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lies," says Archbishop Ryan, " has taught me a great respect for what we called bigoted people. They are generally persons deeply in earnest, persons who hate injustice and deceit, and because they imagine - falsely, of course, -that the Catholic Church is a marvelons organization of those powers of evil, to note the signs of the times. We did they detest it. They form very often the most fervent and the most persevering converts of the Church. We can scarcely be angry with them because methods of frenzied pulpiteers. When they are angry with an institution of

guides of these people should do something towards enlightening them. They are, or should be, in a position to know that the charges which have and called out for its revilement. tracked the Church across the centuries are false, and as advocates and exponents the ignorance displayed notably by one of truth should warn their flocks against accepting them. In warring against falsehood, and in driving out which disturb men's souls, and bar the way to peace, they give proof of not being recreant to their duty. But, unfortanately, the preachers, many of them, live in a land whose watchwords are Protest and Enmity to things Catholic. Let the cause be what it may, so that it regards us, and forthwith they unlock their cabinets and exhibit weird and fastastic imaginings labelled Catholic. The discussion on the school clauses shows too conclusively that the average Toronto preacher is, so far as controversial methods are concerned, a century behind the age. They have nothing to lose by championing the cause of religion in education. Their interests are at stake as well as our own. Their educators re-echo the statement of Dr. Lyman Abbot that " Life cannot be done up in two separate parcels, one labelled Secular, and the other Religious and dealt out at different shops. Education is worthless, if not less than worthless, if it does not involve the religious life." But rather than admit the tenability of the Catholic position and the justice of our claims, which trespass on no Protestant right, they assail us with arguments which find favor in the eyes of the agnostic and

A WONDERFUL PICTURE.

They painted time and again the picture of little Canadians side by side in the school-room, and so entranced did they become with it that they wondered why the Catholic could not admire it. They even tried to coax us into lauding the picture by promising us a text-book of morality. When we ventured to assert that we had our rules for this kind of artistic handiwork they called us sundry names. We, however, were content to define our position and to wait for the verdict of Parliament. The verdict is at hand and the good Canadian will abide by it. But the West is open to the gentlemen Who are eager to begin the task of enlightening and saving it. Mayhap, under its spacious skies, they may take a broader view of their relations to these who differ from them in race or creed, and be brought to admit that the men who are graduated from the schools which they condemn so bitterly are not deficient in the qualities which betoken a verile Canadianism.

TO OUR CRITICS.

We have received a communication accusing us of talking politics and of fashioning the CATHOLIC RECORD into a partizan organ and of abusing the

We have, we believe, written a few words in praise of Sir Wilfred Laurier. His courage and tenacity of purpose and wise-policy appealed to us -and we said so. That he is a Liberal concerned us not: that he is a great Canadian striving to keep the body politic scathless of injury concerned us somewhat, and we said so. The giving of our meed of praise may displease those who are hungering for office, and may possibly give a tremor of apprehension to our brethren who pursue society and the gods thereof, but it is not "talking politics." To the charge of abusing the representatives of the people we plead not guilty. We referred once or twice to Dr. Sproule, but we never deemed ourselves capable at any stage of the discussion of doing justice to the merits of that gentleman. We might most cultured and tolerant of Canadian have ever heard is plain, pleasing and they are to be reckoned with. goods

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persuasive in his presentation of truth. constituencies, but we felt that we could not do it gracefully. We might His method of delivery sins against elocutionary canons, but he is listened to with profit, and always by a large congregation. The sublimest doctrines it wise to leave all this to the are explained in a manner understood 12th of July orators. We might have by the people. He makes no claim to lifted up our voices in admiration of oratory, but that he touches hearts the gems of wisdom scattered by Dr. and draws souls to God is well known Sproule during the debate, but knowing to many who sit under him.

> CALUMNIATORS AND DETRACTORS.

We have reason to believe that many so-called good people, who pose as parish critics, scruple not to utter the word that harms and wounds, and to retail scandalous stories about persons of their acquaintance. Life, of course, is hard enough without our embittering hearts that perchance are overburdened with sorrow. The detractor has often heard the words: "If any man say I love God and hateth his brother he is a liar. For he who loveth not his brother Whom he seeth, how can he love God Whom he seeth not ?" But they do not seem to pay much attention to them. Or they can explain them so as to justify their conduct. So year in and year out they have their friends and neighbors-the priest maybe-on the dissecting table, and with the tongue as scalpel point out their faults and shortcomings. They do not mean to do any harm, but we fear that plea will not save them from condemnation. Let the detractor and calumniator meditate upon these words of the Council of Trent: "For as the calumniator or detractor is not pardoned unless satisfaction be made to the injured person-a difficult duty to those who are deterred from its performance by false shame and an empty idea of dignity-he who continues in this sin is doubtless doomed to everlasting perdition. For let no one indulge the hope of being able to obtain the pardon of his calumnies or detractions unless he first makes satisfaction to him whose dignity or reputation he has depreciated publicly in a court of justice or even in

private and familiar conversation." We commend these words to the people who forget to put into practice: " Do not do to others that which you would not wish to be done to your-

ANTAGONISTS OF CHRISTIANITY

Speaking recently at a meeting of the Catholic Union of Great Britain, whose president is the Duke of Norfolk, Lord Llandaff denounced the French Government for its want of decency and justice in the proposed manner of separation of Church and State. "There seems to be," he continued, "almost a conspiracy among the English newspapers to hide from the public the truth on this subject. On this side of the water there is an impression in some quarters that the French Premier and his friends are but struggling against clericalism, and that who were there wholly occupied in educating the children of the people, in serving the sick or visiting the poor or in spreading abroad in every land under the Heavens the Name of Jesus and that of France, have been exiled; that many of those who have been prominent in the work of confiscation and insult are antagonists of Christianitythese things and others are overlooked by some of our neighbors. It is strange that many who talk of Russian tyranny, and work themselves into a frenzy of indignation over the persecutions endured by the inhabitants of other countries, are so mute with regard to the warfare of France against religion. And stranger is it to see a Protestant minister throw his influence on the scale of atheism as against his fellow-

THEIR SCHEME.

Christians of the Catholic Church.

If the proposed separation of Church and State goes into effect in France, Protestants will demand the right to build churches; the right to retain their actual property and to receive subscriptions and bequests, etc.

They will receive, doubtless, an attentive hearing, for financially and politically they are powerful. They have influence and wealth; they hold important positions throughout France and are in a position, due to their succass in commerce and to Masonic allies, to enter a protest that may not be ignored. M. Renauld says that in finance Protestants surpass even the Jews. They control the wine-trade of the Goronde-in a word, in the magistracy, Government schools, prefectures,

THE GLORIOUS PAST.

After exposing and refuting some of the errors-mistatements - in M Compayre's History of Pedagogy, which is used in some Canadian colleges, Brother Azarias writes : The past is ours, but we treat it shamefully. We neglect it: we let its sacred memory be enveloped in a growth of rank weeds that hide or efface its noble records; we permit its deed to be misrepresented, its honor to be stained, its glory to be tarnished; and scarcely, if at all, in feeble accents do we enter protest. We allow our enemies to usurp ground that by every right and title should be ours.

ON TINKERING WITH THE OCCULT

Can any creature foretell the fortune of any man? The word "fortune" comes from the Latin root "fors," "chance," that which is not learned by calculation from known causes, but happens unforseen; we also call it "accident," "luck" "hap." Of course and the proper without a cause and nothing happens without a cause, and this cause is known by the omniscient God. When we are asked why it hap-pened, we say "God only knows." Just so; common sense makes all sensib'e men, in all countries and all ages, understand that God knows all things, understand that God knows all things, that omniscience is a Divine attribute. God, therefore, could foretell the fortune of any being. Now He alone can foretell a fortune—foretell that which cannot be foreseen by calculation from resent causes. This requires an intel lect independent of time; but God's intellect alone is independent of time.

What is the evil done by the fortune teller? He pretends to do what God alone can do; he arrogates to himself a alone can do; he arrogates to himself a Divine power; he usurps a prerogative of God. Those who consult a fortune-teller give to a wretched morta! an honor that belongs to God alone. Therefore Holy Spripture condemns this heathen practice in the strongest terms it ever employs. It goes farther, and it shows us that this manner of insulting God has drawn on wretches sulting God has drawn on wretches guilty of it the severest temporal chas-tisement recorded in the sacred pages.

This chastisement was the extermina-tion of the various nations that occapied the promised land before the chosen people of Israel came into its possession. No man, nor woman, nor child, was to be spared; the Jewish people was to be the minister of God's punishment upon those guilty races, that it might thus the better unders and, from the bloody task on which i: vas employed, how much the Lord d tested the abnominations they were d stested the abnominations they were avenging. Here is the passage from Deuteronomy which teaches the terrible lesson: God spoke thus to His people: "When thou are come into the land which the Lord thy God shall give thee, beware lest thou have a mind to initate the abnominations of those passions. Neither lat there he found initate the abnominations of those nations. Neither let there be found a mong you anyone * * * that consult-eth soothsayers, or observes dreams and omens; neither let be any wizard nor charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations He will destroy them at thy coming "Deut xviii, 911) thy coming "Deut xviii, 911)
When King Saul consulted the witch of Endor to have his fortune told, he was punished by the defeat of his army on the following day, where he perished, tegether with his son Jonathan (1 Kings,

drastic measures are necessary for is not fortune telling mere imposture? Is not fortune telling mere imposture? It often is, and thus the person consulting the fortune teller is guilty both himself to be duped, and pays money for being duped; of sin for giving to a fellow man or woman the honor that be longs to God alone. Those guilty of this gross sin of superstition cannot reasonably plead that they do not be-lieve what is told them. Why do they consult if this were the case? True, they do not generally attach full credbelieve them in part, and thus commi

It is evident that they do not expect the information sought from God Himself; nor do they expect it from the exalted wisdom of the soothsayer. They think there is a preternatural agency at work which is neither God nor man. It certainly is not a good angel, a faithful minister of the Lord Who forbids the act. What remains but that, as far as they hope to be helped at all, they ask for this assistance from the evil spirit? And it is indeed the devil or one of his imps that is the oracle consulted. What forms does fortune telling as-

What forms does fortune telling assume? In pagan times the devil spoke as oracles of the false gods; they caused themselves to be adorned as gods, for David tells us: "All the gods of the Gentiles are devils" (Ps. 95); and their oracles were their most efficient means to secure votaries. For the other way, the domens do not really know though the demons do not really know though the demons do not really know the contingent future they can make a very shrewd guess at it, and thus they sinspired great confidence. There were renowned oracles at Delphi and Dodona; there were the oracles of Jupiter Amon, of Hercules and Mars, and countless other idols. As Christianity spread, the oracles became dumb, becouse the devils were exorcised by the followers of Him Who

has conquered the spirit of evil.

here and in England, as well as in some countries on the European continent. To explain the proofs of this statement would require a separate paper. In all ages fortune-telling has been done by private persons, many of whom make their living by it. Such was the girl whom St. Paul and Silke weet at Pilleri whom St. Paul and Silas met at Pilippi, whom St. Paul and Silas met at Pilippi, of whom the acts narrate, "A certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining * * * But Paul being grieved, turned and said to the spirit: "I command thee, in the name of Jesus Christ, to go out from her, and he went out the same hour." (xvi. 16 18.) Such soothsayers in our cities to day Such soothsayers in our cities to day would post on their doors signs of "second sight readers," "medium," "clairvoyant," "chiromancer," palmism," "mesmerist," etc., or the familiam, "infective silver." Names matiar plain "fortune teller." Names mattor little, the nature and grossness of have been sufficiently exthe sin plained; fortune telling is rank super-stition. Charles Coppens, S. J.

