant- the instances in which the respect ism, from the beginning, for the author- shown to relies of the Saints has been ity of the Church of God, the pillar approved by miracles wrought by God and ground of truth than a disregard for are most numerous. They are attested all divine religion, and its final rejection. We do not assert that as yet able authentic records of occurrences at this total denial of religion has been Lourdes, Loretto, St. Anne of Beaureached by all Protestants, but the system is surely and rapidly approaching this condition as the necessary consequence of its fundamental teachings. and preserve them with respect.

The Apostles St. Paul teaches us that it was to save mankind from being tossed about, to and fro, by every wind of doctrine that Christ instituted in His Church " some Apostles, some up) of the body of Christ; (which is the | Christ. They have been attributed by with every wind of doctrine." (Eph. iv. ment. ii..-14.)

the Church of God is of divine institu- and recently further investigation was in the moment of their defeat by the tion for a special purpose, the preserva- made by M. Vignon, an eminent chemist rejection of the authority of this divinely the conclusion that the image is not We have no doubt that the French instituted hierarchy must necessarily be formed by any human painting, but is a political atmosphere will be purified by followed by the complete loss of that staining due to peculiar conditions-a M. Waldeck-Rousseau's retirement. It faith, and this is what is happening in brown stain reproducing the body and

country cannot do without him for any | Catholics have always foreseen that long time; but we believe a leader will such would be the consequence of the light ones for the hollows, and half be found who will organize a moderate rejection of Church authority, and have tints for the intermediate parts. In as well as efficient government; but if predicted it, and have known that no fact M. Vignon, confining his investigacordance with the Catholic sentiment even its recent efforts to avert the end- Nature states that those who have not of the country than that which he has ing by nominal Christian unions have only precipitated the result, inasmuch striking impression of sweetness and If the results of the elections are as it has been erroneously supposed really such as we believe to have been | that such human methods will take the

The Christian religion is a permanency on earth, insomuch as Christ ineither party during the electoral cam- stituted it to last to the end of time, paign. They were written to by the He Himself having promised to remain Bishops to this effect in pastoral letters with His Church on earth, directing similar photographic effect with a as the Catholic party, we may safely reckon that the Government will be wherein the Holy Father's words were and assisting it in its teaching, but the human body, and placed it near a senmodern organizations which assume to sitive Lumiere plate, with the result be Churches of Christ must continue to that after two days an image was formed tend toward unbelief. It is only in the very similar to that found upon the Catholic Church that this permanency holy shroud. will be found, as it is only in her that The Rev. Dr. Lorimer of New York gospel to every creature.

Blessed Lord is said to have been en-On this point the New York Sun sets | royal family of Savoy since the fifteenth

and taken as a whole, it is generally in the direction which the people drew the line when private enterprises called by this name, which are taking there has been no serious doubt; yet it The trial of the rioters showed that growth of the country, and not imported Catholics depends upon the authentic-

We know, as a matter of common which is directly opposed to Christian. respect should be shown; and as the ity, the Metaphysical Movement, and Saints of God are above all to be hon-Theosophists, Dowietes, Spiritists, Mor- their relics should be venerated. The It has come as a surprise to the world mons, etc., and some forms of Protestant- Catholic Church confirms this view, tian Volunteers, etc. We include the treated with proper respect; though it

from them. (Acts xix, ii-12)

Further, in the history of the Church by pyramids of monuments and innumerpre and other shrines.

Such are the reasons why Catholies show reverence to these sacred objects,

The relic of the Holy Shroud at Turin has been held by an undoubted testimony of tradition to be authentic: but some persons have maintained that there was no satisfactory evidence of the fact.

There are upon the shroud marks which are clearly those of a head and body, which are asserted to be those of

In 1898 the Chevalier Pia took Herein we find that the hierarchy of several fine photographs of the shroud, features of Christ as a negative, that is to say, with dark shades for the reliefs, tion entirely to the scientific view of jection to a distance, and a writer in La seen the effect can have no idea of the majesty that is produced by the image.

M. Vignon does not attribute the picture to a miracle, but has made experiments with a plaster image representing the head of Christ and covered with powdered zinc, so as to obtain a surface which would emit a vapor of

Now the question arises whether the divinely instituted hierarchy exists there was anything which made the which was intended by Christ to per- shroud act as a sensitive plate. He petuate his work of preaching the asserts that he has found by his experiments that the powdered aloes, myrrh, and olive oil which it was customary to The "Holy Shroud," in which our in which dead bodies were wrapped, when acted upon by the urea present in the sweat and blood which must have oozed from our Lord's Body after such suffering as He endured on the cross, would have produced a negative image very similar to that which arises from

the zine vapor. Not being sufficiently acquainted with the photographic effects described but there appears to us to be a strong semblance of truth in them, and assumticity of the relic, as it proves that under the exact circumstances in which the Body of Christ was entombed, according to the gospels, that occurred which should be expected, namely, that an image should be produced such as M. Vignon has described.

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

The annual Ontario pilgrimage to the shrine of St. Anne de Quebec) will take place this year on Tuesday, July 22nd. It will le under the patronage of the Most Rev. Archbishon of Kingston and the directi the Rev. D. A. Twomey, P. P., Tweed, garding rates and time limit may be Further particulars in a addressed. later issue of the CATHOLIC RECORD.

# Seventy-three Converts.

Paulist Fathers, Hendly and Healy, were received into the Church with

solemn and impressive ceremonies.

Father O'Brien still has a class of fifty-three, which will be received into the Church later, making in all seventy. three converts to the Church as the re-

After all the noise an by the Protestant All Britain in protesting ag of the King's Anti-Ca tion, the petitions wi presented to Parliame been hawked about the year, had only 371,831 which is a most insign in comparison with This has greatly surp iated the promoters of who expected that it universally signed by l England gave only 284 Scotland 59,197; Irela 8.670; the Channel Is the face of the twelve olics in the British En of signers is certainly

formidable. But these petitione they do to an age that prevent the obnoxiou being repealed, or cl unobjectionable to agitation for its repea is merely suspended unseemly controvers Coronation ceremoni can wait, as the oath taken, and will not again by King Edwar SECTARIAN

## Protestant Churches Our R Many and significa which are gradually into the various sec

rethren-changes bear a deeper mea stronger lesson than different sects woul or acknowledge. T aptly spoken of in a among the many ne attract people to che markable "are the rowed from Roma Anglicanism, which ducea even into a New York, but mo Methodist Churche On Easter Sund Heights Baptist Ch novation of a vested with cassock and c wearing also morta the vestments a Episcopal churches of such a choir in Methodist Temple so successful, app onle has been Methodist church having come into l

by the extreme worship and their and were most anything like men ligious services, the Methodist. people, and all rainment and in so by them. Metho y Wesley, in his evidence their d refraining from " costly apparel. life was the Bapti houses of both usually without marks of a disti

the two Protestan

the past were alway

'The change fro of vested choirs purely ritualistic ary. A generat stirred up viole those denominati cause no distur rather to provol-repeat and exten Will these I Methodist church choirs merely? naturally and log

churches they a

lain Communio cus significance serious innovati cal doctrinal future. We have a bold teaching "Meanwhile of conversions the Reman Catl at a rate so gr time seems to h olic throng will tained within churches. On pagandas of described by th

ahead astonishi the agnostics a alism is passi idly. Our con discuss the at mortality to their letters we get on any "The relig more disturbed

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olics in the British Empire, the number of signers is certainly far from being

formidable. But these petitioners, belonging as they do to an age that is past, will not prevent the obnoxious Accession oath being repealed, or changed so as to be unobjectionable to Catholics. The agitation for its repeal is not over, but agitation for its repeal is not over, but again by King Edward VII.

## SECTARIAN CHANGES.

Protestant Churches Gradually Adopting Our Ritual.

Many and significant are the changes which are gradually finding their way into the various sects of our separated brethren—changes which attract but brethren—changes which active but bear a deeper meaning, and teach a stronger lesson than the members of the different sects would care to recognize or acknowledge. These changes were aptly spoken of in a recent editorial in the New York Sun, which said that among the many new devices adopted to among the many leaders attract people to churches, the most re-markable "are the vested choirs, bor-rowed from Roman Catholicism and Anglicanism, which have been intro-duced even into a Baptist Church of New York, but more extensively into Methodist Churches in several places. "On Easter Sunday the Washington

Heights Baptist Church started the in-novation of a vested choir of sixty voices with cassock and cotta and the women wearing also mortar-board hats. That the vestments are the same as in the Episcopal churches. The introduction of such a choir into the Metropolit: Methodist Temple, a year ago, proved so successful, apparently, that the example has been followed by other Methodist churches, one at Chicago having come into line recently and con-

uously.

This is very suggestive because the two Protestant churches which in the past were always most distinguished by the extreme simplicity of their worship and their church architecture, and were most violently opposed to anything like mere æstheticism in religious services, were the Baptist and the Methodist. They were plain people, and all worldly display, in rainment and in social life, was eschewed by them. Methodists were enjoined Wesley, in his "General Rules," evidence their desire of salvation" by refraining from putting on of gold and costly apparel. Like austerity of life was the Baptist rule, and the meetouses of both denominations were usually without steeples or any other marks of a distinctively ecclesiastical

'The change from all this to the pomp of vested choirs and the imitation of purely ritualistic features is revolution-

repeat and extend the innovation. Will these ritualistic Baptist and Methodist churches stop with vested choirs merely? Will they not go on, naturally and logically, to the adoption of other features. of other features of the liturgical churches they are imitating? We are likely to see the cross introduced, and perhaps the time will come when the plain Communion table will give place to a veritable altar, with all its religi-cus significance. This is, therefore, a serious innovation, suggestive of a radi-cal doctrinal transformation in the future. We have seen how ritualism in the Episcopal Church has advanced to

a bold teaching of the Real Presence. "Meanwhile the Paulist Fathers tell of conversions from Protestantism to the Roman Catholic Church increasing at a rate so great and rapid that the time seems to be coming when the Catholic throng will be too large to be contained within the walls of their churches. On the other hand, the propagandas of Mormonism, Christian Science and the New Thought are described by their votaries as pushing ahead astonishingly, and, on their side, the agnostics are confident that belief in all Christian dogma and all engagements. all Christian dogma and all supernaturpassing away not less rapidly. Our correspondents continue to discuss the question of individual immortality to so great an extent that their letters exceed in number those

we get on any other single subject. "The religious waters seem to be more disturbed at this time than ever before in the history of Christianity, and signs of unprecedented revolutionary changes appear in many direction. -Catholic Columbian.

Each reader, according to his age and peculiar tastes, will find whether his reading be poetry, philosophy, history, or biography, new thoughts and passages which appeal especially to him. To make a practice of memorizing, in bising appears the most inspiring in leisure moments, the most inspiring of such passages, is one of the surest means of self-improvement.—" Suc-

the face of the twelve millions of Cath-dies in the British Empire, the number of signers is certainly far from being formidable.

But these petitioners, belonging as stumbling block to simple and pusses. agitation for its repeal is not over, but agitation for its repeal is not over, but is merely suspended so as not to cause unseemly controversy to embitter the Coronation ceremonial. The matter can wait, as the oath has been already taken, and will not have to be taken again by King Edward VII.

dealing with science versus faith, or, if you prefer it, with faith versus science. What are we to understand by these words? Well, sciences has been defined as "the comprehension of truth," or again, as "the pursuit of pure knowledge." Thus, astronomy and geology and conchology are three different sciences. Now, because they must all deal with are sciences, they must all deal with facts. Yet they are three distinct sciences because they deal with three different sets of facts. Astronomy, for instance, has to do with facts in so far as they relate to the sun and moon and stars, and other heavenly bodies, and with the siderel universe generally. On the other hand, the facts dealt

on the other hand, the facts dealt with by geology are connected with the material earth, its various component parts and the laws that govern them. Conchology is also a science, but a science that confines itself to such truths and facts as are concerned with truths and facts as are concerned with the formation, the properties and the qualities of shells and so on with the rest. In fact, however various and however numerous may be the different branches growing on the tree of science, they one and all profess to deal with facts. And now let us turn and consider the other term of our proposition and ask what is faith? What precisely is that faith with which these sciences are alleged to be in such deadly conflict? Our answer is: Faith is the sum of all those truths that God has perceled to be truths that God has revealed to us through Christ and His Infallible Church. It embraces all those doctrines which are proposed to object of our acceptance and belief.

From these two definitions it is abundantly evident there can never be, at any time or under any circumstance, any real disagreement or opposition between faith on the one side and science on the other. Apopposition between faith on the one side and science on the other. Apparent opposition there may be, and seeming conflict, but it can never amount to anything more than an appearance and a seeming, as we shall now proceed to make clear. In the first place, then, we note from the foregoing definitions that faith and science are equally occupied with truth. Truth is the subject matter of both. The chief difference is that, whereas science deals with natural truths, faith deals with supernatural truths also, it is from a supernatural truths also, it is from a supernatural point of view. But observe all truth, by its very nature, is one. Truth must necessarily be always in harmony with itself. Whether we are concerned with the natural or supernatural order, it is quite certain that one truth cannot it is quite certain that one truth cannot it is quite certain that one truth cannot possibly contradict or be irreconcilable with another truth. On this point there can be no difference of opinion. What follows? Well, this, that since faith is concerned with truth just as much as science is, there cannot be of vested choirs are purely ritualistic features is revolutionary. A generation ago it would have stirred up violent protest througout those denominations, Now it seems to cause no disturbance whatever, but cause no disturbance whatever, but as there to provoke an amiable desire to reach of revealing of revelation or by means of by means of revelation or by means of science, it is the selfsame God Who reveals Himself. For God is at once the Author of nature and the Author

of grace.

He Who in the beginning spread out He Who in the beginning spread out the heavens and established the founda-tions of the earth, and Who gave laws to everything that lives, or moves or exists, is the same Infinite Being Who taught the world by His Own Incarnate Son; and Who has promised to abide with His Church forever, to lead her in-te all truth, and to guard her from all Son; and Who has promised to abide with His Church forever, to lead her into all truth, and to guard her from all error, even unto the end of time. Now, God cannot contradict Himself. It is impossible that He should say "yes" and "no" at the same God cannot contradict Himself. It is impossible that He should say "yes" and "no" at the same time. Let Him speak to me in whatever language of pleases. Let it be the language of science, or the language of history, or the larguage of revelation. He will, under all circumstances, always be consistent with Himself. for God is the sistent with Himself, for God is the Inchangeable Truth and the Infinite Unchangeable Truth and the Infinite Wisdom, and can neither deceive nor be deceived. Hence, when I study geology; when, with infinite labor and care and patience I investigate the history of the earth, as it is recorded in the rocks, it is really God, and no other, Who speaks to me, and instructs me, just as it is God Who speaks to me through the Holy Scriptures, or through me, just as it is God Who speaks to ne through the Holy Scriptures, or through the Church. Both the rocks and the Scriptures—the book of nature and the book of the Bible—require, of course, to be properly and correctly interpreted, but—noce grant the accuracy of the inbut-once grant the accuracy of the interpretations—and it rigorously follows cause in both cases it is God who manifests Himself, and He cannot blow hot and blow cold at the same time, nor place Himself in contradiction with Himself. So far, all is clear. But you

THE CATHOLIC RECORD:

THE KING'S ACCESSION OATH.

After all the noise and bluster made by the Protestant Alliance of Great Britain in protesting against the repeal of the King's Anti-Catholic Declaration, the petitions which have been incompresented to Parliament, after having been hawked about the country for a comparison with the population. This has greatly surprised and humiliated the promoters of the movement, who expected that it would be almost universally signed by Protestants. All England gave only 281,647 signatures; Scotland 59,197; Ireland 19,197; Ireland unaided man is playing a part. Now this cannot be in matters of faith, strictly understood, for Divine faith includes only those doctrines which God Himself has revealed and which He Himself continues to preach throug the Church, which is infallible precise ly and only because He abides ever with it and safeguards it from error.

God's word can never fail. "Heaven and earth shall pass away, but My Word shall never pass away." What the Church proposes to us as "of faith" must always be true, because she is the mouthpiece of God: "Who heareth you, heareth Me." Error can never spring from the authoritative teaching of the Church; so we may dismiss such a suggestion from our minds once for all. Then whence comes it? For it must have a cause. Error may arise all. Then whence comes it? For it must have a cause. Error may arise from an imperfect or incomplete knowledge on the part of scientists; it may come from accepting false premises; or it may be due to making erroneous deductions even from correct premises; or it may exist in the false theories which are put forward to explain real phenomers; or in misundenstradings.

enormous strides during the last cen-tury, viz, astronomy and geology. If they are both true in their respective teaching, then they must agree with one another, and support each other, at least where the same question is under consideration. But they do not. Put them both the same question. Set them both the same problem to work out, and you will see they do not return the same, or anything like the same answer. Ask, for instance, how long it is since the earth formed a part of the sun ; in other words, how long the earth has enjoyed a separate and independent existence; or again, ask how long it been in a condition to support life. and the answer you get will vary by hundreds of thousands of years, accordnuntreas of thousands of years, and ing to whether you address your inquiry to the one science or to the other. Both answers cannot possibly be true. Most probably neither is wholly accurate. Many other instances of the fallibility of science and of the uncertainty of her doctrines might, of course, be brought forward. Yet, strange to say, it is at the command of such fallible science that weak-minded and feelish persons are found scales. and foolish persons are found ready to abandon truths resting on the unassailable word of God! In conclusion let us now take a glance at the theological side of the question. Though the Church of Christ cannot err, any more than God can err, yet, of course, individual theologians and writers may do so. In fact, the great body of theologians and ecclesiastics may, at any given time, hold as true what afterwards turns out to be false. Be careful to observe, I say, hold as "true" not hold as "of faith," for the distinction is a

very important one. as to attribute the red and flery appearance of the setting sun to its looking down upon hell, and reflecting on its surface the lurid flames of that quenchless fire. In this and similar cases people did but accept the current ideas of their time. The Church was never committed to these doctaines. trines, nor were they ever proposed as articles of faith; and a further advance in science rendered them less and less likely, and finally caused them to be abandoned altogether. This shows how careful we must be at all times to distinguish between what was merely held "as true," and what was actually taught at 'of faith." The that there can be no discrepancy, because in both cases it is God Who sometimes originate with may sometimes originate with theo-logians and exegetical writers them-

infallible, the conclusions need not be infallible. Thus, for instance, certain

persons started with the proposition
"Whatever the Bible says is true."
Then they went a step further and
added: "But the Bible declares that in six days God made the heavens and the earth." And then they concluded:
"Therefore, it is true that God created the heavens and the earth in six days, of twenty-four hours, that is to say in all one hundred and forty-four hours." The premises were true, but the conclusion was false. For a time these false conclusions were accepted without any opposition. But little by little, as men studied and read, and the six days theory seemed to be less and less probable; at last the arguments against it began to grow so strong and

deductions which are invented by the most learned and painstaking scientific men of one age are constantly amended and altered by the best scientific men of another. Their theories serve a present necessity, They live for a present necessity, which has been rendered more prospectively. But this original feature, the Roman Catholic Church alone has preserved the Bible; she alone can give a consistent and satisfactory account of it; she alone can prove its inspiration. "The children of the reformation have always prided themselves on this place be construed "day," in almost every transtation, is "yom." But this original feature, the Roman Catholic Church alone has preserved the Bible; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory account of it; she alone can give a consistent and satisfactory accou thing is stated as to their duration. Whether they were periods of a few hours, or periods of many thousand years, is not determined by the sacred writer, hence when we come to understand the expression of the Bible cor-

rectly, we find that the discord between geology and revelation disappears.

If we take an inaccurate translation of the Bible, we way, find the Bible, we may find a conflict be-tween it and science; but if we take the actual words as they were originally written, or if we take an accurate translation, and give to every word its translation, and give to every word its due and proper meaning and interpre-tation, we shall find there is the most perfect concord and harmony between the teaching of God as it comes to us through His inspired writers, and the teaching of God as derived from cer-tain science and the study of the book

its origin from a revelation of our Divine Lord Himself to a humble and saintly nun named Margaret Mary Alacoque, a member of a community in a town in France called Paray-le-Monial, in the latter half of the seven-

teenth century.

To understand this devotion correctwe must have clear ideas of its object, its character, its motive, its end of purpose, the indulgences attached to and finally, the conditions of mem-

bership. First, then, as to the object of the devotion, it is, literally speaking, the Divine Heart of our Divine Lord, the very Heart of flesh which beat within breast for the three and thirty years that He lived here on earth, that years that He fived here on earth, that forms part of His human nature at the right hand of His Eternal Father in Heaven, and of His Body and Blood, as really present in the adorable Mystery of the Blessed Eucharist. But we do not consider it as having a separate existence, but as existing in conjunction with both the Humanity and Divinity

of our Divine Lord.

In the second place, we are to consider the devotion in its character to be adoration in its strictest sense, or the devotion due to God alone, not course the Heart of our Divine Lords, if conceived apart and separate from His Divinity, would not be entitled to this supreme homage; but it has a right to it, in consequence of its union with the Divine nature in our Divine Lord's Person.

Thirdly, concerning the motive levotion, it is the bivine at the second memory of the connecting link between the creature and his Creator.

Sad to say, how many youthfully virtuous, learned college-bred link with the Divine nature in our Divine Lord's Person.

hot and blow cold at the same time, nor place Himself in contradiction with Himself. So far, all is clear. But you may perhaps reply, that, as a matter of fact, there are disagreements and opposition and contradictions. Or, at all events, if there are no real contradictions between science and faith, we must admit that there are apparent contradictions.

Then how do these apparent contradictions and contradictions.

The how do these apparent contradictions with and blow cold at the same time, nor place Himself in contradiction with selves. As has already been observed, devotion, it is the ineffable love of our devotion. As to His love our devotions the homselves, but also on those whom by the greater? What favor could He bestow upon us greater than Himself? And He gives Himself to us without reserve in the advanced mystow of the Research and the gives Himself to us without reserve in the advanced mystow of the Research and the sacred depository of those whom God has left in our charge. Let us guard the nome as the sacred depository of those whom God has left in our charge. Let us guard the nome as the sacred ligion assigned its rightful authories in the schools, we have little hope enter there. We have our business

comfort of whatever reparation may be made him for such treatment. Accord-ingly, in the devotion of the Sacred Heart, as the Heart of our Divine Lord is presented to us at the seat of sufferis presented to us at the seat of suffering in respect of the injuries He has to endure in that most holy mystery; so, likewise, it is presented to us, at the same time, as the seat of consolation in the reparation we pay Him. the reparation we pay Him.

### WHENCE DID LUTHER AND CAL-VIN OBTAIN THE BIBLE,

"The authority of the Church once established by the motives of credibil-ity, she was naturally received as a com-petent witness of the whole Christian revelation, and, among other parts of it, of the canon and inspiration of the New Testament itself. The Church thus universally acknowledged as the organ of God, put this book into the hands of her children, told them that it was the word of God, and commanded them to receive it as such, according to parameters, or in misunderstandings and miscalculations, and other forms of imperfect or erroneous reasoning. We must always remember that science has no promise of infallibility. Science, especially in its more complicated and intricate researches, is by no means free from error. The teaching of science changes, and has changed, and will change. Every one who knows anything of its history and development knows that theories and deductions which are invented by the most learned and mineral. her own exposition of its meaning. They opened the book, and, found that it contained the strongest and, most ex-

> is: "In six periods God made the its primitive purity and simplicity, by heavens and the earth." These priods "may be of any length. Nobringing it back to the true Bible stand-ard. Now this question naturally arises: whence did Protestants receive that very Bible about which they make so much noise? This question must be answered, not by mere declaration, but, by plain and satisfactory historical facts, before they can make good their position—that they are the peculiar friends, and that the Catholic Church is, and, has ever been, the special enemy of the Bible. Whence, then, I ask did Luther, Calvin and the other founders of Protestantism, obtain their Bible? Was an Angel sent down from Heaven to place it in their hands? Did they receive it immediately from the hands of Christ and His Apostles? No, they came into the world fully fifteen hundred years too late for this.

"The question then returns in all its force: whence did the reformers obtain their Bible? Plainly and obviously from the Roman Catholic Church from THE SACRED HEART OF JESUS.

Friday, June 6th, was the Feast of the Sacred Heart of Jesus. The special devotion to the Sacred Heart of our Divine Lord and Saviour, as practised by the members of the League of the Sacred Heart is of comparatively modern institution in the Church. It takes its origin from a revelation of our Divine Lord and Saviour, as practised by the members of the League of the Sacred Heart is of comparatively modern institution in the Church. It takes its origin from a revelation of our Divine Lord and Saviour, as practised by the members of the League of the Sacred Heart is of comparatively modern institution in the Church. It takes its origin from a revelation of our Divine Lord and Saviour, as practised by the members of the League of the Sacred Heart is of Country and Catholic Church from which they separated, from that Church against which they protested with so much energy as the great apostasy and the mystic Babylon of the Apocalypse!

From that Church which they blindly accused of having been stained with the blood of God's Saints, of having even been the sworn enemy of the Bible itservation. by Most Rev. Martin J. Spaulding, Archbishop of Baltimore.

### PROGRESS, THE ORDER OF THE DAY.

Life, to be Noble, to be Successful, Must be Active.

Energy, observation, study, a desire they were in the class-room of our lor mer days. We have been richly en-dowed. Let us mould our lives, our character, by the highest models of ex-cellency. By education taught to think, quick to perceive, and as quick to act, no barrier should impede our way to continued success. Progress is the order of the day. Strong convictions, order of the day. Strong convections, with the courage to support them, have made men great in the past; so will they for future generations. The thoughts, the aspirations, the impulses, pure and noble, which were formed in our college days, should not only be retained, but as we grow in wisdom and experience should become more and more exemplified in our life for our own welfare, for the glory of God and the education and preservation of the family. Home! What sacred memo-

ments: let us keep them from the family fireside; they belong not there. Should we be gloomy or despondent, let us dispel these feelings as we enter the home. Why should we cause others needless pangs of pain? Leave the sorrows of the day die with it. Most likely in the smiles of our loved ones we will forget present mental care to be likely in the smiles of our loved ones we will forget present mental care to be followed in the near future by unexpect-ed happiness.

The same good example, the same wholesome precepts which endearing now, mayhap forever silent, taught us in our youth, should in turn be ours to give to those who are to take our place when the tide of earthly life is spent. Keep the home pure. Let contentment, domestic felicity and happiness, ever reign therein: and life to us and to ours shall indeed be profitable and well spent. To sanctify the home, to pre-serve the family—there is a still further obligation incumbent on us -the duty of good citizenship. How often is this forgotten, and with what evil results to

occiety and the home!

The political corruption in public life, as but partially exposed within the past the city should awaken us to the need of action, before the primaries, at the primaries and at the polls.

We have been wont to take our polities as we do our morning coffee—hastily and with indifference. Whilst the wise ones sleepeth, the ward heeler, the political "boss," and the illiterate boodler, have been making the laws or nnmaking them as may have best suited their wishes and their pockets. Let us, at least as far as local affairs are concerned, think for ourselves. Untrammelled, let us seek for places of trust not so much the men of any political addictions, but rather those in ical affiliations, but rather those in whose hands we feel our interests, and the interest and safety of those in whom are most deeply interested, will be st secure. From address of Jos., Alumni Banquet, St. Louis, Mo., May 22.