DR. McKIM ON DIVORCE.

Father Conway, C. S. P., concludes, in the April Catholic Worll his answer to Dr. McKim's attack on the Catholic Church regarding the sacrament of

the Protestant divorce and the Catho lic annulment of marriage is one of principle; the true Church of Christ can forbid, and for centuries has for-bidden, the dissolution of a valid marriage; she cannot, either as the intrypeter of the natural law, or as the divine society instituted by Jesus Christ, prevent the possibility of marriage being sometimes invalidly contracted.

"Dr. McKim declared that his aim in writing an open letter to Cardinal Gibbons was, 'incidentally to vindi-cate his Church's claim to be as conscientious and effective a guardian of the home and the sacredness of the family relation as any Church on earth. We ask the doctor to ponder over the following words in one of his own following words in one of his own Church papers, that go counter to his statement:

testant Episcopal) has seriously lowered the moral standard that she ought to hold up, so long as by canon she permit hold up, so long as by canon she permits he: marriage office to be used for the joining together of persons who are torbidden by that office itself to be married. Having prevented this, the Church will have stamped her disapproval upon such marriage. She will no longer be in complicity with those who unlawfully enter the marriage eater. When her children are turned state. When her children are turned away from her Church doors with the statement that they cannot twice be married with her sanction, until death has first separated husband from wife, she has given her warning to them not

to venture into such a union.'
"It is needless to say that the writer's call to a 'higher moral standard' was of no avail at the late General Convention, and in future, although some in-dividual ministers, like the rector of Trinity, New York City, may refuse to perform what they deem adulterous marriages, the Protestant Episcopal Church, as a whole, sanctions them with a religious ceremony. Of course in this matter it is consistent with the teachings of Luther and Calvin, who denied the sacramental character of

murriage. "Only one Church the Church - dares teach clearly and Catholic authoritatively on this burning ques-tion of the day and command her chil dren, under the penalty of eternal loss, to be absolutely faithful to the words of the Saviour: 'What God hath joined the Saviour: 'What God hath joined the Saviour: 'What God hath joined the Saviour: 'Branch Saviour' of the Chancellor's Latin Verse Prize the Saviour : r, let no man put asunder.

WHO SHALL EDUCATE CATHO-LICS ?

The world cannot educate; the law giver cannot educate. Lawgivers can make laws, and by means of these laws may inflict punishment; yet, as we may set the hands of a clock all day long, but unless the works of the clo good it will not keep time, stall the legislation of this world, anhedo law givers, can do nothing more than set the hands of a clock, and if the clock goes ill, break it to pieces—that is, if a man violates the law, the law may have him. They have no power to change the heart, and no man because of his being learned in science, can make your children to be children of God.
They may know all things about the
stars, and the firmament, and the roots that grow in the earth, and the power of chemistry, and the laws of electricity and light, but what will that do for your children? Your children may be blasphemers, thieves, wicked, abandoned in the sight of God. Literature, reading, writing, arithmetic, history; can these things make your children children of God? Civilization, the refinement of manners, the industry by which men get better food and better clothing than formerly; and on which they set so much store, will these educate your children? No. These are only an outward varnish, a painting, a white-washing, like the whited walls of a sepulchre which may within be the sight of God. Literature. of a sepulchre which may within be full of dead men's bones. There is only one that can educate. God in Heaven, and He has sent His Charch on earth to do it. He has said, "Go ye and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Among our pagan Indians the medicine men and soothsayers are the ministers of Satan. In China and other heathen lands fortune telling has for ages taken in part the shape of spiritrapping. In this form it has re-appeared in civilized lands. It is now the fashionable form of deviltry the fashionable form of deviltry the same of the spirit of the same and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded things whatsoever I have commanded the Holy Ghost, teaching them to observe all things whatsoever I have commanded the Holy Ghost, teaching them to observe all things whatsoever I have commanded the Holy Ghost, teaching them to observe all things whatsoever I have commanded expect the Church. The Church has a charter to interpret it. Church has a charter to interpret it. Ghost, teaching them to observe all things whatsoever I have commanded expect the Church. The Church has a charter to interpret it. Ghost, teaching them to observe all things whatsoever I have commanded things whatsoever I have commanded the Holy placing many under instructions for reception into the Church. The Church has a charter to interpret it. Ghost, teaching them to observe all things whatsoever I have commanded the Holy placing many under instructions for reception into the Church. The Church has a charter to interpret it. Ghost it is now the stream of the Holy placing many under instructions for reception into the Church. The Church has a charter to interpret it. Ghost it is now the same of the church in the Church has a charter to interpret it. The commanded expect the Church has a charter to interpret it. The commanded expect the Church has a charter to interpret it. The commanded expect the Church has a charter to interpret it. The commanded expect the Church has a charter to interpret it. The commanded expect the Church has a charter to interpret it. The commanded expect the Church has a charter to interpret it. The commanded expect the Church has a charter to interpret it. The commanded expe

with Him, One of the keys that God has given to the Church through Peter was this knowledge, and by that key the Church knows how to instruct the intellect in the knowledge of God, how to guide the conscience in obedience to the law of God, how to awaken in the heart the love of God, and how to shape the whole character, and to conform the whole man to the likeness of God. This is education, and nothing less than this. Let no man deceive himself. There may be national instruction as much as you like; but national education there cannot be without faith, that is Christianity. There can be no education without the knowledge of God. There may be instruction in schools without Christianity. They may teach the intellect, but they can never train the heart and will. They be no education without the knowledge can never form the character; that must be trained. This it is which we are endeavoring to do in our Christian and Catholic schools.—Cardinal Manning.

GOD IS NOT ONLY THE GIVER, BUT THE GUARDIAN OF HIS OWN TRUTH.

Cardinal Manning. "The Temporal Mission of the Holy Ghost."

If God had so given and left His revelation that the custody of it depends upon the intellect and the will of man, wounded as both are by sin, then corruptions, changes, and innovations would not only be inevitable, but the law of its transmission. But this is contrary not only to the divine procedure and perfections, but to the ex-plicit terms of the revelation itself. God has declared Himself to be, not only the Giver but the Guardian of His own truth; not only the Promulgator. but the Perpetuator of the light of Pentecost. Now it is this which is denied when the Catholic doctrines are denounced as corrupt, and the dogma of faith as out of date. It is, as I said, no question of detail, but of the whole Christian dispensation. Either God or the Holy Ghost inhabits the Church forever, and His unction full and per-fect, which "is truth and no lie," that is the whole truth unmixed and pure, is with the Church at this hour, or it is unction does not abide with it, then its doctrines may be as corrupt, as novel, as distorted, as lifeless, as arbitrary as the perversity of the intellect and will of man can make them. The line of heresies from Gnosticism to Protestantism are example and proof.

But if He still abide in the Church as its Divine Teacher and Guide, then it follows beyond all controversy that the doctrines of the Church are His utter-ances, and that in all ages they abide as the radiance of His presence, incorrupt, incorruptible, immatable and primitive, as on the day when He descended on His apostles. And the words of God by the prophet are fulfilled in Jesus the Head, and in the Church His body: "My Spirit that is in thee, and My works that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever;" (Isaias lix., 21,) that is of the Holy Catholie and Roman Church, and the Vicar of the Incarnate Word on earth.

There are at present about 442,394 Catholics in Rome, with 20,000 people of other beliefs. Lord Bute is to erect in the town of

has just been awarded to Mr. Wilfred Greene, a Catholic scholar of Christ

Directly after the funeral services over Mrs. Mary O'Leary in St. Peter's Catholic church, Brooklyn, recently, and before the removal of the body from the church, James Eastman, eighty years old, the father of the deceased, who had been a Baptist all his life, was received into the Catholic Church. He is a well known contractor.

Sister Loretto—in the world Miss Anna Smith—died at the Convent of Mercy, New York, last week after a brief illness, of heart failure. She was the daughter of the late Edward and Ann Smith. Her father made a large fortune as a candy manufacturer. It was inherited by Sister Loretto and her three brothers. She devoted her share, more than \$100,000, to religious purposes. When her mother died, two years ago, the four children sent \$50,000 to New York Catholic charities in her memory. They have spent another \$50,000 in redecorating the in-terior of old St. Peter's church, in Barclay street, as a memorial of their

Rev. Father Power, S. J., aided by Rev. Father Power, S. J., added by other Jesuits, is doing splendid missionary work in the slums of Edinburgh, bringing into the Catholic faith what a local daily calls "a stream of converts." He preaches in the open air weekdays and Sundays, and, having survived the ridlcule of many non-Catholics, has won the admiration of the more discerning, He seems to have captured the Scottish street population, instructing and amusing them at the same time, winning them to his church services by parading the streets ringing a bell, placing many under instructions

representatives of the people.

LONDON, SATURDAY, JUNE 3, 1905. have extolled his services to the State and commented on the prowess THE PREACHERS RESPONSIBLE. of his following, but we thought

" My interecourse with non-Cathoimpossible existence."

say a few words anent Protestant methods; but when we spoke of Protestant methods we meant the we spoke of baseless charges we meant the charges made by editors of Now, the men who are the spiritual religious weeklies. When we spoke of dishonesty, we meant the dishonesty of those preachers who exhibited a thing of shreds and patches as the Church,

When we spoke of ignorance we meant

the gentleman's modesty, we retrained.

Anyway, Mr. Willison "who will not

forget," may be depended upon to

give him our respects and to ask him

editor. When we spoke of insult we meant these vehement appeals to pre judice which have extorted condemna from the community these phantoms tion from some members of Parliament.

> TIME AND ETERNITY. We exhort cur subscribers to read and re-read the latest encyclical of our Holy Father. Simple and direct and glowing with Apostolic love and zeal, it points out that the main cause of the present lassitude and torpor, as well as of the very serious evils that flow from it, is to be found in the prevailing ignorance about divine things. Ignorance and indifference characterize too many of us. We are so fascinated with the pleasures of this short life as to take no precautions against the ruin of all that should be dear to those who shall never die. We may talk about the things of eternity, but we give no serious thought to them. "Well; life is a quaint puzzle. Bits the most incongruous join in each other, and the scheme thus gradually becomes symmetrical and clear; when lo! as the infant claps his hands and cries, 'See; see' the puzzle is made out: all the pieces are swept back into the boxthe black-box with the gilded nails. But when death obtrudes itself upon

THE TEACHING OF THE CATE-CHISM.

our dreams we thrust it aside as an

ugly phantom."