## TOO MUCH TINKERING.

A certain class of Catholic writers in our country is somewhat disposed to wonder at the apathy of the people of France. On many sides we hear the Catholics of that country described as cowardly and different. Actually, those who live the faith do not appear either. The trouble is that a sufficient number do not appear practical Catholics. A writer in a recent number of Etudes, an able review conducted by the Jesuits in that country, states it a fact that "in a number of towns of from 10,000 to 15,000 inhabitants not one hundred men go to their Easter duty, although

all are supposed to be Catholics Now we maintain this lamentable condition is not without a cause. Socialistic and Masonic and Free Thought, literature no doubt has done deathly work, nevertheless other forces. literature no doubt has done deathly work; nevertheless other forces have helped. There is in France a school of Catholic higher criticism which we should hold particularly deathly, if published in English and accessible to the people. This school of critics publishes a review devoted to Bible studies, and while little appearantly is known lishes a review devoted to Bible studies, and, while little apparently is known of its work in this country, as a matter of fact it slays various traditions and beliefs long held sacred, with a ruthless hand. A few days ago we scanned the issues for 1901, and must confess the publication referred to left precious little of the Old Testament to worry the multipude.

the multitude the multitude.

Apparently this periodical has been issued for years. We are certain it has not helped the people of France to a belief in revealed religion. As we see it, it has been sowing the seed of spiritual death. Possibly we ought not blame the French people so much as those destructive higher critics. There has been altogether too much tinkering with the base of faith, and by some of the very people who have been shocked at a thing they called "Americanism." Surely the Catholics of this country need not look to France for a proper example.—Catholic Union and Times.

### Father Fallon Exposing Notorious Lies.

Father Fallon is doing good work in exposing the notorious bundle of historic lies known as "Seeley's History," used as a text book in the Northey is the mal School, this city. This is the to exeel, and close application, are as school in which teachers are supposed to be fitted and fashioned for their they were in the class-room of our foryouth. Drawing their information regarding questions pertaining to the Catholic Church from so infamous a source, we can easily see the accuracy of their historic knowledge, and how well qualified they are to impart im-partial history to their future pupils. Every priest should examine the text books used at public expense within his parish. And the strange thing is the baby act which Prof. Cassety invokes. He really don't know much about it! How innocent! What is he there for but to know just such things? He refers to Miss Bacon. Nice work! Does she run the whole thing there."—Buffalo Union and

# The Only Remedy for Anarchy.

We have given the subject of Anarchy some attention, and have come to the conclusion that the best remedy must be administered in the schools. The roots of morality must be more deeply fixed, and it is there only that the work can be effectually performed. work can be enectually performed. In recent years the educational policy adopted by the Frenct and other governments has prepared the ground for Socialist and Anarchist doctrines. Religion has been banished from the schools, and deliberate efforts have been made to prevent the young from being inspired with the fear of God, which is "the beginning of wisdom." Until this policy is abandoned and religion assigned its rightful authority

seeing Anarchy suppressed-American

BY A PROTESTANT THEOLOGIAN.

CLXXXXI.

Professor Foster is so led away by polemical zeal, that, in his eagerness to prove his position, namely, that, by true Roman doctrine, no one whatever can be saved who is not explicitly obedient to Rome, he quotes the "Catholic Dictionary" even where it says something which he himself agrees. It says:
"In pronouncing anathema against wilthing which he himself agrees. It says:
"In pronouncing anathema against wilful heretics, the Church does but declare that they are excluded from her communion, and that they must, if they continue obstinate, perish eternally."

Now here he takes no account of the essential word willful. Yet the use of this word is reliably ment to simply.

this word is plainly meant to signify: The Church does not anathematize those whose error is involuntary, whether through mental infirmity or a blameless lack of knowledge, or, as Pius IX. insists, through the prejudices of educa-tion, which, as this Pope rightly urges. are in most cases insuperable, so that, as Pius declares, "invincible ignorance" ought in equity to include all prejudices which are not wantonly cherished, but which bow candid minds under an invol-

now does Dr. Foster deny that wanton rejection of apprehended truth is damable? In this very chapter he declares that it is. Then how does the "Dictionary" teach differently from

Does Foster believe that a Protestant, in his heart believing the Reformation to have brought in pure doctrine, who should nevertheless abandon it and become a Roman Catholic from some motive of interest, could be saved without repentance? Of course not, and all Catholic divines would agree with him, because they say, with St. Thomas Aquinas: "No man can be excused from present obedience to his present conscience, even though erron-Such a man, in their view, would, to error, have added hypocrisy.
Therefore it is that Archbishop Spalding sets Ridley above Cranmer. He abhors his heresy, but he admires his courageous honesty.
Would Protestants who have always

believed, and still believe that Catholic ism is a doctrine of devils, be able to remain in grace if they offered Roman Catholic lecturers the use of their churches, and exchanged compliments with them? Of course not, Foster would say, and Catholic divines would fully consent, for they explicitly con-demn Protestants who listen to Catholic arguments out of idle curosity, while believing that they are thereby imperilling their possession of Divine truth. Such conduct, say Catholic theologians, can not be justfied.

Then how does the "Catholic Dictional Catholic Dictions of the Catholic Dictions

tionary" differ from Foster? Both anathematize the wilful and obstinate rejection of apprehended truth, and severely condemn carelessness about truth. Both refuse to anathematize r that is not cherished out of hatred of truth. The two authorities, so far as I can see, stand precisely to-

Foster quotes the Creed of Pius IV., "I profess this true Catholic faith, without which no one can be saved,"
as proof that Rome requires in all cases an explicit acceptance of her whole dogmatic system in order to salvation. Now what is meant by "acceptance?"

Itmay mean one of two things. It may mply an explicit knowledge of every defined article of Catholic belief, and may then mean that each article is accepted by a distinct act of mental and moral concurrence. To require this in every case would be to outgo by far those Swedish sectaries who maintained, however innocent may be his ign

"Acceptance" again may mean an acknowledgment of all the Roman definitions as certainly true, whether they are all particularly known to the man or not. This is what is called in Theology "implicit faith," since the acceptance of all the individual definis is implied in the acceptance of the fundamental definition: cathedratic papal decisions of doctrine are certainly true."

Now what would be the "acceptance" of this proposition: "The Pope, speaking ex cathedra, in a question involved in the apostolic revelation, concerning faith or morals, is not suffered by the Holy Ghost to err?" There are tens of thousands of good Christians whose mental development is not such as to make it possible for them to understand such a sentence, nor does the Church require it of them. It suffices that they love God and their neighbor, follow the teachings of the Church as far as they can understand them, and use her sacraments.

Does the Church, however, consent that Christians shall go back from im plicit faith to implicit faith, and never stop at an explicit acceptance of an ex-plicit proposition? Certainly not. She does not allow that any one can see the kingdom of God who does not believe, as is said in the epistle to the Hebrews, that "God is, and that He is a rewarder of them that diligently seek Him." Nor does the mental acceptance suffice.
There must be the moral acceptance,
humble and loving. Now the Catholic
Church holds, and the Jesuits have taken great pains to set forth, that receives this proposition of Hebrews, with mental and moral con-currence, holds the foundation of the Catholic faith, without which it is im-

possible to be saved. Moreover, as the capacity of understanding, and the opportunties of undistorted knowledge, very infinitely, it is to be expected that this root and substance of Catholic faith will unfold itself in infinitely varying measure. But shall the Church, because she hopes for God's mercy on those rude souls whom ignorance or incapacity confines to the minimum of Catholic eonines to the minimum of Cathone faith, or on many of those which, though far advanced beyond this, are restrained by generations of inherited error from receiving

it in its fulness, consent therefore that her own Bishops such a minimum, or such a truncated creed, as being the Catholic faith? Whatever hopes she may entertain for the less favored, for her leaders she can not allow that one least article shall be missing. These must give in its detailed fulness "that Catholic faith without which it is impossible to be saved." Would, or should. St. Augustine, when he signiimpossible to be saved." Would, or should, St. Augustine, when he signiold as the world, have tolerated a brother-Bishop who had said: "There-fore I need not profess belief in Christ, or the Church, or the Sacraments?" Seth was a holy patriarch, but was a Christian of the fourth century after Christ to be spared the anathema if he pleaded that Seth's creed was enough

The Creed of Pius IV. is like the Acts of the Council of Trent. The Church could not allow that the followers of a fresh revolt were in the way of salva-tion. She called out after them: "Cease from your thousand various ways, your janglings, your contumelies ways, your jangings, your continentes and your slanders, perpetually pouring out against this Synod, and accept the Catholic faith, in its authentic fulness."
We may well believe that the Council was not making reservations in favor of the revolters. A century later, however, were profoundly alever, conditions were profoundly al-tered, and Catholic theology addressed itself to the new problems of a new time. Of the degree in which it did this Foster seems to have no concep-

for him too ?'

In like manner Foster insists that because the bull In coena Domini anathe matizes the various dissentients from Rome, from the Wycliflites down, there-fore it implies that every individual Wycliffite, Lutheran or Calvinist, is a wilful and pertinacious contemner of truth. It does nothing of the kind. How it may stand with any individual soul before God, the Church does not pretend to know. She anathematizes only wilful heretics, and she can not tell whether this or that man, wholly outside her communion, is a wilful here tic or not. As Perrone says, personal facts do not come within the range of Church infallibility. However, she does anathematize the original heresiarchs, and their genuine disciples, those who have inherited their spirit, and are not merely attached by some accident to their sects. The application of the language is, as an act of this kind must be, objective and general, not individual and subjective.

By the way, Foster treats the In-

coena Domini as a present fact. I won-der if he knows that it has been laid aside since about 1770. The farther you go on in this chapter, the plainer appears the scantiness of his knowl-

Foster says that Pius IX. himself, in Foster says that Pius IX. himsell, in the Allocution of Dec. 17, 1847, invites the ignorant "to this sole way of truth." "Note," says Foster, "that the 'ignorant' need to come to the Church to be saved." Certainly. Does Dr. Foster imagine that ignorance saves a man? Ignorance is a nonentity. We must be saved by knowledge. Foster's assumption that even an atheist is salvable, at tion, that even an atheist is salvable, at least if his atheism is purely negative and inherited, is, as I understand, emphatically rejected by prevailing Cathelia the least is a superstand of the least in the same and the same and the same are superstand that is the same and the same are superstand to the same are same as a superstand the same are superstand to the sam olic theology. A man must at least hold the root of the Catholic faith, namely, the being of God, and His awards to the evil and the good. And there are multitudes, who, though far beyond this point, wander in uneasy uncertainty concerning the will of God. To what shall Pius invite these? To religious bodies which in his view are illegitimate? To systems of doctrine which he regards, as vitiating precious truth by admixtures of pernicious error? No: he says to those who wander with the sense of being unsaved: "In the against their Archbishop and his counsellors, that no one can be saved without explicit knowledge of the Trinity, between innecest may be his ignorance. Outside of it I can mind now weary the spirit, or how weak the flesh; never mind how bittle seems the fulness of truth, of grace and of the means of grace. Outside of it I can mind now weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how far away the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how the flesh; never mind how out it flesh; never mind how first each the flesh; never mind how out it flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how weary the spirit, or how weak the flesh; never mind how the fle

CHARLES C. STARBUCK. Andover, Mass.

# ABOUT LIBRARIES

The people of this country are withquestion the greatest readers in the world. That is, great in the sense of wide readers, though it is doubtful whether they are clean and profitable readers. That they are spasmodic readers is a fact that cannot be denied. engaged in our public libraries, and they prepare themselves for the intellectual rushes much after the fashion rushes much after the fashion of the department store which has advertised some tremendous half-cent bar-

To illustrate: A novel is put on the market and finds only a moderate sale. As a financial venture it looks like a failure. To save it in this fate, and perhaps to make it productive, it is per haps to make it productive, it is put through the dramatization mill. Along comes the "all star" theatrical combination and the previously unread book finds a demand at the library which it is impressible for the time to which it is impossible for the time supply. Then comes an eminent scientist whose lecture is given a wise notice by a unwise press critic, and everybody is reading up on science. A mur-der, or a suiside will produce the same

And so revolves the craze for read-But it does not lead to a higher intelligence nor a greater scope of knowledge. Neither does it argue a necessity for a multiplication of public libraries as some strongly contend. The latter are an evil if they do not result from a most careful selection. What is needed to-day in our libraries most of all, is not more, but better books. On the shelves of these institutions to-day there are far many which breathe atheism, materialism, infidelity and immorality. While those which treat of opposite things and teach higher aspirations are too few in number and too rarely read. As a profit-reading people, therefore, we are a failure.—Church Progress.

WELCOME AS SUNSHINE after storm is the relief when an obstinate it liless cough has been driven away by Alen's Lung Balsam. No opium in it. The good effect lasts. Take a byttle home withyou this day.

## FIVE-MINUTES SERMON.

The Fourth Sunday After Pentecost. HOW TO PRAY.

Launch out into the deep. (St. Luke v. 6) In this account of the miraculous draught of fishes which we have just heard in the Gospel we see a striking illustration of what real prayer should be, and how it is rewarded. Suppose we devote these few moments this morn-

ing to the subject of Prayer.

We know that prayer is an absolute necessity of the spiritual life. We are strictly bound to pray, if we would save our souls. The manner and the matter of our prayers are, within certain limits, left to our own judgment. There are no conditions of length or place or time. Long prayers are not necessarily the best ones; on the contrary, the Publican said only seven words, and we have yet to hear of Long prayers are not necessarily promptly prayers more We need not come to church in order to have our prayers heard; God will hear us anywhere and any time He heard Jeremias in the mire, Ezechias on his bed of death, Daniel in the den of lions, the Three Children in the

fiery furnace, Peter and Paul in prison.

Note that Our Lord first desired Peter to "thrust out a little from the and afterwards to "launch out into the deep. So with our prayers. We must thrust out a little from the land-that is, from attachments affections of earth, before we can fully launch ourselves into the deep of per fect spiritual union with God.

Do we "thrust out from the land" when we pray? And have we Jesus Christ in the vessel of our heart when we make the launch? Our prayers, to be good for anything, should have four characteristics: they should be recollected, detached, definite, and persever-

1. Before we begin to pray, we must place ourselves in God's presence. must collect all the powers of our minds and hearts, and set them on the one supreme object. The Memory must be called away from every-day affairs, and used to furnish food for our meditation; the Understanding summoned from its ordinary musings on worldly things, to reason and reflect on what we pray for, and Whom we pray to; the Will steadily fixed on God—striving to conform itself to the divine will, producing affections and forming resolutions suit-

able to our present needs.

2. Without detachment there can be no recollection. We must "thrust out from the land." And how can we do this if the vessel of our soul is moored to the shore by a thousand and one little cords of earthly desire, and worry and care, and anxiety and passion?
All these cords must be cut away, and we must "launch out into the deep, f we would pray aright and have God's blessing in ourselves.

3. Let us have a clear, definite idea of what we are going to pray for. Vague, meaningless generalities are out of place in such a serious business. Let us make up our minds beforehand about what we want, and then pray for that. It will not profit us much to ask for all the Cardinal Virtues and all the Gifts of the Holy Ghost at one time. more profitable, to single out some on virtue of which we stand in special need, and make that the particular burden of our prayers and thoughts and efforts for weeks, and months and years, if necessary, until we gain it.

And this, after all, is the true test of a genuine prayer—perseverance. "We have labored all the night, and have taken nothing; but at Thy word I will let down the net." "Never despair" is the Christian's motto. Never mind how long we may have labored and prayed in vain; never mind how weary the spirit, or how weak the flesh; never mind how little seems our progress and how far away the "mark of the prize of our supernal vocation." God will, as He has promised, finally and gloriously reward our perseverance. "To Him that overcometh I will give to eat of the tree of life, which is the warding of My God." which is in the paradise of My God."

# THE OUTLOOK.

In a bank or a good business house the books are balanced every night, and at the end of the week, or at least at the end of the month, they are carefully examined, so that the firm or the proprietor knows just how the house stands in the business world. Now certainly religious affairs are as important as business affairs, and as in business so in religion, it is necessary to stop for a minute and see where we are. At the present time this is most important. From the daily newspapers it would seem that religion is occupying a strange position. Every little while there are notices of prominent religious leaders being comprominent religious readers being pelled to leave their position on account of some opinion or other they are teaching, of prominent ministers leave teaching, of prominent ministers leave teaching, of prominent ministers leave teaching, of prominent religious readers being of Hartford, Conn:
"I became very much interested in a chance companion on a railway train," a chance companion on a railway train," said Mr. Twichell. "He was plainly said Mr. Twichell. ing their churches and founding new sects, and of well-known laymen critic-ising the doctrines preached in their churches on Sunday. All these, it is true, are happening outside the Catho-All these, it is lic Church; but the daily papers are read by all, Catholics as well as others, and news that is in the air must in some way act upon every mind. So it is well for us to stop for a while and think. And it seems to me that the first thought that must come into our heads is this: Since there is so much shifting of religious opinions around us,

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why is it that our Church still remains why is it that our church stin remains as immovable in its teachings, as unvariable in its customs as it was when we were children? The reason is because our whole idea of religion is very different from the idea most Protestants have. Religion is not like a new coat that is put on Sunday morning, and then that is put on Sunday morning, and then taken off Sunday night, carefully folded and put away until the next Sunday morning. Nor is religion something that is supposed to last only during the half hour or so spent in church. Neither is religion a mere feeling, a sort of high toned sentiment that prompts us to con-gratulate God for having made us. But religion for the Catholic is something religion for the Catholic is something very real, the obligations due to God must be settled just as surely as must be settled the bills we contract here. In other words the Catholic religion is based on certain definite, clear-cut, and absolutely real facts that are therefore not mere whims, emotions, or passing feelings; and so must be met squarely. These absolutely real facts are called dogmas; they are like the ropes that tightly hold a boat to the pier. And as with the boat, when the wind is blowing hard and the lake is rough, if the ropes were not strong and securely tied then the boat would be carried out into the open and be overturned, broken and lost; so would it be also with the Church if it did not have these strong dogmas that hold it securely and safely amid all the storms of modern opinions, changes, and doubts. For a Church without dogmas, that is, without definite facts for belief, never be a safe Church on which to place hope of future salvation. Moreover, it cannot cope with the varying moods of the times, it cannot oppose anything de-finite to the most whimsical speculations of a half-serious public; to retain its hold, therefore, it must follow those whimsical speculations, it must cater to the spirit of the times, it must preach doctrines not so much vital and true, as acceptable to its congregations. of this kind, however, are little more than popular meetings. Undoubtedly they do some good; but it is not the kind of good that was aimed at by St. Athanasius when he battled for a creep, nor by St. Paul when he preached the dogma of the Resurrection. And this is the reason why the Church is the same in its doctrines and customs as it was when we were children. Centuries ago it received certain definite truth from Christ and His Apostles, during the years that have passed since then it has struggled against every agency that human ingenuity could devise to retain

# by popular opinion, the message of Christ to mankind. IMITATION OF CHRIST.

them, and now, at the beginning of the twentieth century, it still possesses those truths and it stands forth before

the world as a Church have a definite

message to deliver, a message unstained

The Proof of a True Lover.

That good and delightful affection, which thou sometimes perceivest, is the effect of present grace, and a certain foretaste of thy heavenly country. But thou must not rely too much

upon it, because it comes and goes. But to fight against the evil motions of the mind which arise and to despise the suggestions of the devil, is a sign of virtue and of great merit.

Let not therefore strange fancies trouble thee, of what kind soever they may be, that are suggested to thee. Keep thy resolution firm, add thy intention upright towards God.

Neither is it an illusion, that thou art sometimes rapt into an ecstacy and presently returnest to the accustomed weaknesses of thy heart.

For these thou rather sufferest against thy will than procurest; and as long as thou art displeased with them, and resisteth them, it is merit and not loss.

Know that the old enemy striveth by all means to hinder thy desire after good, and to divert thee from every devout exercise; namely, from the veneration of the Saints, from the pious meditation of My Passion, from the profitable remembrance of thy sins, from keeping a guard upon thine own heart, and from a firm purpose o advancing in virtue.

He suggesteth to thee many evil thoughts, that he may weary thee out and frighten thee; that he may withdraw thee from prayer and the reading of devout books.

He is displeased with humble Confession; and, if he could, he would cause thee to let alone Communion.

# His Good Reason.

This story was told at a recent St. Patrick's Day dinner in New York by Rev. Joseph Hopkins Twichell, M. A.,

of Italian birth or extraction, and I so remarked to him. "'Where were you born,' I asked.
"'In Genoa,' replied the young man.

"'Patrick Murphy."
"'How in the world did you get that name?' I asked instinctively. "I took it," replied the young man.

"And what is your name?"

"Because I wanted people to think I was an American,' was his reply." Five LITTLE MINUTES are all the time Perry Davis' Painkiller needs to stop a stomachache, even when it is sharp enough to make a strong man groan. Don't be fooled by imitations. 25 and 50c.

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DR. HAMILTON'S PILLS CURE HEADACHE,
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the patient, adding to his troubles and perplexities rather than diminishing them One
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JUNE 7, 1902.

In all times and amongst the human heart has been the seat of the feelings of t the soul itself: "What i my God," exclaims Holy Thou shouldst place Thy he By these words he meant H since, until the eleventh of Lorent of Lorent was not recommended. since, until the eleventh heart of Jesus was not reg symbol of His love, thoug in His side was held in Some, like St. Ambrose, s that flowed from it reg graces of which the pas source. Others, as St. A therein the image of the ing from the side of Jesus came from that of Adam-referred to in the wri Fathers. At this period with literature. At first represented under embl gible to the pagans, the represented under email gible to the pagans, the Cross; the Pelican, the herd, the Fish signifying Son of God, Saviour. century the crucifix appropriated with was represented with I but clothed in glory, account of Our Saviour, the lifted up I should be a saviour. be lifted up I she things to Me." In the the crucifix was the same emblematic of suffering; soldier is represented a side of Our Lord, at other under the form of a que ceives the blood flow But nowhere was the her In the first centurie side was the ch Christians. We shall no devotion gradually devotion of the Sacred I II.

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St. Bonaventure, "he
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His love He has opene The disciples of St Francis echo the same Clare, St. Margaret of

revelations, mention St. Gertrude salu Jesus as the treasure from whence the saint of the divine blessing on the just; she adore of infinite mercy suppling soul is unable to a Our Lord appeared servants who forgot toolly of Him. He sho St. Lutgarde, saying thou shouldst love. love and thou wilt fin in my Heart." St M in my Heart."

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mire of sin. Hear love, pour down i oarks of that fire The thirteenth a ies contributed t votion to the Sa works of St. Bern Jane de Valois, S and many others s "I long only for claims St. Catheri will only rest Sacred Heart, wh disappear."
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# THE SACRED HEART.

American Herald.

In all times and amongst all peoples the human heart has been considered the seat of the feelings of the soul and the soul itself: "What is man, oh! my God," exclaims Holy Job, "that Thou shouldst place Thy heart in him?" By these words he meant His affections, since, until the eleventh century, the heart of Jesus was not regarded as the symbol of His love, though the wound in His side was held in veneration. Some, like St. Ambrose, said the blood that flowed from it represented the In all times and amongst all peoples that flowed from it represented the graces of which the passion was the graces. Others, as St. Augustine, saw therein the image of the Church, issuing from the side of Jesus Christ, as Everge from that of Adam—a figure often e from that of Adam-a figure often referred to in the writings of the referred to in the writings of the Fathers. At this period art kept pace with literature. At first Our Lord was represented under emblems unintelligible to the pagans, the Lamb on the Cross; the Pelican, the Good Shepherd, the Fish signifying Jesus Christ Son of God, Saviour. In the fourth century the crucing appeared. Christ Son of God, Savious. century the crucifix appeared. Christ was represented with His side open, was represented with His side open, was represented with His side open, but clothed in glory, according to the words of Our Saviour, "When I shall be lifted up I shall draw all things to Me." In the ninth century the crucifix was the same as at present, emblematic of suffering; sometimes the soldier is represented as piercing the side of Our Lord, at others the Church, under the form of a queen, eagerly receives the blood flowing therefrom. But nowhere was the heart represented. In the first centuries the wound in is side was the chief devotion of Christians. We shall now see how this devotion gradually developed into the devotion of the Sacred Heart.

II. " Why that wound in the side of Our Lord?" exclaims a disciple of St. Bernard, "if not to give free scope to the aspirations of His Heart. There a sure retreat is to be found and an abundance of delight." "Oh Jesus, the most beautiful of the children of men," says another, "Your Side was pierced to give us an abode therein. It was pierced to show us by this visible wound the inshow us by this visible wound the invisible wound of Thy love." "Soul created to the likeness of God," adds St. Bonaventure, "how can you still delay to go to Him; in the excess of His love He has opened His side to give by His love."

The disciples of St. Bernard and St. Francis echo the same sentiments. St. Clare, St. Margaret of Cortona, in their

revelations, mention it in every page. St. Gertrude salutes the Heart of Jesus as the treasure of the divinity from whence the saints draw plentifully of the divine blessings to bestow them on the just; she adores It as the centre of infinite mercy supplying what a lov-ing soul is unable to accomplish itself.

our Lord appeared to these devoted servants who forgot the earth to think only of Him. He showed His heart to St. Lutgarde, saying. "Look at what thou shouldst love. Put aside all human love and thou wilt find ineffable delights in my Heart." St Margaret of Cortona received the nable mission of spreading received the noble mission of spreading this newborn devotion to the Heart of Jesos. "Preach my mercy," our Lord said to her: "my poverty, my humility; my sufferings. Remind all that for them My Heart was dried up in the midst of

my pain."
Nothing could express the love with which these souls were filled for this in-finite beauty and goodness. They lived only for God; to praise and serve Him was their only aim. Can we, then, be astonished at the signal graces they received from heaven and the wonderful favors God bestowed upon them? A corrupt and perverse world, steeped in sensual pleasures can hardly understand the love and tenderness which unite the soul to God and is fruitful of sacrifices repugnant to human nature. The reason why the heart cannot rise to God nor despise the fleeting pleasures of earth is because it is plunged in the mire of sin. Heart of Jesus, centre of love, pour down into our heart a few

The thirteenth and fourteenth centuries contributed their part to the devotion to the Sacred Heart as the Jane de Valois, St. Frances of Rome, and many others show.

"I long only for Thee, Jesus," exclaims St. Catherine of Genoa, "and I will only rest when hidden in Thy Sacred Heart, where all created things

That this new devotion was not pleas ing to all is evident from the words of St. Angela de Foligino and Blessed Baptiste Verani, who said most truly: "All do not sail on the sea of the Sacred Heart of Jesus, for the requisite dispositions are not always present in them." Those, however, who dissented from it were but a few amidst the general concert. As we draw near to the revelations of Paray-le-Monial a long revelations of Paray-le-Monial a long line of devout servants meets our gaze which is increased as we proceed down the course of ages. Benedictine, Carthusians, Dominicans, Franciscans—all the religious communities—enter, so to speak, into the Heart of Jesus. In the cloisters, resorts of piety and self-denial, the devotion to the Sacred Heart assumed a wide extension. Heart assumed a wide extension.

We will now say a few words about the two religious order who were des-

Heart of Jesus, and for their motto the word of Our Divine Saviour: "Learn of Me, for I am meek and humble of heart." To them he would often say: "Do you not wish to be the daughters and servants of the Heart of Our Divine Lord?" He is our master, king and father. Serve Him well and He will not fail to favor you. The religious of the Visita-Serve Him well and He will not fail to favor you. The religious of the Visitation will only truly bear the title of Daughters of the Gospel when they imitate the mildness and humility of the Heart of Jesus, which form the ground work of their order. Then only will they be worthy of the privilege and will never prevail.