In reading this letter let us ask ourselves if our lives do not give color to the statement that we are guilty of ignorance and indifference. If we prized our faith, should we not give manifestation of it in a more striking manner? Men barter their lives for the things of the world, and to their eternal interests they give but a passing recognition. The great truths of religion seem to have little influence upon many of us. For we do not grasp their significance: we play and jest and sin, recking little of the future, and with never a thought of the dread Judgment. We think we may cast ourselves down the precipice of evil, and feel assured that we shall never reach the hell

which lies at the bottom.

Hence Pius X. says: "In matters of religion the majority of men in our times must be considered as ignorant." He shows how useful and necessary is religious instruction, and he insists that to see the people are thoroughly grounded in the truths of religion is the first duty of the priest. He urges the necessity of catechetical instruction. Ornate sermons serve too often to tickle the ears and leave the heart untouched. The teaching of catechism, when performed as it should be, never fails to be of profit to those who listen to it. "We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation. On the contrary it requires both more than does any other kind of preaching. "It is much easier," says His Holiness, "to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach the catechism to the young and adult without preparing himself thoughtfully for

EFFECTIVE PREACHING.

We believe the most of our preachers are not given to the ornate style of sermon. One of the most effective we

"Is this my welcome home?" - Southerne Those who are deservedly load in their commendations of the gallantry displayed by British seamen during the ast war, had generally been willing to admit that those supporters of the na-tional flag whom Ireland sent to man our fleets, did not tread the decks like children. We shall, however, content curselves with referring our readers, who may be curious on the subject, to the chronicle of Mr. James, or any other naval Tacitus of the day, for examples of the truth of the observation we wish not to encumber our slender parrative with any unnecessary histori-

cal detail. Whether Mr. James records the exploits of a certain Duke Dorgan, young sailor, from the shores of Kerry, or no, I am not aware; but it is no likely that many names have been en wolled in his pages more distinguished by a modest valor (such as contents it-self with doing all for duty, and nothing for vanity), than that of the person we have just mentioned. The result of his professional exertions, and of a common-rate prudence (a rare naval virtue in the present day, and still more so at the time we speak o') was the fortunate arrival of the young man on his native shores with a character emspotted by any act of insubordina-tion or servility, and a quantity of prize-money sufficient (and more than ficient) to supply the "chair days" of his life, with necessity suggested, and every luxury to which his limited experience in that way might induce him to aspire. There were circumstances, however, in his early life, which, independent of any wiew to mere personal gratification, made him feel happy in his compet-You are in the right," says the

author of those well-known letters pub-dished in the name of Pope Ganganelli, engraft the Italian gaiety upon the In like manner might historian say of Duke Dorgan, that he engrafted the Irishman's gaiety upon the sailor's, and produced the blossoms of the one and the fruit of the other, in such abundance, as made him highly popular among his messmates. He was, to speak in less figurative language, lively, handsome, clear-headed, intelligent young person, with a round, well-moulded frame, bright auburn carling hair, and a hazel eye of excel ling shrewdness, and when occasion re-quired, of sparkling violence and reso lution, indicating a mind of irregular strength, and a heart in which the passions had not been always subjected notwithstanding the general even tenor of his life, to the most rigid discipline. But as the reader may observe throughout these tales, an ambition to render them almost as analogous to the drama as Fielding rendered his to the epic, (a circumstance in which the public taste seems, fortunately, to coincide with our inclination,) we shall allow our hero to introduce himself, in the we shall allos fashionable manner, in the course of an incidental scene, which took place on the evening when his vessel arrived in the offing of Loup Head, the well-known point of land which forms the northern extremity of the shore that bounds the queen of Irish streams.

This part of the coast is remarkable

for some wild and striking points of scenery, similar, in its general character, to those by which nearly the whole range of the south western coast is distinguished. The traveller is is distinguished. The traveller is struck by the boldness and ruggedness of the lofty cliffs which oppose their rocky strength to the waves of the Atlantic, and by the magnitude of the caverns underneath, which, previous to the late vigorous exertions made by the guardians of the revenue, afforded a number of useful natural warerooms to the contrabandists who traded to and from the Flushing coast, and served the seals, the hunting of which con-stituted, at that period, one of the chief sources of profit to the fishermen of the neighboring villages. At a small distance from the light-house which is erected at the head, there stood during the war, one of those signal towers, by which telegraphic intelligence was transmitted round the Cape, as far as Cork, whenever a mostile sail ventured within the influence of an Irish breeze in the offing and still farther in the direction of the river's source was the village of Kil-baha, whose commerce consisted then, as well as at present, in turf, trans mitted by boats to the interior of the The coast is very thickly country. inhabited, and the people yet preserve in a great degree, the primitive and matural matters of their progenitors. They talk Irish-kill fish-go to sea in canoes-traffic in kind-est pota oes and oaten bread-and exercise them es in offices of kindness and hospi tality towards strangers. virtue has, however, is some parts of the region suffered injury from the efflux of bathers from the interior in the summer season, which taught them the use and convenience of ready money, in preference to their patriarchal modes of payment; and gave them, unfortunately, a more decided impression of its value than was controlled the convenience of the sistent with the general character of Munster cottagers. The effect appears to have been similar to that which the liberality of English travellers has produced on the Continent.

But that portion of the country which constitutes the extreme south - west, remainder, by the large creek or bay of Seagh, which reduces it almost to peninsula, presents a very remarkable contrast, in the condition and moral character of its inhabitants, to all the rest of Munster—perhaps we might say, Ireland. The country, though exceed-ingly bleak and wild at first sight, is on further acquaintance to be well cultivated, producing oats, potaties. On ascending any emitence and looking around, the land appears to the traveller to be little better than one lonely waste of bog - the huts or mud

cottages being of the general color of the soil, and scarcely distinguishable from it, while the whole wears a dull and monotonous hue, to which the num erous turf - reeks scattered over the landscape contribute in a great degree. On closer observation, however, he begins to discern innumerable clusters of wigwam mud cabins, some of an unusual size, with thatched bee-hive roof, corded so as to provide against the winter storms. The inhabitants are all of one class; scarely a single dwelling · house of what is termed a respectable appear ance existing in the neighborhood of the cottager-

"To shame the meanness of his humble shed."
They are contradistinguished from
Irish landholders in general, by their
apparent poverty and real wealth (many tenant of clay walls being able with out much inconvenience to give a dowry of some hundreds to his daughter)—as veil as by their regular persevering industry—their extreme ignorance—

want of curiosity in all speculative matters—and their perfect unacquaint-ance with those popular themes of de-bate, which set all the rest of the island by the cars. They till their gardens quietly, as their fathers did before them — learn little and care for less obey their priest in all matters, and pay him like princes - go their oats and potatoes - eat - drink - dance - laugh-sleep,

and die. They have no tyrants- no

proctors — no middlemen — no dema -gogues — no meetings — no politics. Under whatever standard the horn of insurrection is sounded through other parts of Ireland, whether under Rock, is lady, Starlight, Moonshine, or Moll Doyle, its echo dies into silence long before it has reached the peace accus-tomed ears of this primitive people. Limited in their desires still more than in their enjoyments, the political condition of the country affects them but little — and they are silent even on the eternal topic of Catholic Emancipation. What is of the utmost advantage, so far as the peace and good order of the com-munity is concerned, there are very few idle young men in the country—as the tillage of their gardens during one por tion of the year, and the preparing of sand manure, of turf, marketing, and making kelp on the coast during the remainder, compel them to labor hard and continually. The tone of mind which the people display is certainly not in The tone of mind which accordance with the magnificent natura wonders which abound on the coast, and of which the reader will find some sketches at their appropriate places in

the body of the tale.

If, however, the object of all improve ment in science or knowledge be to in crease the happiness of men, it is very questionable, whether it would be act ing the part of a friend to this people to wish that they should be deprived o the bliss of ignorance and comfort in far at least as the luxuries of life are concerned. Certainly, we express no inimical sentiment in hoping that it may be long before they are split and sundered into the unsocial distinctions of rank—before they prefer elegant poverty to humble comfort—before a selfish landlord (no unprecedented occurrence) shall scatter the peasantry from their happy, lowly homes-and

yeomanize the soil.

On the evening when Dorgan's ship stood towards the mouth of the river, the inmates of the signal tower before mentioned were endeavoring to quicken the tardy gaited hours of sunset, by all the contrivances which their tastes and opportunities could enable them to use. The lieutenant of the water-guards wa quietly seated in his apartment sipping a tumbler of what he called stiff punch—with his waistcoat thrown open, his legs stretched out, and a cooling breeze just fanning the long hair that shaded his red and jolly countenance. In the room underneath were two sailors at draughts and grog, while outside the open window, seated on a wooden form, and basking in the evening sun, were a number of the chatting with two or three rosy guards at the same time as lurking-places to cheeked girls who sat near them, blush ing and smiling in all the conscious finery of clean caps and ribbons, and mincing out their few phrases of English to the best advantage—that being vet considered as a kind of holiday dialect

in these districts.
"Oy say, you Paddy there with the halter about your waist (instead of your neck)." said one of the soldiers to a pale-looking, sullen-eyed, hard, straight lipped fellow, with a few star ing locks of dark hair scattered on his brow, and a hay rope tied sash wise about his person-Oy say, can you tell us what all them 'ere papishes are doing about the shore?

He pointed to several groups of the country men, women, and chil-dren, who were employed in gathering heaps of a species of sea-weed among heaps of a species of sea-weed among the rocks on the water's edge, at the little bay of Fodhra; while others were kneeling in prayer at different parts of the coast. The person to whom the querist addressed himself for informa on seemed, by the more than equable indifference with which he listened to the insulting speech of the latter, to be one of those beaten down characters, to whom degradation is so familiar that they had rather lie tamely under the most contemptuous slights than under go the intolerable labor of supporting independent and manly an independent and many bearing He possessed all (and more than all the complaisance, without any of the confident and ready spirit of the Irish character - but underneath all cringing servility of his manner—the ready obedience of eye and ear—and the musing, absent dullness of demeanor which formed the outer crust and pastry work of the man, there was in his small gray eye, mouth close shut and forming one hard line across, thin straight hair, and meagre unfed cheek, an unpleasant depth of character, such as Julius Cresar (that hater of lean and hungry looks) might not have loved to con

template. "Gatheren' the dhoolamaun they are sir," he said in reply to the question of the guard. "Dhoolamaun," he continued, answering to the puzzled look of the latter—"that's a kind of sayweed that they take home wit'em to

boil and make greens of."
"Make greens of the sea weed!" ex-

claimed the English-man. "Well, come—that's a good un, however. Oy say, Jack!' addressing himself to one of the two sailors, who were still pursuing their game of draughts in a room behind, (with the rapidity peculiar to the naval adepts in this pastime,) "you come here and see what a bull Paddy has made." "Stall the animal until I've done my

game," replied the sailor. your man, Tom; play on.