Neither this nor the previous rebuffs nor the previous rebuffs to which Jesus could quench the fire which Jesus could quench t

HISTORY OF THE DEVOTION TO incomparable grace of being the Daugh-

Soon a new order sprang up, founded by Father Eudes, who was once an il-lustrious priest of the diocese of Seez. Father Eudes at first entered the Congregation of the Oratorians and devoted himself to the work of missions, and several times braved the contagion of disease. He left the order in 1643 to found a Congregation destined for par-ish missions and the direction of seminaries. On his newborn Congregation he enjoined the duty of honoring the Sacred Hearts of Jesus and Mary as their principal devotion, these being his special patrons.

At first he preached devotion to the

heart of Mary and composed two office neart of Mary and composed two offices approved by a certain number of Bis-hops. Later on an office of the Sacred Heart of Jesus, which likewise re-ceived episcopal sanction. He conse-crated all his seminaries to the Sacred Hearts of Jesus and Mary, established confraternities enriched with indul-gences by the Pope, and the feast of the gences by the Pope, and the least of the Sacred Heart of Jesus was celebrated for the first time October 20, 1670, in the Seminary at Reims.

Thus we see that devotion to the Sacred Heart existed before the time of the Blessed Margaret Mary, and many persons were deveted to It though

many persons were devoted to It, though It did not yet receive a special worship till Father Eudes established it and the Blessed Margaret Mary received the mission to propagate it.

According to the writings of the Blessed Margaret Mary, she had seventy

Blessed Margaret Mary, sine has so they apparitions, the most remarkable being that on June 16, 1675.

Whilst praying before the Blessed Sacrament on the Octave of Corpus Christi, she relates, I received from God wonderful graces, and felt myself bound to render love for love. He told me: "I could not give Him a greater mark of my love than in doing what He has so often demanded of me;" then, showing me His Heart, He said "Behold this Heart which has so loved mankind and which receives in return so much ingratitude, therefore I ask you to conecrate the first Friday after the Octive of Corpus Christi, as a special feast in honor of my Heart. The Jesuits established it in their

olleges and the priests in their parishes. It was no longer a personal devotion of the Middle Ages, as everywhere this feast was kept with great devotion. The Blessed Margaret Mary was overjoyed. "Now I can die happy," she used to say, "since the Heart of my Saviour begins to be honored, I have nothing to

In her desire to use all the means possible she caused little pictures to be made and scattered broadcast. This was her last work, as the following year, 1690, she went te receive the reward of her virtues.

The movement given by Margaret Mary daily increased. Already several confraternities, to which the Pope granted indulgences, were established. Monasteries and parishes, churches and chapels were dedicated to the Heart of Jesus, where feasts in His honor were celebrated. Still something was wanting to complete the devotion of the Sacred Heart, viz.: the approbation of the Sovereign Pontiff, which at first was only obtained with difficulty. An application was made to the Court of Rome by the Religious of the Visitation for permission to celebrate the feast with an Office and special Mass on the Friday after the Octave of Corpus Christi. Though seconded by the recommenda-tion of the Queen of England, the Congregation of Rites, under the inspira-tion of the Pope, only allowed the feast to be celebrated with the same Office as that newly approved for the Five Wounds. Less could not have been accorded to the Queen of England and the Institution of the Visitation devoted to the Sacred Heart of Jesus. The Ursu-

votion to the Sacred Heart as the works of St. Bernardine of Sienna, St. served from this terrible scourge. This wonderful miracle induced the Bishop wonderful miracle induced the Bishop of Marseillas, the convents of the Visitation, the Kings of Poland and Spain, to renew their demand. Father Gallifet was charged to draw up the petition which was based on the revelations of Paray-le-Monial, it being thought only reasonable to make a request which reasonable to make a request which Our Lord Himself had so often granted, and to show honor to the Heart of Jesus as the seat and instrument of His love for us. The learned Cardinal Lamber for us. The learned Cardinal Lamber-tini, later on Pope Benedict XIV., an-swered that until legal inquiries had been made, the revelations of the nun at Paray were not sufficient sanction for the devotion. Moreover, it was not con-formable to spigned to say that the soul the devotion. Moreover, it was not conformable to science to say that the soul loves with the heart, as it sees with the eyes. Consequently the Congregation, whilst praising the piety of the petitioners and recognizing as praiseworthy, refused to grant the petition. A second and third time the same request was made and rejected. To many this course would seem severe, though just at the same time, for without facts sufficiently authenticated and supported by an opinion which was out facts sufficiently authenticated and supported by an opinion which was generally regarded as false, a Catholic generally regarded as false, a Catholic feast could not be established. This affords an evident proof of the Church's affords an evident proof of the Church's produce. Not only in the definition of produces of the church's affords an evident proof of the Church's produce.

light, different to that in which it had

previously been presented.

Poland, that religious country which shared so deeply in the humiliations of Christ, presented a petition in which no mention was made of the unapproved the state of Paragraphy Monial the derevelations of Paray le Monial, the de-votion to the Sacred Heart being solely advocated on the ground that it was now generally established and approved now generally established and approved of by the Popes. It was not urged that the human heart was the seat of the af-fections of the soul, but simply that the Heart of Jesus was the symbol of His love. The answer to this petition presented by the Poles was leave to celebrate the feast of the Sagrad Heart with an office east of the Sacred Heart with an office and a special Mass Miseribitur, which is

still in use in many dioceses.

France, greatly agitated by Free thinkers and Jansenists in 1765, took no part in the repetition addressed by Poland, but still she was rejected by kindsed soutiments, and animated by kindred sentiments, and the Order of the Visitation and other religious bodies obtained shortly religious bodies obtained shortly afterwards the same favor. At last, August 25th, 1856, Pope Pius IX., at the request of the Bishops of France, declared the Office and Mass of the Sacred Heart obligatory on all the Catholic world.

PRACTICES TO SANCTITY THE MONTH OF THE SACRED HEART.

1 In the beginning of the month have a great desire to obtain of the a dorable Heart of Jesus the graces you most require for the uprooting of your predominant fault.

predominant fault.

2. Assist, if possible, every day or at least every Friday, at the holy Sacrifice of the Mass, offering it up in gratitude for the ineffable love of Jesus and to make amends for the ingratitude of men.
3. Do all in your power to receive holy Communion oftener than usual and

end the month by uniting yourself to the Heart of Our Lord in the Sacrament of His love. 4. Place in your room or for your

veneration and meditation an image of the Sacred Heart of Jesus. 5. Daily recite the following conse-cration to the Heart of Jesus: "My lov-

ing Jesus, to show you my gratitude and in reparation for all my sins I offer Thee my heart. I consecrate my-self entirely to Thee, and with the help of Thy grace will do all in my power not to sin again. (100 days ind. if recited before an image of the Sacred Heart of Jesus, Plenary at the end of the month

6. Often repeat the beautiful ejaculatory prayer: Jesus, meek and humble of heart, make my heart like unto Thine oread the devotion as much as

as possible. Make a visit to the Sacred Heart of Jesus, especially on Fridays.

9. On the last day, make the resolution to continue to honor the Heart of Jesus during the year, recommending to Him your dearest interests, consecrating your families and all united and dear to you, to the Sacred Heart of Jesus.

## AMBITIOUS YOUTH.

It is noonday and the sun is shining clear. A thousand feet below the key rock of the great span of limestone that makes complete the vast natural bridge makes complete the vast natural bridge of Virginia, three boys are standing, looking up, seeing the stars as when in the world's first morning they sang together, and when the Almighty bridged this bewildering, perpendicular chasm, in awe they look upon one of the world's great patural wonders. great natural wonders.

The silence of death is rendered more impressive by the little stream that falls, from rock to rock, down the channel, where once the waters of a Niagara may have rushed in their fury. The sun is darkened, and the boys have un-covered their heads instinctively, as if covered their heads instinctively, as if standing in the presence-chamber of the majesty of the whole earth. At last this feeling of awe wears away; they begin to look around them; they find that others have been there, and looked up with wonder to that everlasting

grown men, who have been there before

them. They were all satisfied with this exploit of physical exertion, except one, whose example illustrates perfectly the forgotten truth, that there is no royal road to intellectual eminence. This ambitious youth sees a name, just above his reach—a name that will be above his reach—a name that will be green in the memory of the world, when those of Alexander, Cæsar and Bonaparte, shall rot in oblivion. It was the name of Washington. Before he marched with Braddock to that fatal field, he had been there and left his name a foot above all his predecessors. name a foot above all his predecessors. It was a glorious thought of the boy to write his name side by side with the great "Father of his country."

He grasps his knife with a firmer hand, and, clinging to a little jutting crag, he cuts again into the limestone, about a foot above where he stands; he then reaches up and cuts another for his hands. 'Tis a dangerous feat; but, as he puts his feet and hands into but, as he puts his feet and hands into these, gains, and draws himself up carefully to his full length, he finds himself to his inexpressible exultation a foot above every name that was ever chronicled in that mighty wall.

While his companions are regarding amords an evident proof of the Church's prudence, not only in the definition of an article of faith, but also in cuts his name in rude capitals, large

weaker, and their words are finally lost

He now, for the first time, casts a look beneath him. Had that glance lasted a moment, that moment would have been his last. He clings with a convulsive shudder to his little niche onvulsive shadder to his fact received of rock. An awful abyss, such a precipice as Gloster's son depicted to his blind father, awaits his most certain fall. He is faint from severe exertion, and trembling from the sudden view of the state of the severe exertion. the dreadful destruction to which he is exposed.

His knife is worn half way to the

haft. He can hear the voices, but not the words of his terror-stricken com panions below. What a moment! What panions below. What a moment: What a moment: What a meagre chance to escape destruction! There is no retracing his steps. It is impossible to put his hands in the same niche with his feet, and retain his slender hold for nis leet, and retain his slender hold for a moment. His companions instantly perceive this new and fearful dilemma, and await his fall with emotions that "freeze their young blood." He is too high, to faint, to ask for his father and mother, his brother and sister, to come and witness or evert his

sister, to come and witness or avert his destruction. But one of his compions anticipates his desire ; he knows yearnings come over the human heart when the King of Terror's shakes his sword at his victim at any time or place. Swift as the wind he bounds down the channel, and the situation of the fated boy is told upon his father's

heartstone.
Minutes of almost eternal length roll on, and then there are hundreds ing in the rocky channel, and hundreds on the bridge above, all holding their breath and awaiting the affecting catastrophe. The poor boy hears the hum of

new and numerous voices, both above and below. He can just distinguish the tones of his father, who is shouting with all the energy of despair: "William! William! don't look down! Your liam! don't look down! Your her and Henry and Harriet are all here praying for you. Don't look down! Keep your eye towards the

The boy does not look down. His ye is fixed like a flint toward heaven, and his young heart on Him who reigns here. He grasps again his knife. He uts another niche, and another foot added to the hundreds that remove is added to the hundreds that remove from the reach of human help below. How carefully he uses his wasting blade! How anxiously he selects the softest places in that vast pier! How he avoids every flinty grain! How he economizes his physical

ing a moment at every gain he cuts.

How every motion is watched from below! There stand his father, mother, brother and sister, on the very spot, where, if he falls, he will not fall alone. The sun is now half-way down the west. The sun is now half-way down the west The lad has made fifty additional niches in that mighty wall, and now finds himself under the middle of that vast arch of rocks, and earth and

He must now cut his way in a new He must now cut his way in a new direction to get from under this over-hanging mountain. The inspiration of hope is flickering out of his bosom; its vital heat is fed by the increasing shouts of hundreds perched upon the cliffs and trees, and others who stand with ropes in their hands above, or with ladders below. Fifty gains more must be cut before the longest rope can reach him. His wasting blade can reach him. His wasting blade strikes again into the limestone. A spyglass below watches and com-

municates to the multitude every mark of that faithful knife. The boy is emerging painfully, foot by foot, from under that lofty arch. Spliced ropes are ready in the hands of those who are leaving over the onter adde of the leaning over the outer edge of the bridge. Two minutes more and all will bridge. Two minutes more and an win be ove: That blade is worn up to the last half-inch. The boy's head reels; his eyes are starting from their sockets; his last hope is dying in his breast; his life must hang upon the next gain

burst from his lips. Quick as thought the noosed rope is within reach of the sinking youth. No one breathes; half unclosing his eyes, and with a faint, convulsive effort, the boy drops his arms through the noose.

Darkness comes over him, and with the words God and mother on just loud enough to be heard in heaven, the tightening rope lifts him out of his last shallow niche. The hands of a hundred men, women and children are pulling at that rope, and the uncon-scious boy is suspended and swaying over an abyss which is the closest representation of eternity that has yet

been found in height or depth.

Not a lip moves while he is dangling there; but when a sturdy Virginian draws up the lad and holds him up in his arms in view of the trembling mulhis arms in view of the trembling mul-titude below, such shouting, such leap-ing for joy, such tears of gratitude, such notes of gladness as went up those unfathomable barriers, and were reiter-eted and predegred by the multitude untathomable barriers, and were reiter-ated and prolonged by the multitude above, were alone akin to those which angels make when a straying soul comes home to God!—The Father Mathew Herald.

## THOUGHTS ON THE SACRED HEART.

He has the greatest compassion of all

SURPRISE A pure hard Soap MAKES CHILD'S PLAY

for what they have endured for love of Him! It is indeed of all privileges the greatest to earn the sympathy of the Sacred Heart by suffering for the cause of Christ.—Rev. R. Clarke, S. J.