"Well, Paddy," continued the witty protector of his Majesty's colours, "and what are those folks doing on their marrow bones along the shore? Saying Mass, eh?''

Oh, not at all, sir-none could say that only a priest. They're sayen prayer that way, sir, o'count o' Candle mas-day—a great feast, or holiday, sir-an ould custom they have." Are you a papish, Paddy?"

"Oyeh, then, I'm nothin' at all now, sir; I was a fish joulter, but the times are hard wit uz," said the man with

inimitable simplicity.

"A fish jolter?" said the guard,
"that's a sect I han't heard of. How should you like to go to sea, I say, you Irish Paddy?"

"He'd like it well enough," said the sailor, "if he could live the same lubber's life between decks, with nothing to do from morning to night but scould the cabin boy and kick the cat into the lee scuppers. You Irish make tight sailors for all that. A king, Tom—erown him—back water there, man;

you can't move your man that way."
A cry of "sail" from some pers
stationed overhead, interrupted the refined conversation, and drew the attention of the interlocutors to the waste of ocean which lay nursing its giant strength in a lulling calm before them. The signal was immediately hoisted on the tower, and answered by the vessel with the emblems of friend ship. In a short time after, a small boat was lowered from her side, and manned for the shore. When she touched the beach, a young man in sailor's jacket and trowsers, with a small bundle in his hand, leaped lightly on shore, after shaking hands cordially with each of the crew in turn. They gave him a cheer as he ascended the rocks, which he answered by waving his hat several times in the air. draught players and the group at the Tower, all but those on guard, sauntered towards the beach, leaving the country man who had been the object of their mirth alone at the window.

He looked after them for some moments with a changed and darkening aye. "A sailor!" he exclaimed at eye. length in soliloquy—" it's easy for 'em to talk, an' to laugh, an' be merry, if they were as long without vittels as I am, I'll engage it would be a new story wit 'em. Go to say, says Why then, I declare, 'twould be a'most as good as for me to be this way always. If it be a man's luci always. to be shot or drown'ded, better that at wanst than to ever an always pullen ould Nick be the When Dake Dorgan went to say I was rlad of it. because he left little Pennie M'Loughlen to myself, an' I thought when he'd be away that I'd have the field clear both with herself and the father. But in place o' that, here l am now driven out o' house an' all that's happened Dake is to be out a harm's way at any rate. Here he stopped and eye steadfastly on the young

man before mentioned.
"There's an old saying, that if you talk o' the old boy himself, he'll appear, an' if that beant Duke Dorgan, or his

ghost, walken eastward, I'm dark, for certain. I'll try him nearer." He hurried after the young sailor, who had taken the path leading towards Kilbaha, and was merrily pursuing his route, chanting in a quarter deck key, a stave of the popular song of Willy Taylor, and his "lady free"—casting, as he sung, a rather anxious eye toward the waste of barren heath and sand which lay between him and the interior

"With that she called for sword and pistol, Which did come at her command-

"I say, messmate," he said as the countryman approached him—" can you

tow me on the track of Carrigaholt?"

"The path is under your futt every step o' the way," said the man. Then after pacing behind him in silence for a few minutes—" Why then, for one that puts out the futt so slow, I never seen any body carry so much o' the road wit 'em, (make so great progress) s you do, Mr. Duke, Lord bless you."
"You know me?" said the other turning and fixing his eyes on the speaker, then with an air of greater reserve, as he recognized the face— "and I ought to know you, too. That face is Pryce Kinchela's—if you haven't That stole it from him.'

"I wish that was all I had belonged to Pryce Kinchela about me," said the

man heavily. I am glad to see you, Pryce." "I don't know whether you are onot, Duke; but I'm glad to see youalthough you may well doubt my word. I am an altered man since you left the country—and the foolish spite that you an' I had then about Pennie Mac Loughlen—(the Silver Penny as you called—an the Luck Penny as I called

her) is no more than boy's play, to the cause I got since from others. That cause I got since from others. That girl, Duke, was no Luck Penny to either you or me. After her father refused you, an' you went to sea—sure what do you think o' me but med up to her, an' if I did you'd think it was to threaten to murder her I did, the father got so wild—an' ever after he kep per secuten me right and left, until h didn't lay me a leg to stand on. If you're not tired, an' would wish to rest

Dorgan complied - although the lengthening shadows on the sand and freshening breeze of the sharp February evening advised him of the necessity of securing some place of shelter for the night.—Fearful of overburthening the reader with the quaint idiom of the country-of which perhaps, a superabundance must be thr histories-I shall, while into these

language, of the nature of the incidents which had reduced him to his presen discontented condition of mind, and furnish a slight sketch of his character -both being mournfully illustrative of the state of Munster life in his rank. Those, perhaps, who are fond of arguing on the existence of innate propensities in the human mind, which no

influence of education, circumstance or volition can oversway, might find or voittion can oversway, high fluor reason to alter their opinion, if an opportunity were afforded of tracing the history of the individual nature which formed the subject of disquisition back to its earliest impulse, either toward good or evil. However casuists may assert (in the face of honesty, and ommon sense) that the very exertion of the will itself which induces us to adopt any evil course is a species compulsion, which relieves us in justice from responsibility, there is not even of those sensible fellows, w regretting an evil action, which he had thus under the tyranny of his own which he free will been compelled to commit will dare to say to his own secret consciousness that he could not consciousness that he c ment that he knowingly acted ill. As the royal astrologer, however, says planets, in La vida es Sueno. incline, but do not conduct of men, so might it be said of the influence of the exterior circum-stances of life upon the human character —and judging from the general indol-ence of mankind in resisting the influence of those circumstances, it might be safely conjectured that the common routine of Munster cottage life and education would produce that recklessness of blood and outrage among any people, with which it has of late years been ashionable to charge the inhabitants of this quarter of Ireland—as a natural propensity. The two individuals whom we have just introduced to our readers, presented instances to the effect those circumstances, both in different ways. They were both taught to fight their own battles in childhood, both were instructed in the mysteries of the "Reading-made easy," under the same hedge school tyrant, a low ruffian, who, for the small sum of 2s. 61., or more Hibernically speaking, three tenpennies, a quarter, undertook to pull their hair, break deal rulers (or sthrokers) upon their little hands, lift them up by the ears for the slightest orthographical mistake, lash their naked and bleeding shins three times a day with a huge birchen rod, by way of stimulating them to greater application and teach them to read and write into the bargain. The manner in which the two boys acted under this treatment rattled on, and he suddenly stretched his athletic frame. "Yes." he said. was very different. Pryce seldom com-plained, even to a school fellow, of the torture which was inflicted on him: ometimes his lip trembled and a tear stood in his eye when the pain given was extreme, but generally the patience showed was such as to touch even the rocky heart of the Munster Dionsius with remorse Duke, on the contrary, was a loud and noisy rebel; he kicked plunged, remonstrated, threatened murder and assassination, and a thousand other things, which redoubled his afflictions, and which were forgotten by himself as soon as the latter were sus pended. On three or four occasions, however, when the pedagogue had been particularly severe on both boys, he received on his way home through a wood is the neighborhood a blow from heavy stone, discharged by some secret hand, which never failed to draw blood in profusion from his head, and at ontime inflicted such a wound as consider ably to endanger his life. His suspic ions naturally fell on Duke, but to his astonishment and mortification, the clearest alibi was always made out for the boy, and no possible investigation could lead to the real delinquent. There was no doubt that one of his was the criminal, but whoever he might bo, he kept the triumph of his revenge, contrary to the usual wont of school boys, a secret from the whole world. Duke, nevertheless, did not at any time attempt to conceal his satisfaction at the occurrence

TO BE CONTINUED.

THE FINGER OF GOD IS HERE.

The non Catholic Misson Work in its organized form has been established but about ten years, and as one looks back it is very evident that the Divine back it is very evident that the Divine hand has guided its growth and de velopment. It has gone ahead by leaps and bounds. It has impressed itself very deeply on the activities of the Church in the United States and even now it is only in its infancy. An un limited field of activity lies before it We who trusted in the Divine guidans were convinced that the work much for the advancement of the in terests of the Church in this country, and that the Divine hand was direc ing it, and in this sense we tried to do he duty as each day presented it. have seen the work grow from a mere desire into a reality, from a purpose of presenting the claims of the Catholic Church to the few who would come within our personal influence to a broad widespread and well-founded organization which like a vine that clings to the trunk of the mighty oak, has the hierarchy of the Church in the United States for its support, and has the vast territory of America for its field operation. When ten years ago Father Elliott, under the inspiration of the genius of Father Hecker, began first non-Catholic Missions Michigan, it did not come within ou wildest dream that before a decade o years would have gone by, he would have about him a body of enthusiastic disciples under the roof tree of a hom built and consecrated to the non-Cath olic Mission Movement and an organi piece here on this rock, I'll tell you zation that is securing results in thou sands of conversions in as many as dozen dioceses in the country and wit a future big with possibilities for the present prestige and ultimate triumph of the Church in this country. After ten years we are in the midst of reali ties that persuade us without any manner of doubt that this movement has been builded far more wisely than we kne w, and on this day, a year after the celebration of the first Mass with-Pryce is detailing his story to our young the celebration of the first Mass with-hero, inform him, in more intelligible in these walls, our first word most fit-

tingly is one of most grateful thanks giving to the Great Master Who has him!" giving to the Great Master win has brought success to this work far more than any meagre human efforts of the workers could warrant.—The Mission-

A CLIMB TO THE SKIES

Henry Denham was a product of Harvard—a piece of porcelain of finest finish bearing the well known mark of that famous institution. He was tall, rather handsome, his features sharp to be unpristably those of enough to be unmistakably those the New Englander of pure race as contra distinguished from all foreign admixtures. He was well aware of these excellent points, held himself high in the matrimovial market, had ambitions of the vague sort, was true as steel to his friends and also to his Aima Mater. In short, he had every advantage which his present comrade pointedly lacked. He was strolling along the beach at a seaside resort within easy reach of Boston, and the young man with him, poor fellow! stood by contrast at a hope Tom Macmillan favored the vantage. Tom Macmillan favore Scotch Irish type, had a snub nos irregular features, only redeemed from positive plainness by a pair of dancing blue eyes and a smile few could resist.

Worst of all, he was very lame, the result of an untoward accident in his childhood; so that the strong difference between the two youths could not fail to strike the observer. Yet Mac millan's good humored face was full of content. He seemed to have some fund of inner peace to draw upon wich never failed, so quietly did he take the many slights that fell to his take the many slights that fell to his let. To do Denham justice, however, he was never disagreeable to Tom, but rather courted his society. Just now the unluckly lamester was

nolding forth on the delights of moun trineering. He had recently returned rom Switzerland, having this one ad vantage over his friend Denham, whose foreign travel was still in prospect.