He has a still greater compassion for those who have separated themselves from God by sin, and who are desirous to be freed from the chain that has to be freed from the chain that has bound them down, and to return to their Father in heaven. What countless, boundless graces flow from His Sacred Heart to keep them in their difficulties! What sweetness thence proceeds to fill the heart of the sinner who does penance!

All the writing of St. John tends only to explain the Heart of Jesus. In this Heart is the abridgement of all Christian mysteries; mysteries of charity the origin whereof is a Heart; a Heart, f we may say so, formed all of love .-Bossuet.

Our best thanks will be fervent acts of love. We must love Him Who has so loved us. We can not put into words the claims that the Heart of Jesus has apon our love. One moment's thought is enough to remind us.

It does not require a very tender heart to grieve before the Tabernacle when we think of all that Jesus is doing for us, and of the poor return that He receives. "Behold this Heart, so lovreceives. "Behold this Heart, so lov-ing and so little loved!" He says to each of us, as He said one day to Blessed Margaret Mary.

## A Wail Fr m Methodism.

There was a New England Methodist Conference lately held in Boston. The Elders reported that the character of the people unfavorably affected the growth of the churches. It was officiof the ally reported that in many economizes his physical powers! rest churches it had been difficult to raise churches it had been diment to false money for current expenses, and in six of them it had been necessary to reduce the pastor's salary. The report from the Lynn district said: "Our memberthe pastor's salary. T ship and our financial ability weaken through death and removals."

We would suggest that the potent cause of the decrease of membership is the absence of religious instruction for the children in school. Some people never like to name the real cause of never like to name the real cause of their ailments. The Church Catholic is flourishing in New England as else-where. That New Zealand traveler is on the way.—Catholic Universe.

## BABY'S BIRTHRIGHT

Is Health and Happiness—How Mothers Can Keep Their Little Ones Well.

Health is the birthright of all little Health is the birthright of all little ones. It is a mother's duty to see that her baby enjoys it. Mother's greatest aid in guarding children's health is Baby's Own Tablets—a medicine which can be given with perfect safety to the youngest baby. Among the many mothers who have proved the value of this medicine is Mrs. J. W. Booth, Bar this medicine is Mrs. J. W. Booth, Bar River, Ont. She says: "My baby suffered greatly from sore mouth and bad stomach. Several doctors prescribed for her, but nothing seemed to benefit her in the least till I began giving her Baby's Own Tablets, and then in a short time my little one was fully restored to health. I would not be restored to health. I would not be without the Tablets in the house and

hy the heart cannot rise to God lespise the fleeting pleasures of is because it is plunged in the four down into our heart a few of pour down into our heart a few thirteenth and fourteenth centurbitietenth and fourteenth c While he thus stands for a moment, recling, trembling, toppling over into eternity, a shout from above falls on his ear. The man who is lying with half his body projecting over the bridge has caught a glimpse of the boy's shoulders, and a smothered exciamation of joy has burst from his lips. Quick as thought the neosed rope is within reach of the

The Day of Miracles not Past.

The Day of Miracles not Past.

A Toronto "Star" reporter investigated the case of Mr. Geo. Warner, and found that after thirteen years of almost total deafness, he had been cured by inhaling Catarrhozone.

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PENITENTIARY SUPPLIES

DEALED TENDERS addressed "Inspectors of Dententiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 16th of June, inclusive, from parties desirous of contracting for supplies, for the July

al year 1902-1903, for the following institutions planely:—
Kiny-aton Penitentiary.
St. Vincent de Paul Penitentiary.
Dorchester Penitentiary.
Manitoba Penitentiary.
Regins Jail.
Prince Albert Jail.
Separate tenders will be received for each; a
the following classes of supplies:—
1. Flour (Canadian Strong Baker's).
2. Beef and Mutton (freeh).
3. Forage.

Forage. Coal (anthracite and bituminous). Cordwood.

Cord wood:
Groceries.
Coal Oil (in barrels).
Dry Goods.
Drugs and Medicines.
Leather and Findings.
Hardware, Tinware, Paints, etc.
Lumber.

11. Hardware, Tinware, Faints, etc.

12. Lumber.

Details of information as to form of contract, together with forms of tender, will be furnished on application to the Wardens of the various institutions.

All supplies are subject to the approval of the Warden or Jailer.

All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsation of at least two responsible sureties.

Papers inserting this notice without authority from the King's Printer will not be paid therefor.

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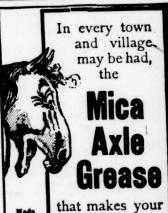
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GEO. W. DAWSON.
Inspector of Penitentiaries.
Ottawa, May 19, 1902.

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### FREEMASONARY, "THE RELIG-ION OF IRRELIGION.

Among the many methods by which Freemasonary has successfully enthroned itself as a power dominating the minds and consciences of men, not the least efficacious, perhaps, is its appeal to the childish element in human nature. While its abler votaries regard it as a potent means of satisfying social and politicial ambition, the bulk of its disciples are angled for by the fascination its use of scenic apparatus exercises over the smaller vanities of the vulger herd. It may be that the disposition to swallow such glittering bait is more widely diffused among Frenchmen than among the members of other nationalities; and, if so, the French lodges have been inspired by the sublety which guides the councils the sublety which guides the councils of the order in having made a special study of the art of catering for the taste of their public in this respect. Our attention has been drawn to an article published some time ago in the Revue des Deux Mondes, which gives countenness to the view in its description of ance to this view in its description of the various ceremonies, puerile beyond belief, with which the religion of irrebelief, with which the religion of irre-ligion apes the Church in celebrating the main events of human life. The writer, who disguises his identity under the shelter of asterisks, evident-ly speaks with full knowledge of the subject, and substantiates his state-ments with extracts from documents with extracts from documents such as the Bulletins of the Grand Orient, accessible to him, though gen-erally shrouded in discreet mystery from the investigations of the curious. He will, he says, be lavish of quotations, the language "a Masonic language, as there is a Masonic punctuation; and abstract language, enamored of general terms and disdainful of variety, aiming rather at amplitude than wealth of diction, des testing ordinary phraseology, preferring, for instance, to the word 'banquet' the evidently more worthy expression, 'labors of mastication,' and often labors of mastication, and often rising to effects of grandiloquence by which the profane auditor is over-whelmed. This language, common to whelmed. This language, common to all the lodges, is a powerful intellectual leveling; the fool and the man of intelligence, when speaking as Masons, says almost the same things in the same words; either from condescension, or as a consequence of the necessities of this mode of oratory, originality effaces itself, and personal talents, when entering the lodge, are sent to sleep. They are captives and victims of the phraseology imposed on them, and we ourselves shall imposed on them, and we ourselves shall have to submit to its thraldom."

The writer then proceeds to describe the various rites constituting what is known as "White Masonry," introduced within recent years by M. Blatin, for a long time Mayor and Radical Deputy for Clermont-Ferrand. In an address to a conventicle in 1883 he ventilated the idea of this reform, declaring that the great obstacle to the propagation the great obstacle to the propagation of free thought was the complete absence of symbolism, which lent to its practice a glacial austerity. "Birth, addescence, marriage, death," he went on, "will always be occasions of joys or sorrows, of regrets or hopes, which demand expression in the eternal signs and special formulas whereof the various religious formulas whereof the various religions have hitherto held a monopoly which it is now our duty to dispute with them. \* \* \* It is by means of White Ma-sonry that we shall perhaps succeed in sonry that we shall perhaps succeed in winning over the popular masses and in inducing the profane to enter our temples." He accordingly published in 1889 a ritual of funeral ceremony, and in 1885 a ritual of adoption and a ritual of conjugal acknowledgement. This latter curious parody of a Christian marriage ceremony consists of an arbitrary use of the various portable objects in use in the lodges in illustration of the duties of matrimony, the celebrant that the symbolism adopted, so far from having anything in common with that of the religious sects, is, on the contrary, opposed to them. Free-France is absolute and masonry in France is absolute and avowed atheism, although some attempts are still made to screen the fact from foreign lodges, and especially from those of America. The evidence of verbal quotations from a number of Masonic writings and declarations of authority is conclusive on this point, as some demand the elimination of metaphysical ideas a mere "infirmity of the human mind," and others declare that preoccupation with first causes should be abandoned for "the worship of realities." Naturally a movement is invoked against the existing "deist and anti-lay" education, in which another ideal must be substituted for the mystical ideal hitherto maintained. "It is," says the anonymous writer, "the hatred of all religions, and of all metaphysics, which secures to Masonic philosophy an appearance of homogeneity and a perfect fixity of attitude; it is, above all, anti-confession-al, and, more especially, anti-Papist," as was avowed in a speech delivered in 1897 by one of its authorities, and so highly approved that its diffusion among the profane public was voted by acclamation. After asserting that a single flag would shelter under its folds many shades of opinion-radicals, progressists he proceeded to say: 'This flag is directly opposed only to the Papist banner," thus openly pro-claiming war upon religion as the guiding principle of all Masonic action and intrigue.—American Herald.

# A Strong Citadel.

We pray for souls under temptation that they may remember how they have as their heavenly witnesses and helpers all the saints and angels of God, the great Queen of saints and angels—our Blessed Lady—and, infinitely stronger than the love of that Heart can be found. To love the Heart of Jesus is to be secure against every temptation. "Satan is afraid of watchings and prayers and fasts," said the glorious St Anthony, 'he is afraid of almsgiving and humility; but what he fears more than all is an ardent love of Jesus Christ.'

### DIOCESE OF LONDON.

The solemnity of the Feast of Corpus Christi was fittingly observed in the Oathedral on last Sunday. On that day eighty-one children of the parish—forty-eight boys and thirty-one girls—received Holy Communion for the first time, at the 8:30 o'clock Mass. The first communicants again assembled at the Solemn High Mass at 10:30 for the purpose of assisting in the procession in honor of the Bleesed Sacrament. The children of 8t. Peter's school, the Sodality of the Blessed Virgin, the Children of Mary, the Consolers of Mary, the St. Ann's Society, the C. M. B. A., and the C. O. F., the St. Vincent de Paul Society also walked in the procession. In the afternoon at Society, the first Communicant renewed their FIRST COMMUNION AT THE CATHEDRAL

RELIGIOUS PROFESSION AND RECEPTION AT URSULINE CONVENT, CHATHAM.

Time, in its winged flight, brings days of joy and days that are not all joy to us children of eath. For all at the Pines, May 28 ranks with the days of joy.

At 7 o clock an our beloved Blahop, Right Rev. F. P. McEvay, D. D., offered up the Holy Sacrifice of the Mass, during which also of the pupils received their first Holy Communion.

After Mass, hey are contraed by herd and there, explained to the help of the same of t

Very Rev. Father R. McBrady, O. S. B.,

Very Rev. Father R. McBrady, O. S. B., Superior of Assumption College, was the orator of the day, and delivered one of his delightful sermons, which evidenced fervent piety, striking originality, and masterly elequence, and proved a rare and instructive treat for all present.

There were also in the sanctuary Rev. Father Villeueuve, Tecumseh; Rev. Father Meunier. Windsor; Rev. Father L'Heureux, Simcoe; Rev. Father Herbert, O. F. M., and Rev. Father Herbert, O. F. M., Chatham

# DIOCESE OF HAMILTON.

THE BISHOPVISITS NEW GERMANY.

Corpus Christi was very fittingly solemnized in the village of New Germany last Thursday. His Lordship the Bishop, was present, having been driven over from Guelph the evening been driven over from Guelph the evening before, escorted the last ten miles of the journey by twenty horsemen as a quard of nonor. The Mass of the feast was sump by the Rev. Dr. Walter, Hamilton, assisted by the Rev. Father Febrenback, C. R., and the Rev. Father Weiler, C. R., College, Berlin, as deacon and subdeacon respectively. The Bishop assisted at the Mass and was attended by Father Forester, the pastor and Father Wey. After the Mass the Blessed Sacrament was carried in procession by the Bishop through a half-mile of the field near by the church. The whole congregation walked in the procession. Repositories were erected in the fields at intervals and at each Benediction of the Blessed Sacrament was given. THE BISHOPVISITS NEW GERMANY. The following morning the Bishop confirmed one hundred and twenty children of the same parish.

The County Council of Wentworth paid an official visit to the House of Providence. Dundas, June 2nd Accompanied by Mayor Colins of Dundas, the members of the Council went through the institution and afterwards expressed themselves as being well pleased with the equipments of the building and delighted with the home's beautiful surroundings. A trolley car, kindly placed at the disposal of the county's representatives, by the Cataract Power Co., of Hamilton conveyed the council from the city to Dundas.

# ST. MARY'S BRANCH, TORONTO.

The regular monthly meeting of the members of St. Mary's Branch of the Catholic Truth Society was held on Monday evening, May 36th in Occident Hall, corner Queen and Bathurst streets, Toronto. The members attended in their usual good numbers. After the ordinary business had been transacted, nominations and subsequent election of a Corresponding Secretary claimed the interest of those present. Those nominated for the office were Miss Creenan, Miss Walsh and Miss Landy. The contest was a close one, and resulted in the election of Miss Creenan, (673 King street, west) as Corresponding Socretary for the coming year. Short but happy speeches were made by the candidates, the defeated ones taking the initiative, and graceful yacknowledging the choice for this office a corner. The Rey. Father O'Leary was present, and

good one.

The Rev. Father O'Leary was present, and addressed the members on the success of their work during the past President, spoke to the members at some length on the report of the International Catholic Truth Society Bulletin, of which St. Mary's Catholic Truth Society Bulletin, of which St. Mary's Catholic Truth Society is a member, through its President. He brought before the members the good work of the society in inducing Harper's Magazine to applogize for the offence given to Catholis through a poem published in their magazine in November last, in which St. Maryaret of Cortona was placed in a questionable light. The C. T. S. took this matter up, and by continued protests brought the Harper Co. to reaize the insult offered Catholics the world over by such sentiments. Eventually the writer, Mrs. Edith Wharton, acknowledged that she wrote the piece in utter ignorance of what she was writing, thinking St. Margaret of Cortona a fletitious character, and both the author and [publisher expressed regret at the offence given and promised an explanation in their next number, which was given.