"I could not climb as I should have liked, you see," he was good-humouredly explaining, because of my unaccommodating leg; but the young Englishmen at our hotel in Chamounix did wonders! And you will, too, when your turn comes. They would mark splendid records on their Alpenstocks and come back, oh, so hungry! Noth-ing like Swiss air for the appetite They simply devoured their French dishes at the table d'hote dinner. Those young giants were a terror to the waiters." Denham's eyes shone as his friend

his athletic frame. "Yes," he 'I will try to show the John Bulls we can do in their line—yes, before long. Mountain work is scientific, though, and takes experience. That is the English seem to have had every time. 'I was glad enough to see them come

in safe, though, at night. I made what the French call on action de graces for them, in my heart." graces for them, in my heart. Den-ham looked up curiously.
"Why, Tom," he asked, after a mo-ment's thought, "it is dangerous?"
"More so than is admitted. Many accidents occur which go unmentione for fear of alarming visitors. A party got lost on Mont Blanc one day while I was there, and the anxiety was uni-versal. Crowds gathered in the public

square gazing up at the mountain, to catch sight of them if possible, while others peered through a small tele-scope. The hotel people were uneasy, and it was a relief when we learned in the morning that the missing men had been found and brought in by a rescue party of guides setting out from the Glacier House. That is up on the snow line. They could not waste hours of precious time starting from Chamounix in the valley. No, if a party does not return to the Mountain House by four in the afternoon, they go out after them.

"Why so," asked the other carelessly "Oh, stop and think, Denham! It is pure glacier ice. There is no camping possible near the summit temperature and rarified air! It is orse, even, than polar ice. Parties have no fuel and not even sleeping bags. If they fall asleep on that ice they perish—that is all!" Denham's face fell. That vision of

dead men, asleep forever on the crystalice, awaiting eternal judgment, loomed up before him clear as light. Its terror tartled him. How could Tom sp f it," he concluded, mentally swering his own question. a good Catholic, at peace with God, so nothing upsets him."

With a sharp effort he threw off the paralyzing thought; as the English say, he "pulled himself together."
"Well, Mac, I mean to practice mountaineering a little here in the states before I challenge Mont Blanc.

Meantime, let us have a ride. a splendid, easy black at Smith's stable which you can get for a mount, and I'll Macmillan gazed at him soberly. It

was sharp temptation.
"We can ask Isabel to go, and
Agnes," pursued Denham. "I love to

e Isabel ride. She is magnificent on horseback, so stately and perfect in Tom Macmillan still wore his seri-

ous look. He had an engagement with Father Jones that afternoon to visit some poor people, lambs of the flock awaiting sympathetic aid. Could be excuse himself and set this task aside? murmured a word of prayer; then He murmured a word of prayer; then made quiet refusal of the pleasure before him. If he could not lead Denham, at least Denham must not lead him—"that is" he whispered "not into selfishness or wrong-doing. So Denham went up alone to call or

Isabel Moore and the party was arranged. A pang of envy did assail Macmillan in his own despite as he saw them gallop off. Being on horseback almost did away with his lameness, placing him on an athletic plane where he could complete with others—so he oved to ride. But his purse was not a horn of plenty, and Father Jones would show him bitter need of charitable gifts before their rounds were over. "Denham can afford it," he murmured with a sigh, "but I can not.

Another face also looked out wist. fully at the gay cavalcade as it flashed by. Agnes Macmillan. Tom's cousin, had not received Herbert's projected invitation. Somehow Isabel Moore had driven the notion out of his mind. The brilliant beauty had no disposition to brook a rival, so one or two of her own friends had been asked to complete the party.

The pallor, which had fallen like a gray shadow over the sensitive face as Denham disappeared, told but half the story of this little Saint Agnes. Depite her piety and the fact that Herbert Denham was a man who "cared for none of these things," her liking the per consins friend had grown into for her cousin's friend had grown into deep affection. The slight of his ent neglect hurt her like a blew she nerved herself to meet it, and tak ing her little crucifix, stole Lady Chapel of the neighboring cathe-But she strove in vain to formulate a prayer. How should she win strength to say adien to a lost love and

Gradually, in the silence, that strength came. The cry of her heart became that wondrous one of St. Francis d'Assisi, "O my God and my All! I beseech Thee to let the most sweet and ardent force of The love she weet and ardent force of Thy love absorb my soul from everything beneath the heavens; that I may die to the world for love of Thy love, who for love of my love didst vouchsafe to die on the wood of the Cross, my God and my

It was no were form of words, this cry from the deep of her heart, but a renunciation of earthly love and earthly

As Herbert Denham swept along in his gay mood, proud of himself, proud of his beautiful mape, Brown Bess, and, above all, proud of the graceful rider at his side, a little quiet comment was exchanged between two quiet old gentle-men who saw him pass. One was his uncle. Philip Denham, an aged barris ter, whose wealth enabled the young man to gratify every reasonable long-To the lonely, childless man his nephew had grown very dear. He was appreciative of the lad's fine face and distinguished ways; yet a shade of worry row and then alloyed his satisfaction. That shade fell over him now.

lad, that !" muttered the the other man, a retired stockbroker, and Isabel Moore's guardian. "My ward makes a fine show on horseback; but her fortune shrinks a little, I an orry to say. I do my best with it, but values will depreciate. I hope she will

marry soon, and marry well."

This last was punctuated with a keep glance at Uncle Philip.

"Girls and boys are an anxiety," returned the other. "I am worrying about Herbert. He has spent far too much money of late."

"Yes, he is fond of wheeling, golf

and pole; gaming, too, wine suppers and the like. Cut down his allowance, Philip, and do it at once. Then we shall see what stuff he is made of."

"He is ambitious enough, Ralph, if He is ambitious enough, Ralph, if

that is what you mean. He will have money and position one of these days, though on the way he will find mountains to climb. That's his notion now, the Alps. He does not know life yet. What is that poet's line, Ralph? Yes,

Across the Alpine summits of great pain Lieth thine Italy."

The speaker's dreaming eyes seemed looking into a land of remembered sor-rows. He was a sensitive man, more like Herbert himself in many ways than either was aware.

The ride that day was so delightful that the young fellow could not resist the temptation to go again; so next morning he mounted Brown Bess for a solitary canter. Tom could not go this time either, for he had to help balance the books at his father's store, So Herbert flew over the rocky road, fancying himself on the high Alps, enjoying the bird-like swiftness of his horse and pitying poor Tom hard at work in his father's counting room.

This is almost like Swiss scenery he murmured, as a turn in the road revealed a deep gorge with a brook at its base. Just as he spoke some wild antimal sprang out of a thicket by the roadside-it looked, he thought, like a wild. cat-and startled Brown Bess. gave one leap, then dashed like lightning around the sharp edge of the pre-cipice, saving herself with swift animal instinct, but flinging off her rider in the swerve. He felt himself flying through space, then dashed with violence against a jagged rock. After this he lost con-

iousness. When he came to again he found himself lying among the rocks with his face upturned to the sky, with the intense blue full of sunshine bending down over him, it seemed, although so far away. was in severe pain, badly injured, he knew-perhaps nigh unto deathand that was heaven! He was afraid of both, and still more afraid of that unseen God, Whose are the forces of life and death, Who opens or shuts the gates of Paradise. He thought, too, of the dead men on the glacier—he would also die like them. No one would find him in that lovely place! Then he would in the behalf have to meet God! And what should he say? What could he say? He had not loved Him, had not served Him. The blue oppressed his eyes like a pain. This ever-lasting face to face with God! How could he bear it? Yet how had he horne it all his life? "It is no he borne it all his life? more now than it always has been, really," he murmured. What did God think of him? What had He been thinking of him all along?

His Harvard smartness was only another jangle where should have be He thought of his classmates, the boys he knew, recalling their laughter and light sneers at religion. He had done his share of this—shame covered him at the thought—and an

WINDSOR SALT is the best Salt for Table and Dairy-No adult. eration - Never cakes.

awful fear. "If I he cried," a religion religion, no matter would be a comfort cling to, something of that awful sky he spoke. "It is blue eternity!" He tried to hide h but found he could der. No, he must g it, into the Divine it, into the skepticism was a

'Lord be mercifu
he cried, helplessl
pray, he did not
Then a light came
Tom's church. Ho
God, pray for us God, pray for us hour of death!"

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Then the blue o He recovered fro w had interpo d Samaritan, i bending over "My poor boy!" badly hurt, but k have sent for hel

upper road found plained, answerin wildered glance, you. Lie still," he ing Herbert's unear the pallor of pain fellow! lie still in like a hero. God in best—only say "God is all mercy of youth and ignote Him with a c Holy Mother has She will interced of mercy. She land her Blessed So The comforting

on the poor boy understood his up "You have b priest gently aske "If you are believe in our L will shield you v fort you forever Behold the Lam

away the sin of t priest held out Herbert clasped fingers as if real "Try to make The lad's dull e comprehension. Well, repeat th not tire yourself, came the cry of God, I am hear offended Thee sincerely, not c and deserved ev but especially plesed Thee, O serving all of r

Thy holy grace and henceforth Then the stat pocket a small nounced the co Holy Church.

was a young penitent doing, knew th doing, knew the of the priest, so purple stole in was full of str his own weakne The Blessed prayer, had sen "'Tom's Chu rescue. "She rescue. "She now," he whi shall be."

The good swered the ot He has work He bless and k in well-doing! Help soon ar ham was borr agitated uncle lay wavering Besides his shoulder, some ternal injury

deal with. the physician -and a teasin Through th had time for m priest had v a stranger, in distant field o even thought words lingere

Work for thing was to tion. So he the parish pr penitent of ex Macmillan re upon the in once with her benedictio failed to giv message from room, and ru with a new c September the pine re Tom Macmi

in the hea strength, an rambles in where the w ing orange g to enjoy the children of t ies, wonder lessness and of the negr dence. He but effected millan organ poverty an his efforts.

general care

cheques to back looked out wistalcade as it flashed an, Tom's cousin. projected v Isabel Moore had t of his mind. The no disposition to or two of her own

neighboring cathe-re in vain to formu-w should she win u to a lost love and

the silence, that

e cry of her heart ous one of St. Fran-y God and my All! let the most sweet Thy love absorb my

by die to the world re, who for love of heafe to die on the

, my God and my

form of words, this of her heart, but a

ham swept along in ud of himself, proud

e, Brown Bess, and, the graceful rider at iet comment was ex-

wo quiet old gentle pass. One was his

ham, an aged barris

ery reasonable long-y, childless man his very dear. He was lad's fine face and

s; yet a shade of nen alloyed his satis-le fell over him now.

retired stockbroker.