Attention was drawn to a new novel by Mrs. Wharton, a entitled "The Valley of Decision."

Notwithstanding the experience Mrs. Whart in has undergone at the hands of the C. T. S. she again offends in this, her latest work. It would be well for our members to be strictly on their guard regarding all her publications, and there is no doubt but that the International Catholic Truth Society will take effectual means of having this particularly offensive publication excluded from the different reading Unions and Libraries.

Mr. Blake also commended on the refutation of a charge made by the Hon. S. H. Blake of Toronto, who, in June 1901, published a series of letters in Canadian papers, in which he claimed to prove from historical documents that Catholic Bishops were accustomed to take a certain oath that bound them to persecute that Catholic Bishops were accustomed to take a certain oath that be been the provent of the claimed to prove from historical documents that Catholic Bishops were accustomed to take a certain oath that be been the provent of the claimed to prove from historical documents a series of letters appeared in the press proving conclusively the uterly unwarranted character of Mr. Blake's assertions

The C. T. S. has now an authorized representative at Rome in the person of the Ray. All betto Zama, whose distinctive work will be the refutation of any unauthorized statements appearing in the public press.

In connection with the work that is being so energetically carried on with regard to the placing of standard Catholic works in the different public interaies, the members were earnestly requested to send in applications to the different public interaies, the inbraries from which they procure books, for standard Catholic works. It was pointed out that we pay our share of the taxes for these institutions, and whilst we cannot object always to the books that are placed therein, yet for ourselves and for our families we should be supplied with that which we desire for our own reading. The members and sympathizers of this society are requested to correspond with this Branch wherever they find a

### FROM FORT ERIE.

Amigari, May 28, 1992.

On Sunday last, at St. Joseph's Catholic Church, Fort Eric, Father P. McCalonnounced to his congregation that he was about to leave for another parish. The members of the congregation were somewhat taken by surprise, for their beloved pastor had been with them for nearly eleven years. The Rec. Father is going to St. Catharines, and will be stationed near the city.

The Ladies' Aid of the Catholic Church met immediately on receipt of the notice of Father McCali's removal, and at once started to raise a subscription to show their appreciation of their good will and as a slight token of regard for the good work he has done in Fort Erie. The ladies, after a collection of two days only, met on Tuesday night, and presented Father McCali with a purse of \$51. There were about twenty-five who met at the house, and a most enjoyathe and sociable evening was spent.

Father McCall thanked the ladies and congregation in general, through the Ladies Aid, and hoped they, (The Ladies Aid) would keep on in the good work and thereby help their new pastor as they had done the old, and at the same time they would be helping on the cause of Christ and His Church, and he wished them all graces necessary for their benefit and promised his prayers for his numerous friends here. He regretted leaving Fort Erie after being with the people so long but hoped at the same time that he could do the work in the new parish equally well.

He left on Wednesday for his new mission. Father McCall formerly had charge of Uxbridge, Port Perry, Newmarket, and was at the Cathedrai, Toronto, and Thorold, Ont.

# THE FOUNDER OF THE NUCLEO-

BY MORRIS B. LANDERS.

We have much pleasure in copying the following reference to Mr. P. J. O Reilly, son of Mr. Chas. O'Reilly of Norwood, from the Nucleolus, the journal of the Saginaw Valley Medical college. Dr. W. J. O'Reilly, one of the Faculty of the College, who has been practising in Saginaw since 1890, and P. J. O Reilly, was nas just graduated, are brothers:

As the Nucleolus passes with this issue out of the hands of him who first founded it, and who, for the past two years has conducted it so successfully, it is but fitting that at this time we should review in her columns the efforts and attainments of her founder.

Patrick J. O'Reilly was born on a farm in the twn ship of Ast hold, county of Psterborough. Omacio. There as a youth he bean his education under the fostering care of the district school soon afterwards. After the usual struggle with the rudimentary branches, he entered Norwood high school and here laid the foundation of his newspaper career by especial aptitude for mastering the English branches. BY MORRIS B. LANDERS.

the foundation of his newspaper career by especial aptitude for mastering the English pecials are considered as the English His first experience on a newspaper was on the Norwood Register, where he served his apprenticeship as a printer, and he later identified himself with several other local papers. In 1896, inspired by the progress of the growing west, he decided to cast his lot in the newly settled district. Leaving Ontario he went to British Columbia, and it was not long before he was the business manager of a newspaper, the Nelson Economist, published at Nelson, B. C. Resilizing a better opening, he severed his connection with the Economist, and together with a partner entered upon the publication of two newspapers, the Brooklyn News and Cascade Record, in neighboring towns.

While in Cascade he held several offices of

only gave his own time to its service, but also leaf the columns of his paper for its advancement.

After varied newspaper experiences in these little western cities, he decided to engage in the study of medicine, and in pursuance of this idea ne entered the Detroit Medical College. Here his ability as a newspaper man soon found him out and he was elected business manager of the college publication. Two years ago he becan his studies at the Saginaw Valley Medical College, entering the junior class. Realizing that the college needed a monthly publication, he first advanced the idea of starting the Nucleolus. He was appointed editor by the students and with their aid set upon the task of organizing and establishing a paper. So immediate was his success that in November of the same year the first issue of the Nucleolus was issued. In college "Dr. Pat," as he is familiarly known, has always been a prominent figure. As an orator all recognize his ability, his class having selected him as class orator and also to respond to the toast at the graduation banquet. He has been identified with all college sociations and has held the executive chairs of many. As president of the Bliss Literary and D-batting Society he fuilfilled the duties of his office in a very successful manner. In athletics he has also sesisted in uphelding the reputation of the college.

To sum up this gentleman's career while here, we can only say that it has been of the greatest good to his college. He leaves behind him a lasting memorial, the product of his own hand.—The Nucleolus.

# A Silver Wedding.

A Silver Wedding.

A very pleasant evening was passed at the home of Mr. and Mrs. McGill, who on the 22od May celebrated their silver jubile anniversary of their wedding, which took place May 22. 1877. Shortly after 7 o'clock the guests began to arrive, and soon the house was filled with a happy throng of friends and relatives. Among those were a larger number who were present at their wedding twenty five years ago. This made the happy couple look back with pleasure on the remembrance of the past years; and amid this feeling of pleasure was mingled one of sadness at the thought of all those who greeted them on their first entrance to married life many of whom have now passed away. During those twenty-five years Mr. and Mrs. McGill have lived a happy and prosperous life surrounded by their family and friends. Since their marriage they have lived at their residence on the 10th line, Corunna, where they have wery popular for their many excellent qualities of mind and heart which was testified by the many beautiful presents which they received. During the course of the evening Rev. Father Brennan addressed his friends in his usual pleasant manner and he and their many friends joined in congratulating and wishing Mr. and Mrs. McGill many more years of prosperity and happiness.

Catholic Children for Adoption. Catholic Children for Adoption.
Three children to be placed out for adoption, two girls aged three and five years and one boy aged eight years. It is preferred that homes for the elder girl and boy should be obtained in Hamilton or London diocese. Apply sending particulars of distance from church and school, number in family, etc., to Mr. W. O'Connor, Inspector Children's Department, Parliament Buildings, Toronto.

RESOLUTION OF CONDOLENCE.

At a regular meeting of Branch No. 75, C. M. B. A. here, held on 12 h inst., the following resolution was moved by Bro. M. A. Gendron seconded by Bro Mahew and carried unanimously:

seconded by Bro Mahew and carried unanimously:
Whereas it has pleased Almighty God in His infinite wisdom to recall to Himself, the sister of our esteemed Bro, and Financial Secretary, W. R. Parker.
Resolved that Branch No. 75 desires to express its sincere sorrow at the loss our worthy brother has sustained, and to extend its deepers sympathy to him in his bereavement. and hope that the Greek Father Who giveth and taketh as pleaseth Him will comfort him in his sorrow.

## FROM CALGARY.

Calgary, 25th May, 1902.

Calgary, 25th May, 1902.

To the Editor of the CATHOLIC RECORD:

Dear Sir.—In consequence the inclemency of the weather and the fact that railway traffic on the Calgary and Edmonton branch had been suspended for several days, Bishop Lygal was unable to attend to administer the sacrament of Confirmation to the children so well and zeaiously instructed by the Rev. Father Lemarch and, the energetic and untiring pastor of St. Mary's parish.

Yet this has been a great fete with the Catholics in Calgary as a great number of families had the happiness of one or two of their children making their first Communion.

The beautiful editic of St. Mary's looked its very best. The sanctuary was beautifully and astefully decorated with flowers and lights. The dome of the church was splendidly festioned with red, white and blue bunting, and better than all this was the large and happiness and joy of the erst communicated whose training and where of the Faithful.

The choir was in good form and added much to the devotion and piety of the congregation. The Rev. Father Lemarchad preached a very appropriate and feeling sermon to the children and their parents and friends at the Grand Mass at 10 a. m.

At 2 p. m. the children were enrolled in the scapusar of the Queen of Heaven.

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At 2 p. m. the children were enrolled in the scapusar of the Queen of Heaven.

At 2 p. m. a very edifying sermon was preached by the Rev. Father Zeltman on the obligation of the promises at the sacrament of Baptism

# ST. NICHOLAS' SCHOOL, LONDON.

Senior III.

Christian doctrine, 1 Rose Self, Mamie Toohey, 2 Pauline Dudley, Reading, 1 Harry Bricklin, 2 Blanche Cowan, Spelling, 1 Rose Self, 2 Helen McNiff, Joseph Dumont, Writing 1 Joseph Dumont, 2 Mamie Toohey, 1 Annie Connolly, 2 Joseph Dumont, Arithmetic, 1 Mammie Toohey 2 Rose Self, Harry Bricklin, Blanche Cowan, Grammar, 1 Mamie Toohey, 2 Rose Self Geography, 1 Joseph Dumon, 2 Blanche Cowan, Harry Bricklin, History, 1 Mamie Toohey, Annie Connolly, 2 Harry Bricklin, Ucterature, 1 Rose Self, 2 Harry Bricklin, Order and Neatness 1 Mamie Toohey, 2 Joseph Dumont, General Proficiency, 1 Rose Self, 2 Mamie Toohey, 3 Jos. Dumont. Junior III. Senior III. Junior III.

Junior III.

Catechism, 1 Ethel McPherson, 2 May Flanagan, Patrick Flanagan. Reading, 1 Josephine Flannery, 2 Agatha McCarthy. Spelling, 1 Chester Cushing, 2 Alma Dibb. Writing, 1 Hinches Flanagan, 2 Pauline Dudley, Hoscoe Cushing, Arithmetic 1 Patrick Flanagan, 2 Pauline Dudley, Goscoe Cushing, Arithmetic 1 Patrick Flanagan, 2 Pauline Dudley, May Flanagan, 2 Pauline Dudley, May Flanagan, 2 Pauline Dudley, May Flanagan, 2 Hiterature 1 Pauline Dudley, 2 May Flanagan, Order and neatness 1 May Flanagan, and Order and neatness 1 May Flanagan, 2 General proficiency, 1 Pauline Dudley, 2 Patrick Flanagan, 3 C. Cushing.

# MARRIAGE.

## DEVERELL FINNERTY.

DEVERELL FINNERTY.

A very pretty wedding took place in St. Peter's Chapel. Orangeville, on Tuesday morning when Robert J. Deverell of this place was united in the holy bonds of matrimony to Miss Catharine Finnerty. Rev. Father Sween performed the interesting ceremony. The bride looked charming in a travelling suit of fawn beratz cloth trimmed with ivory satin and rose chiffon, with hat to match, and carried during the ceremony an ivory-bound prayer book. Miss Gertrude Finnerty, sister of the bride, acted as bridesmaid and was dressed in blue figured pongee, trimmed with white silk and applique. Her hat was of black chiffon with foliage and flowers. Mr. W. A. Deverell, brother of the groom, performed the duties of groomsman. The party partook of the wedding breakfast at Mr. D. McLean's (uncle of the bride) in Orangeville, and left for Owen Sound by the noon train, where a short visit was made. The happy young couple have the heartlest congratulations of the Herald.—Dundalk Herald, May 22.

# OBITUARY.

OBITUARY.

MR. GEORGE MCDONLL, CORNWALL.

The death of George McDonell was heard of with sorrow by all classes in Cornwall and by the many who sknew him in Scotmont and Glengarry. He felt sick on May 29, and died Thursday night, May 22. His mind was clear to the end, and he was cheered with the sacraments. Mr. McDonell was an active member of St. Columban's church, and; the passing of his striking figure is as the moving away of a pillar. His best work was perhaps for the Separate schools, which he helped with all his shrewd sense and experience and sometimes at the cost of hard work.

He was born in Inverness shire, Scotland, in 1834, the youngest of sixteen children. The family came to Canada in 1827 to Kenyon, township, Glengarry. He went to the Alexandria High school and for some years kept the postinities of miles at Athol where he did the largest business for miles around. He moved to Cornwall in 1836 and opened a store, and became post master in 1870 and this he was show. He was 1870 our teen years seen Scotland, in 1871 our teen years and became post master in 1872 and this he was shown he was 1870 our teen years seen of the Public wood. He was a soldier in the Birite of 1837-38 and later was lieutonant-colonel after the late Hon, John Sandfield McDonell.

Of a genal manner Mr. McDonell had many friends. He was for a long time president of the St. Andrew's Society, spoke Gaelic, and was glad to find anyone able to talk with him in that language.

was grad to interface accepted the service with him in that language.

The funeral was held on Sunday to St. Columban's church, and thence to Williamstown church yard. On Tuesday a Mass was sung, at which the school children fittingly attended. Pray for this man that God may soon forge his faults and remember only his service.

his faults and remember only his service.