's guardian. " My show on horseback;

hrinks a little, I am my best with it, but ate. I hope she will

arry well."
netuated with a keen

ys are an anxiety,

He has spent far too

and of wheeling, golf down his allowance,

t at once. Then we he is made of."

ous enough, Ralph, if mean. He will have

reaming eyes seemed

sensitive man, more elf in many ways than

day was so delightful fellow could not resist

o go again; so next ted Brown Bess for a Tom could not go this

e had to help balance

father's store. So the rocky road, fancy-

e high Alps, enjoying tness of his horse and

hard at work in his

t like Swiss scenery

a turn in the road re-ge with a brook at its

spoke some wild anti-a thicket by the road-

e thought, like a wild.

d Brown Bess. She then dashed like light-

sharp edge of the pre-self with swift animal ing off her rider in the

himself flying through d with violence against

After this he lost con-

to again he found himthe rocks with his face

sky, with the intense ine bending down over

although so far away re pain, badly injured, ps nigh unto death—eaven! He was afraid

Il more afraid of that

se are the forces of life pens or shuts the gates

thought, too, of the

glacier—he would also No one would find him blace! Then he would

od! And what should could he say? He had

had not served Him-ted his eyes like a pain-face to face with God! ear it? Yet how had his life? "It is no

it always has been, mured. What did God What had He been

all along? smartness was only an-

ught of his classmates, knew, recalling their

the sneers at religion. is share of this—shame

the thought-and an

OR SALT is

alt for Table

-No adult.

Never cakes.

his life?

d of remembered sor

one of these days, ay he will find moun-hat's his notion now, es not know life yet. s line, Ralph? Yes,

nilip.

eing to, sometaing to rest upon in face of that awful sky "—he shuddered as he spoke. "It is awful, that bright, blue eternity!" He tried to hide his face in contrition, he tried to nide his tace in contrition, but found he could not move his shoulder. No, he must go on gazing up into it, into the Divine silences, as hurt soldiers do on a battlefield. Harvard ed to complete the had fallen like a e sensitive face as told but half the Saint Agnes. Dethe fact that Herskepticism was a poor pillow now.
"Lord be merciful to me, a sinner!" "Lord be mercial to me, a sinner!"
he cried, helplessly. He could not
pray, he did not know any prayers!
Then a light came to him. "Yes," in
Tom's church. Holy Mary, Mother of the man who "cared things," her liking and had grown into slight of his present the like a blow as her like God, pray for us sinners, now and in hour of death !" r like a blcw; yet to meet it, and tak-ifix, stole into the

Then the blue quivered before him and he fainted away.

He recovered from this last swoon to feel a hand bathing his temples, a soft shadow had interposed between himself and the blue. It was the form of a mand Samuritan, in priestly garh who good Samaritan, in priestly garb, who was bending over him with utmost

"My poor boy!" the stranger spoke in a voice like music, "I know you are badly hurt, but keep up courage! I have sent for help. A man on the upper road found your horse," he explained, answering the sufferer's bewildered glance, "and then I found you. Lie still," he added quickly, noteing Herbert's uneasy effort to move and you. Lie still," he added quickly, nowing Herbert's uneasy effort to move and the pallor of pain it brought. "Poor fellow! lie still in God's hand! Suffer like a hero. God intends all this for the best—only say "Thy will be done!" God is all mercy and forgets the sins to set heard ignorance when we turn youth and ignorance when we turn Him with a contrite heart. God's Holy Mother has sent me to help you. She will intercede for you at the throne of mercy. She knows our weakness, and her Blessed Son will hear her plead

The comforting words fell like dew on the poor boy's soul. The priest understood his uplifted gaze.
"You have been baptized?" the priest gently asked.
"Yes," faintly murmured the injured

man.

"If you are penitent, my lad, and believe in our Lord Jesus Christ He will shield you with His love and comfort you forever with His Presence. Behold the Lamb of God, Who taketh away the sin of the world!" And the wriget held out a little silver crucifix. away the sin of the world.

priest held out a little silver crucifix.

Herbert clasped it with his quivering fingers as if real help came with it.

"Try to make an act of contrition!"

The lad's dull eye showed his lack of comprehension. "You do not know?

comprehension. "You do not know? Well, repeat the words after me; do not tire yourself," and in feeble accents came the cry of penitence. "O my God, I am heartily sorry for having offended Thee I detest my sins most sincerely, not only because by them I have lost the right to Heaven, have lost the right to Heaven, and deserved everlasting pains of hell, but especially because I have displesed Thee, O my God, Who are deserving all of my love. I resolve by Thy holy grace never more to offend and henceforth to amend my life."

Then the stately priest took from his pocket a small purple stole, placed it about his neck, and in a low voice pronounced the conditional absolution of

nounced the conditional absolution of Holy Church.

was a solemn moment to the young penitent; he knew what he was doing, knew that this was a turning young penitent; he knew what he was durning doing, knew that this was a turning point in his whole life. The noble form of the priest, standing there with his purple stole in the blazing sunshine, was full of strength. It dominated his own weakness and he was grateful. prayer, had sent a powerful deliverer
—"Tom's Church" had come to his
rescue. "She is my own Church
now," he whispered, "and always
shall be." The Blessed Virgin had heard his

'The good God spare your life," an-"He has work for you, my son. May
He bless and keep you! Do not weary
in well-doing! Work for God!"
Help soon arrived and Herbert Den
ham was home to his sorely

Help soon arrived and Herber Den-ham was borne home to his sorely agitated uncle. For many weeks he lay wavering between life and death. Besides his bruises and dislocated shoulder, some obscure but serious internal injury made his case hard to deal with His head ached-a result, the physician thought, of spinal lesion—and a teasing cough followed.

—and a teasing cough followed.

Through this period of suffering he had time for much thought. The gentle priest had vanished like a shadow; no one seemed to know who he was—a stranger, in all likelihood, from some distant field of labor. Denham had not even thought to ask his name, but his

words lingered as if written in fire.
"Work for God!" Yes, yet the first
thing was to work out his own salvation. So he sent for Father Lanigan the parish priest, who found in him a penitent of excellent dispositions. Tom Macmillan rejoiced sincerely over all this and was unwearied in attendance upon the invalid. Agnes, too, came once with her mother to visit him, and her sweet face shone down on him like a benediction. The brilliant Isabel failed to give any sign of regard; no message from her reached the sick room, and rumor already credited her with a new cavalier.

September came and the cough showed

September came and the cough showed no real abatement, so the family physician ordered his patient off to the pine region of North Carolina, Tom Macmillan going with him, as general caretaker and nurse. Here, in the health giving air he gained strength, and was soon equal to short rambles in the resinous woods over their slippery floors of nine needles. their slippery floors of pine needles, where the warm sunshine threw slantwhere the warm sunshine threw slanting orange glows at sunset. He began to enjoy the novelty of it all. He amused himself with taking to the children of the poor "cracker" families, wondering at the universal shiftlessness and degradation. The misery of the negroes was still more in evidence. He emptied his purse for them, but effected no perceptible good. Macmillan organized a catechism class and tried to teach religion; but hunger, poverty and dense ignorance balked poverty and dense ignorance balked his efforts.

Denham's lonely strolls

awful fear. "If I only had religion," he cried, "a religion like Tom's! Any religion, no matter what kind! It would be a comfort now, something to cling to, something to rest upon in face of that awful sky"—he shuddered as times of serious thinking. He must "work for God" in His Church, which he had now entered. Well, he would be a priest—a few years of study would supplement his already fine education—and then his dreams flew on. He

would do wonders when the chance finally came, rise to honors and dignities ecclesiastic, becoming a college president first perhaps, then a Bishop, and so on. Everything looked posand so on. Everything looked pos-sible under that warm sky—even to sible under that warm sky—even to climbing the rosy peaks that serrated the dim distance. His New England ambitions had merely changed form, as a serpent his skin. They were ambitious still.

One day's experience had, indeed, lime. The archangels serve Him in all lime. The archangels serve that we should the still the still that the skill that the s

One day's experience had, indeed, made a penitent of Denham, but in no wise a budding saint.

Yet another eventful day arrived. The end of a prolonged stroll brought him afresh to the home of misery, a cabin whose dilapidation was more than wretched. An ill omened silence hung over it, and, softly peering in, he found himself face to face with death. An aged negro, neglected, untended, the prey of some frightful disease, was passing on swiftly to the Golden City of rewards and retribu

tions. It was too late for any alms save that of prayer. In that utter loneliness, which he felt as a physical oppression, Denham knelt to ask grace of God. A spot of blackness had shut out the wide, be-nignant sunshine. The miseries of God's creatures on earth, their un-God's creatures on earth, their unpitied needs, the neglect of souls, struck him with power. What if he had been left alone, a little time ago, to die in his sins? He had, indeed, been mercifully spared, but what of such as these? This poor soul was but one of thousands. "Lord, pity Thy poor!" he prayed, "the outcast of Thy bright world. Be Thyself, their salvation! They have only Thee!"

"Not so, my son!" answered a familiar voice. "Behold the Church of Christ, sent out to minister here and now—even as once unto thee."

now-even as once unto thee.

Looking up, he again beheld the stately priest who had rescued him in his hour of darkness. The purple stole again brought its strange color into the yellow sunshine, then the solome form of the strange color. emn form entered into the shadow to

emn form entered into the shadow to administer the sacraments.
When it reappeared, one story of suffering had ended. "God rest the parted soul and receive it into His Kingdom," said the priest making the holy sign. "That poor man was a Catholic—of scapular and rosary. I Catholic—or scapular and rosary. I say sent to him in time, thank God! But not to you my son! Not at all. What are you doing here?"

Herbert told the facts in few words, birther at his few words,

barely hinting at his future. How could he voice his ambitious yearnings there, in the awsome presence of Death? At the first word the stranger's eye began to flash and his

stranger's eye began to flash and his lip curled.

"My son, we are called to a priest-hood of sacrifice. You 'say but do not.' You say you would 'work for God.' Yes, I comprehend! but thus work in view of a Bishop's mitre or a Cardinal's red! God pardon us all! His blessed Son 'came not to be ministered unto, but to minister, and to give His life, a ransom for many.'"

The piercing eye turned away from Denham, as if the speaker had forgotten his presence, Its power was upgotten his presence, Its power was uplifted to the dazzling blue.

All at once he wheeled about with a magnificent gesture, pointing to the cabin. "Is there no work here, my son

No royal claim of sin and poverty? Those are the call of God. I know no other! I till the darkest corner of His field and bless the grace that sets

me there."

The younger man caught his spirit.
This great fiery worker had been conquered by the Cross. Therefore he stood in the sun, eager, commanding, consumed with a thirst for sacrifice. Life had shown Denham nothing like this. How far from all his Harvard ideals! Yet the new grandeur was higher—yes, immeasurably greater; He bowed in spirit before the mission-

"I will try to learn of you the more excellent way. But consider, Father,

I do not yet even know your name."
"I am called Father Sebastian. My "I am called Father Sebastian. My mission is to the black race, enslaved for generations, degraded and poor, yet the children of God and accepted of Him 'in the Beloved."

They had by this time reached a parting of the forest ways and Father Sebastian left him, not without a ferrent heredletic.

vent benediction.