MR. EDMUND LEE, LONDON.

We regret very much to announce the death of Edmund Lee, which took place on Thursday, 22nd May, 1902, from heart disease. The funeral was held from the family residence, 76 Hill street, London, on Skurday morning May 24, to St. Peter's cemetery. High Mass was celebrated at the cathedral for the repose of his soul.

was celebrated at the cathedral for the repose of his soul.

Mr. Lee was born in Sussex, England, and apont ten years in the Grenadler Guardthere, and came to Canada over thirty years ago. He was an employee of the Gran Trunk, in the Freight Sheds department, for about twenty-six years, He leaves to mourthis loss, besides his beloved wife, two sons-Charles and Frederick, at home — and three daughters, Mrs. C. E. Beltz, of Toronto, the Misses Carrie and Louise, London. R. I. P. Mr. Michael McGrafth Brechin. MR. MICHAEL McGRATH, BRECHIN.

MR. MICHAEL MCGRATH, BRECHIN.

Heatfelt and sincere were the expressions of regret voiced by ail classee of the community upon hearing of the death of Michael McGrath on Tuesday, May 20th. The deceased, who was fifty-seven years of age, had been in poor health for a year or more. During the past three months disease had made such rapid progress that his friends and relatives were not surprised when the end came. The late Michael McGrath was born in the township of Brock, Ontario Co., and received his education at St. Michael's College, Toronto, and the Carmeilte College, Niagara Falls, Ont. He was a student at Niagara at the time the old college was destroyed by fire. He was married in 1872 to Mary A. McGowan, daughter of the late Francis McGowan of

# Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

By REV. WALTER ELLIOTT, of the Paulist Fathers, Imprimatur of the Archbishop of New York.

## Price \$1.00 post paid

THOS. COFFEY. Catholic Record, LONDON, CANADA (Sole Canadian Agent)

crock. His wife, together with a family of even children, four girls and three boys, are oft to mourn his loss. The deceased lived on farm for a number of years in Brock, and
ome years later moved to this township,
ome years later moved to this township,
lara. For the past twelve years he repre-
ented the Massey-Harris Co. here. He was
lso a Justice of the Peace. His mother, six
rothers, and three sisters survive him-one
se known in religion as Mothe Agnes in S.
oseph's Convent, St. Thomas, and another
ister St. Michael, of the Good Snepherd's, in
dgington W. V., U. S.
The late Michael McGrath was a man of a
etiring disposition, steadfastly refusing all
ffers of political and municipal honors. A
rue friend, a kind and loving husband and

offers of pointical and municipal monors. True friend, a kind and loving husband and father, he will be mourned by a large circle of friends and acquaintances.

The funeral took place to St. Andrew's church, Brechin, on Thursday, 22nd inst., and was attended by a very large number of relatives and friends. The deceased was a member of Branch 151 of the C. M. B. A., whose members with many more from neighboring branches, attended the funeral in a body.

Father Moyna of Orlilia, and Father Cline of Brock, assisted the paster, Father McRae.

Requiescat in pace!

MR. JOHN MOORE, TORONTO.

Brock, assisted the pastor, Father McRac.

Requiescat in pace?

MR. John Moore. Toronto.

"Blessed are the dead, who died in the Lord." Time rolls its ceaseless course," and once again, death, the stern destroyer, has laid his cold hand on the brown of an old and respected resident of Toronto ia the person of Mr. John Moore, who breathed his last on Thursday evening, May 22nd, at the ripe old age of eighty-four years. After a week's ilness of paralysis, he yielded his soul to his Creator, where we hope He has prepared for him a crown of unfading bliss. He went forth with all the spiritual consolations of the Church and his end was a comparatively easy one, for he may be said to have glided into it—to have slept life away. He bore his trying illness with patience and resignation to God's holy will, and his lips were constantly moving in silent prayer, no doubt as a final preparation for a beaceful and happy death.

The late Mr. Moore came to this country from Ireland, over fifty years ago, and settled itu Toronto, where he resided up to the time of his death. He was a man of honesty and integrity, and possessed a very genial disposition. He was much admired by all who knew him for his sterling oualities.

The funeral took place from his residence on Niagra street, on Sunday at 1 p. m., to St. Microgle's cemetery, where the remains were intered with all the impressive rites of the Catholic Church, and a very large number followed the funeral ortey, as a tangible manifestation of their sorrow.

The pall bearers were: Messrs, Richardson, Canavagh, Korney, Boudreau, Murphy and Smith.

Mr. Moore is survived by two daughters and for sons, viz.: Mrs. James Kerney, and Mrs. John Coleman, Toronto; Robert Moore, Gravenhurs; Thomas and William Moore, Toronto; Michael and John Moore, Montreal. To these survowing friends we tender our sum strength to bear their cross with Christian patience and resignation.

Oa Monday, May 25th, a High Requiem Mass was sung at St. Mary's church, for the repose of the soul of Mr. John Moore,

MRS. JOHN DOHERTY. MONTREAL.

On the morning of May 23rd there was taken from our midst to her eternal reward, Mrs. John Doherty, of St. Anthony's parish, a lady highly esteemed and greatly loved by all who knew her.

Mrs. Doherty was born in Cork, Ireland, and came to this country, with an uncla, when

highly esteemed and greatly loved by all who knew her.

Mrs. Doberty was born in Cork, Ireland, and came to this country, with an uncle, when only thirteen years of age. Just as the vessel landed in old historic Quebec, the uncle died of ship fever. thus leaving the girl, a simple child, homeless, penniless and parentless, where she began to work for a living. After activities of the Irish, the child, by some means or other, found her way to Montreat, where she began to work for a living. After the some years of patient, wearisome toil, she married John Doherty, an honest, sheady tradese and of this city, and the two lived happily from the day of their union till the hand of death separared them.

Mrs. Doherty was one of the oldest and most respected members of St. Anthony's church, where the Solemn Requiem Mass was chanted by the pastor, Father Donnelly (assisted by Fathers Shea and Heffernan) over her remains on Monday, the 26th inst.

The deceased lady suffered untold agony for seven long months, before God called her to Himself. She suffered from cancer of the head. During her long confinement she was ever patient and always perfectly resigned to the will of God. Her last moments were quiet and calm, and she died, like one falling into as sleep, and the steady to strong; daughters and sons.

Mrs. Doherty's demise is felt by all who knew her; she is a loss to her family as well as to the parish, in which she always took a deep and kindly interest. We can now but hope and pray that God has received her among fits own, while we offer for her the prayer; "Eternal rest give her, O Lord, and let perpetual light shine upon her."

May she rest in peace:

P. J. D.

THE ELECTIONS.

Improved the said of the said of the Sacred Heart, Andreas and the said of the Sacred Heart, and where the said of the said of the Sacred Heart, and where the said of the sa

# THE ELECTIONS.

# The following is a list of members elected for the Legislature of Ontario. The figures given below are admitted to be substantially correct:

f	Bruce, S	Truax 4
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n	E sex, S Ft. WmL. of W Grey, N Haldimand	Auld 56
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y	Hastings, E	Russell 10
	Huron, E	Hislan 55
t	Huron, W	Cameron (
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- 1	Kent, W	Pardo 3
- 1	Kingston	Pense 1
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8-	Lanark, N	Caldwell
e	Lennox	Madole
В,	Middlesex, E	Routledge
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	Muskoka	Bridgland
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	Sault Ste. Marie Miscamphell
	Simone W Duff
	Toronto, EPyne
	Toronto, E. Pyne 88 Toronto, N. Nesbitt. 28
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## MARKET REPORTS.

Carnegie.
Fox.
Lackner,
Kribs.
Downey
Tucker (Ind).,
St. John

LONDON.

London, June 5. — Dairy Produce — Eggs, fresh laid, retail, 15 to 16c; eggs, crates, per dozen, 13 to 14c; butter, best roll, 15 to 16c; butter, best roll, 15 to 16c; butter, best roll, 15 to 16c; butter, best roll, 15 to 12c; in comb, 14 to 15c.

Poultry—Spring chickens, dressed, 65 to 80c; live chickens, per pair, 45 to 55c; turkeys, per 1b, 10 to 12c; live turkeys, per 1b, 90 to 80 to 80, 75; pigs, pair, \$5.50 to \$7 00; export cattle, \$5.75 to \$6 00 Farm Produce—Hay, \$8 50 to \$9 00; straw, per load, \$3 to \$3.50; straw, per ton, 86 to 88, 50, straw, per load, \$3 to 83, 50; straw, per ton, 86 to 88, 50, Grain, per censai — Wheat, \$1.38; oats, \$1.38 to \$1.39, corn, \$1.18 to \$1.20; barley, \$1.10 to \$1.15; buckwheat, \$1.10 to \$1.20; peas, \$1.40 to \$1.30 rye, \$1.10 to \$1.15; buckwheat, \$1.60 to \$1.25; peas, \$5.50 to \$6; spring lambs, each, \$4 to \$4.50; spring lambs, each, \$4 to \$4.50; spring lambs, by the quarter, \$5.50 to \$6.00; vocanter, \$1.00 to \$1.25;

TORONTO.

Toronto, June 5 Wheat—No, 2 Ontario rea winter wanted at 78c east, on G, T, R, without sellers. Oats—No, 2 white, 45c bid, low freights to New York in buyers' sacks, and 44c bid east; No 3 white, 42c bid middle freights: No 2 mixed 45c bid on track: Toronto, without seilers. Corn—No, 2 yellow offered at 64c west, without bids.

Montreal. June 5.—There is little change to note in the condition of the local wholesale markets. Grain continues unchanged and dul. Flour is a fair local market, and the same may be said of feed and rolled oats. Provisions are unchanged but for an advance in lard, compound being worth about 5c a pail more. Cheese continues easy, but there is a firmer feeling in butter, and eggs are firm at late prices.

Little Office of the Sacred Heart, recommended by His Holiness Pope Leo
XIII. to be recited during the month of June, for sale at the Catholic Record,

# SUMMER RESORT. IDEAL SUMMER RESORT MACNAB homestead Arron Lake, Bruce Co. Boating, fishing, shooting. Orchard, attractive camping ground. Unfurnished house rooms to rent. Allenford 5 miles Southampton 7. Terms moderate, post office near. Address Miss Mary Macnab, Elsinore, Bruce Co., Ont., 1232-4. SUMMER RESORT.

TEACHER WANTED. TEACHER WANTED.

TEACHER WANTED FOR THE CATHolic Separate School, Sec. No. 4, Bromley,
a female teacher holding a second class certificate of qualification, one who has attended
the normal school preferred; duties to commence immediately after the summer bolidays. Apply, stating salary and experience,
to P. W. Sheehy, Sec. Treas., Oscoola, Ont.
1232-2

CATHOLIC HOME ANNUAL-15 CTS. Send 15 cents and we will mail Cathelic Home Annual for 1901. (Stamps accepted. Only a few left.

A GREAT PICTURE OF THE POPE.

The magnificent painting of His Holiness.
Pope Leo XIII., is the work of one of New
York's most celebrated artists, J. A. Mohlte,
who, in painting this picture, has had the advanisge of the constant criticisms and advice
of the highest dignitaries of the Catholio
Church in America, who have devoted unusual time in going over the details of this
painting with the artist, so that the finished
work would be as near perfect as supthing that
has been brought out. Those who have been
favored by His Holiness with an audience exclaim over the remarkable likeness in this
painting. "It is, indeed, a portrait absolutely
true to life."

So faithful a likeness and so magnificent a
work of art as the present picture, it is, therefore, of incalcuable value to everyone. Size
22x77. Sent to any address on receipt of 50
cents. A GREAT PICTURE OF THE POPE.

THOMAS COFFEY, CATHOLIC RECORD, London, Ont.

# VOLUME XX The Catholic

# LONDON, SATURDAY, JUN

A GOOD WOR The May Bulletin of the

Truth Society indicates t are prospering. The Socie ed for the defence of Ca It has run down the liar and has earned a claim t and consideration of Ca notice, too, that it has a r in the shape of the recor Catholic lecturer of t Shepherd stripe. We beli business is about played Still, it is well to reme case of our invasion of an patitic purveyors of the records are on file and m the asking.

We are aware that ou what they are pleased to ation for the Bible-tha it as Rationalism has let this connection let us q of a distinguished conknown at one time as Stone. In his book " Heeded," he says: "Of all absurd notic

AN ABSURD NO

"Of all absurd notice claimed large sway ow mind, perhaps the most of a Supreme Being, W spoken to men by direction by ministers and p a special gift of His own last sent. His Son with the special gift of the special gift of the special gift of His own with the special gift of His own with the special gift of His Son with the special gift of His Son with the special gift of the speci last sent His Son wi should when He recalled simply put the record of actions in a book and gi authoritative power of

## OLD CALUMNIES 1 Our readers will ren

the beginning of the Sp war we published excer and ornate orations of friends. They worked solutions. We had " over again; also fresh Inquisition and the satu less friar. It was, nice warranted to send cold spines of the inmates o and to make them fear friar with a knife or is steal in upon them. packed their grips a faces to the East on enlightening the benig the Philippines. They and having the time They are repeating t stories and mumblin calumnies. And it is paganda of vilificatio the Filipinos whose civilized when the pr

## missionaries were usin and rooting for herbs. A SUGGES

to the reward for the some prizes, and for few weeks of romping are like scholars at too, feel the exultati hark back to the day message in every bre tastic castles in the and goblins in the sto hie away to behold w by the dust of the afire with God," w old memory picture thrilled us in the "Glooms of the liv braided and woven,' as beautiful as th child: the long wa tain with the boys a river: the grave ser our enthusiasm-al their burden of j for the hopes that a trouble our readers miniscences? Wha say is we hope that advocated by the many supporters. gamins who sell i for every tired litt gets beyond the co ment. There are a in vile rookeries v civilization. Why

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