The new idea fought its way into Herbert's heart. Yet there were times when it seemed too hard for him. Must his climb to the skies begin in this lowliest of valleys. How could be renounce the higher sweetness of life in renounce the higher sweetness of life?
He had already sacrificed his Harvard ambitions; was he called to deeper renunciation? Was he to toil thenceforth in perpetual obscurity? Then he would again behold the Cross and hear Father Sebastian's thrilling word, "Behold the Lamb of God." Surely that scrifice was perfect. complete. that sacrifice was perfect, complete, without limitation. "The servant," he murmured, "is not greater than his Lord." Well, he would ask Agnes! He would return to New England forthwith, and whatever she said he would do.

Acting on this resolve he soon found himself in New York, where a sharp revelation met him. His uncle Philip had lost the bulk of his family fortune through the simultaneous failure of two

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now," he said within himself. "God has taken this way of making it easy. He felt that uncle Philip's wealth would only a snare to him, a hindrance to his consecrated life. "If I am to

of the Sacred Heart, Herbert. I am to enter there in October for my novi-

ascent. The climb was harder than he dreamed. But a strange joy surged up in the young girl's heart. She saw how really he had forgotten Isabel Moore. The offered sacrifice would not be hers alone. The answering love, the yearned for love, had come to her in the very midst of her surrender, even as she was yielding it up. But quickly she suppressed this human feeling and failing, in an offering to God, whose Divine promise flashed God, whose Divine promise flashed upon her, "Whosoever will lose his life for my sake shall find it."

The young man had already found grace to meet the blow.

'Then, Agnes, we shall be together still "—he spoke bravely, though with only sping. Iline" to so the still to the st quivering lip—" one in our work here and together at last, if God so wills in His eternal and glorious Kingdom."

New York houses. Yet he met this news with a smile. He had gained

climb mountains, I must not be weighted with money-bags," he cried, "it is all well."

Him. The archangels serve Him in all humility; what are we, that we should refuse? I, too, have to make a climb for the skies. You know the Convent of the Sacred Heart, Herbert. I am to

The die was cast, and Herbert Den-ham went into training for work among

spiritual strength.
"I shall not fear the vow of poverty **Nine Nations**

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tiate."

Herbert's agitation was clearly painted on his face. Another sacrifice, the greatest of all, had met him—truly, rennuciation guarded every step of his ascent. The climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed. But a strange joy surged min the climb was harder than he dreamed min t

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cation and prospects-but, after all, I was never so proud of him as I am this day."

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LONDON, SATURDAY, JUNE 3, 1905.

As WE go to Press the very sad in telligence reaches us that Right Rev. Dr. McDonell, Bishop of Alexandria, died in Montreal on Tuesday morning. We will refer more fully in our next issue to this sad event. He was a good and hely Bishop. May Heaven be his reward!

THE COMING ELECTION IN LONDON.

A few weeks ago we explained that it was the duty of citizens to put country before party ; and, applying this principle to the city of London, we con cluded that in the event of the Hon. Mr. Hyman or the Hon. Mr. Beck being given portfolios, it was in the best interests of this city that both should be elected by acclamation. Since then the Hon. Mr. Hyman has been appointed to the important position of Minister of Public Works; and if the citizers had not been coerced by interested party politicians from Toronto and Ottawa, we believe the good sense of the London people would have elected him by acclamation.

Even Mr. Hyman's opponents do not Jeny his fitness for the honorable and responsible position. During the illness of the late Hon. Mr. Sutherland the duties of Minister of Public Works were performed by the Hon. Mr. Hyman, who has shown special capacity for the work. This was expected by his political friends and opponents, as his career as a successful business man is well known, and has been marked with integrity and capacity of the highest order. As a resident of London no man has done more towards the progress of the city, and as a member of the Government he always had that progress at heart. As Minister of Public Works he will be in a better position than ever to help the interests of his native place. Why, therefore, should the London citizens try to defeat him and allow themselves to be stampeded by outsiders who have not the welfare of the city at heart?

The only reason is that he voted with the Government he was elected to support, and, with one hundred and forty members of the Federal Parliament. to continue freedom of conscience to the Protestant and Catholic minorities im the new North-West Provinces.

Is this really such a crime that the hon, gentleman deserves to be banished from public life on account of it? We hear about the coercion of the new Provinces, but the fact is that in general the people of the new Provinces are well satisfied, and recently gave London a good example by electing the new Minister of the Interior, Hon. Mr. Oliver, by acclamation. Supposing it is admitted that the Hon. Mr. Hyman's wote was a mistake, then the question comes: Did he not vote honestly? He voted in the honest conviction that it is right and proper to give both Protestant and Catholic parents the liberty to educate their children in the great truths of Christianity. As a Christian ruler in a Christian country had he not a right to give such a vote? Even those who do not agree with this conviction should not force their personal opinions upon either the Protestant or Catholic minority in the North-West. The parents who do not want religion taught in the schools to their children are protected and can withdraw them from such instruction. Why not be fair and protect the parents desire religious teaching at certain times? Some people imagine that Catholics alone desire such religious teaching in the schools, but many prominent Protestant educators insist on the same thing; and the Hon. Mr. Hyman was clearly within his rights and duties in voting as he did on the Autonomy Bill,

It is not the first time in this province that the race and creed cry has been raised by a certain class of politicians, but we hope the sensible people

of the city of London will not be hoodwinked by Toronto and Ottawa agitators who are ready to create religious discord and to injure the fair name of our beautiful and peaceful city. The elections were recently held. Both parties in power have large majorities. London has a worthy and respectable member in each Cabinet. All citizens should unite in placing country and city before party, and show their appreciation of their representatives by keeping them in power and position in the councils of the country.

OPPOSITION TO SEPARATE SCHOOLS THE GUIDING MOTIVE.

When the amendment of the Opposition to the Autonomy Bill was introduced into the House of Commons we were given to understand that there was no intention to pronounce upon the advisability of having Separate schools in the new Northwestern Provinces, but that the purpose was to leave to the people of those provinces the decision of this question.

Of course it is possible to maintain that under the Dominion Constitution, which is the British North America Act, the status of the new Territories when admitted into the Confederation of Canada as Provinces would be differ ent from that of Provinces already formed coming into the Confederation. On this point there appears to be a diversity of opinion among constitutional lawyers, and we do not presume at present to offer an opinion upon it. But it was evidently the spirit of the framers of our constitution to preserve carefully whatever educational rights any Catholic or Protestant minority possessed before becoming a Province of the Dominion.

Now, on the admission of the Territories as Provinces, the minorities in any locality already possessed rights to establish Separate schools, and it would be an injustice to take away those rights, or to leave them in doubt for the future.

We maintain that school legislation should in every case respect the natura! rights of parents, and among those rights there is undoubtedly the pre eminent right of parents to give a religious education to their children. That right, therefore, should not be taken away or left uncertain by any act of the Dominion Parliament.

In the matter of education, the Dominion Government, being composed of varied interests, all of which are im portant in some parts of its area, is in the position of a supreme authority which has at heart the interests of all its subjects, and it is more likely to deal justly with all than the more limited and local authority of a Province. It is therefore far better that in a case where controverted interests are at stake, which are not of merely local importance, the ultimate authority should be the Dominion Government The matter of Education is just such an interest, and it is for this reason undoubtedly that the Imperial Government gave to the Dominion Government the duty of protecting minorities in the matter of education. It is, therefore, quite in accordance with the spirit of the Dominion Constitution to protect the local minorities of the North - West against any possible annoyances which domineering majorities might wish to impose upon them.

We do not speak thus to cast any aspersions upon the fairness of the people of the North-West. It was not, we presume, the intention of the Protestant minority in Quebec to cast any aspersion on the Catholic majority by demanding as they did that their rights should be guaranteed as a condition of their acceptance of Confederation in the first place. They wanted security, and security for the Catholics and Pro testants of the North-West is what the Catholics of the Dominion now ask, and have the right to ask.

It is claimed that the amendment was not intended to destroy the Separate schools of the North-West: but it was certainly intended to make them insecure at least. More than that, every member of Parliament could see that the ultimate object was the destruction of the existing Separate schools, and thus the whole discussion as led by Dr. Sproule, Mr. Samuel Hughes, Mr. William Maclean and others turned upon the rights or wrongs of a Separate school system. The sophistry of some of the Opposition speakers will not hoodwink the Catholics of Canada in regard to their real intention, which was plainly seen by the Protestant Conservatives of Quebec, who, with the exception of one man, voted for the protection of the Northwestern minorities, because they themselves felt that this protection was due as a return to the Catholics of Quebec for the fair treatment they had enjoyed and still enjoy.

Souls are never lost because their beginnings break down, but because they won't make new beginnings. NO OBJECTION.

Under the above heading the St. Thomas Times of May 18 pays some attention to our claim that Catholics should have "schools which teach what we wish to be taught" just as we have said that we "offer no objection to Protestants teaching their own children in their own schools." in their own way.

The Times answers us thus :

" No one is objecting to the Roman Catholics having and exercising that privilege. They have the same right this free country to establish school of their own as have any other denomin ation. But they have no right to expect Protestants to help bear the cost of maintaining Separate schools for the promulgation of Roman Catholic be-liefs."

Our contemporary has evidently been sleeping the sleep of Rip Van Winkle, as he is not aware that the Separate schools are maintained solely by the taxes or voluntary contributions of Catholics themselves-Protestants not being even permitted under the school laws to become legal Separate school supporters, if they wished it.

in addition to these school rates by means of which the schools, Public and Separate, are chiefly maintained, there s a small Government grant given, in which the Separate schools share in proportion to the secular work done out it must be remembered that Catho lies equally with Protestants make up the fund from which this Government grant is drawn.

In the previous issue of the Times, it s stated on the authority of the Huntingdon Gleaner, a discontented Protest ant paper of Quebec, that many Protest ants in Quebec are driven from their farms because there are none but Catholic Public schools for their children to attend, or they must grow up uneducated : and of this state of affairs the Times complains as a coercion (or persecution) of Protestants.

There are indeed in Quebec whole counties where there are not a score of Protestants, men, women and children together. The schools are open even in such eases to the children, and none are compelled in any case to be taught the Catholic religion. But surely that is not a reason why the Catholic children should be deprived of Catholic instruction. The Protestants of Quebec have every facility to establish Protestant schools where they want them, and every Quebec Protestant speaker during the debate on the Autonomy Bill admitted not only this fact, but also that they have absolutely nothing to complain of in regard to the treatment of the Quebes Protestant minority by the Catholic majority. The testimony of these representatives of the people, coming for the most part from largely Protestant constituencies, is of more value than that of the Huntingdon Gleaner, which has for years been nothing more than a numbling grumbler.

We might quote some of these testimonies here were it not that there is a heavy pressure on our columns this

THE PROMOTERS OF DISSENSION.

The Toronto politicians who have been endeavoring to create dissension have succeeded in bringing out an opponent to the Hon.C.S. Hyman, member for London and Minister of Public Works, in the person of Mr. Wm. Gray, and already we have it from the best authority that appeals to religious hate have been made to electors in the canvass for Mr. Gray.

The pretence on which this method of carrying on the canvass has been adopted is, of course, the vote which Mr. Hyman gave for the educational clauses of the Autonomy Bills. Such newspapers as the Free Press of London, the Mail and Empire and the News and the Telegram of Toronto, have kept up the cry that the Autonomy Bill imposes a tyranny on the Protestants of the North-West, and prejudice is appealed to to resent this.

The truth is that these clauses merely secure to minorities the privileges they have always enjoyed to educate their children after the manner which is agreeable to their own con-

scientious convictions. Before there was a Public School system in the North-West at all, any locality could have schools suited to the needs and wishes of the people. Minorities, whether Catholic or Protestant, could have their own schools wherever they were willing to support them. This was true freedom.

But, with the Constitution given to these territories in 1875, the Canadian Parliament, under Hon. Alexander Mackenzie's administration, introduced clauses which would continue these rights to the people, and would aid the schools thus established, whether they were Protestant or Catholic, or nominally undenominational, in proportion to the amount of work done. In all coercion, whereas there would have

ants had been compelled to send their children to schools which ran counter to their religious convictions, or from which the teaching of religion was to be excluded.

The proposed Autonomy Bill does nothing more than continue to the people of the new Provinces the same rights which were conferred upon them when that tract of country was made into organized Territories.

The educational clauses of the Bill of 1875 were introduced at the suggestion of Sir John Macdonald, were supported by Hon. Edward Blake, and accepted by Hon. Alex Mackenzie as a most desirable provision. As such they passed in Parliament by a unanimous vote. Why should these provisions be erased now?

No reason can be assigned, except that it is for the purpose of making party political capital out of the race and religion cry which has been raised by Orangemen and some denominational congregations, hatred to Catholics being the ultimate motive.

These people forget that Catholics are an important section of the popula tion of the Dominion, and are entitled to full religious equality with their Protestant fellow-citizens. Whether we are right or wrong in our convictions that religious teaching should be should be given in the schools, these convictions should be respected.

The cry of coercion of the North-West is altogether delusive. What we want is that neither Catholics nor Protestants shall be coerced into a system of education which they cannot

and do not approve. The cry that Hon. Mr. Hyman is in favor of the coercion of the North-West has been raised by politicians and newspapers of the baser kind. His vote was given in favor of the same policy to which both parties committed themselves fully in 1875-the policy of Sir John Macdonald, Hon. Alex. Mackenzie and Hon. Edward Blake, the policy of freedom of educa-

THE CHRISTIAN SCIENCE

DELUSION. The case of the four Christian Scientists who were charged at first with manslaughter, which charge was changed by the Grand Jury to "unlawful conspiracy to deprive Wallace Goodfellow with the necessaries of life, to wit, medicines and nursing," was terminated on 17th inst, all the parties charged being found guilty by the jury. Mr. E. A. DuVermet had the conduct of the case for the Crown, but in his absence at the close of the trial his place was occupied by Mr. B. A. Ardagh, who at once moved for the sentence of the court. On behalf of the defendants, however, Mr. Cassels, K. C., asked for an arrest of judgment, as a reserved case for the Court of Appeal has been asked for and granted Judgment was accordingly postponed by Justice Magee until June 30th, and the defendants' own recognizance were accepted for \$500 each to appear on that date.

The maximum sentence on the charge is seven years' imprisonment; but of course this sentence will not be imposed should the Court of Appeal rerea the wordist

There was a large audience in the court room during the trial, and it was evident that a great interest was taken in the proceedings. It was remarked that many of those in attendance were persons interested in the Christian Science belief.

The parties tried and found guilty were Mrs. Sarah Goodfellow, mother of the deceased, Mrs. Isabella Grant, Mrs. Elizabeth See and William Brundette.

Harvey Goodfellow, a brother of the deceased, gave evidence, but threv little light upon the method adopted by the Christian Scientist attendants who were treating the case. He thought the deceased did not wish for the attendance of a doctor, and he believed that the deceased had all the nourishment he wanted.

The sick man's mother-in-law. Mrs. Hannah Taylor, had visited the deceased on Dec. 24, and found him in a very sick condition. She then scored Mr. Brundette severely for not permitting the attendance of a doctor.

Dr. Carveth also visited the patient on the day before his death, and blamed the two women he met there for not having had a doctor.

Chief Coroner Johnson gave very pointed evidence to the effect that deceased had died, in his opinion, from want of proper nursing and nourishment. He believed he needed a nurse even more than a physician. As to whether the young man himself wanted a doctor, his state of sickness was such that he was not able to decide such a matter for himself.

Dr. Riordan's testimony was similar to that of the other doctors. Questioned as to whether the young man would this, there was an avoidance of have recovered if he or some other doctor had charge of the case, he anbeen coercion if Catholics or Protest- swered: " Nobody could say that,

but my opinion is that if he had proper nursing and medical care at the time saw him (Dec. 27) he would have been alive. This is my opinion, especially after seeing the post mortem.'

Mrs. Goodfellow, the young widow of the deceased, also gave testimony as to the absence of medical treatment so far as she was aware, but Mrs. Grant, one of those attending him, and the other Christian Scientists present, read in turn from Mrs. Eddy's book. She protested against this treatment of her husband, but was told that the Lord's disciples had suffered before and were not afraid to suffer again. Then she was ordered away because she "disturbed the thought." They did not explain what " the thought " was.

Mrs. Isabella Stewart, the "demonstrator" of Christian Science, was examined. She is the leader of the sect in Toronto on a salary of \$2,000 a year. She testified that she had instructed Mrs. Lee in the Christian Science and that the latter is competent in Christian Science treatment. These scientists do not believe in doctors or medieines. Those who have smallpox she said are not ill. They are only convinced that they are ill, and when the conviction is cured the disease disappears. She had treated about thirty cases of typhoid fever. and she had treated a case of small pox by absent treatment. The Scientist treatment she asserted to be based on Scripture.

Justice Mages remarked "You had no danger then.'

We give these details, not for the purpose of influencing in any way the final verdict on the case of the four individuals who are still on trial, but to put our readers on guard against the wiles of Christian Science, so-called, but which is more appropriately styled "Eddyism," a system which is neither Christianity nor Science.

We may remark that it is not true as Mrs. Stewart stated, that the Eddyite system is found in Scripture, for in Scripture we find both that the sick have need of a physician, and that God has furnished man with medicines, the leaves of trees being specially mentioned. This we have in the words of Christ:

" They that are in health need not a physician, but they that are sick.' (St Matt. ix. 2) (See also St Mark ii. 17. St. Luke v. 31. ')

From these passages it is also to be seen that sickness is not a mere illusion, as Mrs. Stewart and Mrs. Eddy would have us believe, but a reality from which the need of physicians arises. Hence also St. Luke the Evangelist is described by St. Paul as "the physician most dearly beloved."

Joseph employs the physicians of Egypt to embalm his dead father. (Gen. 1. 2-25.)

In the prophecy of Ezechiel God says The fruits (of trees) shall be for food and the leaves thereof for medicine." xlvii. 12.)

Reason and common sense agree with Holy Scripture in the condemnation of Eddyistic frivolities.

THE END JUSTIFYING THE MEANS.

intation of the old calur the Jesuits that they teach that "the end justifies the means." This has been repeated ad nauseam by certain Protestant writers, and was reproduced in an editorial in a recent issue of the ter is that laid down by our Lord, that Jewish Times of Montreal.

To what we said already on this sub ject we may add the following in relation to the same subject.

About two years ago this calumny was repeated in Germany in the form that it is a Jesuit teaching that "a good end justifies the use of bad means." Thereupon a well known Catholic priest of the Rhine Province, the Rev. G. Daschback, offered a reward of 2.000 floring to any one who should prove that any Jesuit teaches this unchristian doctrine. The decision was to be given by a jary consisting of Catholic and Protestant university professors in equal numbers.

An apostate Catholic, Count Hoensbroech, an ex Jesuit, then published a pamphlet in which he claimed to prove the teaching. The jury to which Father Daschback appealed could not be constituted, as the Protestant professors refused to take part in deciding the matter,

The Count, however, sued for the sum designated in the civil court of Trier. The court dismissed the case with costs on the plea that the matter was in the nature of a wager, and was therefore not actionable under German law. The plaintiff, not satisfied with this

decision, appealed from this inferior court to the Supreme Court of the Rhine province, and a decision was rendered on March 30th last, whereby the sentence of the Lower Court was set aside. The Supreme Court decided that the matter at issue is a Prize Problem and not a wager, and that the Court was competent to deal with it as

theological experts. The Court declared that if in any book of Jesuit authorship it could be found enunciated as a general principle that an action morally bad becomes lawful when used to attain a good end, the plantiff should be held to have gained his case. As the plaintiff maintained that he had proved this in his book, and as the accuracy of the quotations was admitted on both sides, the Court decided that it was sufficient to deal with the Count Hoens. broech's pamphlet without examination of the Jesuit books from which the citations were made. The passages quoted were then examined one by one, being taken from Sanchez, Vasquez, Toletus, Mariana, Costropalao, Laymann, Delrio, Becanus, Escobar, Tamburini, Gury, Voit and Palmieri. The conclusion reached by the Court, after full examination, was that not one of the passages quoted affirms the principle that the end justifies the means, and that the plaintiff had therefore failed to prove his point, and was not entitled to the reward.

Now it is only fair that we should ask, have the leaders and authors of Protestantism ever sanctioned this doc. trine which has been falsely attributed to Jesuits, and thus implicitly to the Catholic Church?

It is well known that Philip, Landgrave of Hesse, was in 1531 one of the leaders of the Smalcald league, the object of which was the maintenance of Protestantism in Germany, and in return for his support, and to obtain its continuance, Luther, Melanethon, Bucer and others of the leaders of Protestantism formally permitted Philip to contract a second marriage with Margaret de Saal while his first wife was living, and shamelessly gave two reasons on account of which this permission was given, to obtain the continuance of his protection to the Protestant cause and for his restoration to health. Surely this was a case of the end justifying the means !

Again, Lord Stafford, who was accused of high treason by the notorious Titus Oates, was protected for some time by King Charles II. until owing to the persistent persecution of the Puritanical Parliament, the king, though knowing Stafford's innocence, at last consented to his death and signed his death-warrant upon being assured by the Council of Bishops of the Church of England that it was lawful for him to do this to save his throne.

It is therefore in truth the drawing of a red herring across the track of the fox, to baffle the hounds, for Protestants to accuse the Jesuits of teaching that the end justifies the means when we find that both in England and Germany this doctrine was put into practical operation by the leaders of Protestantism.

This doctrine was never taught by Jesuits or by the Catholic Church, who have always held that doctrine of St. Paul that evil cannot be done even though good may come from it.

THE DIVORCE QUESTION IN ENG-

The question of the marriage of divorced persons has been keenly discussed in Church of England circles in We had occasion recently to give a England itself as well as in Canada and in the Protestant Episcopal Church of

> the United States. We have more than once shown in our columns that the only correct position for Christians to take on this matmarriage once completed is indissoluble except by the death of the husband or wife; for Christ lays it down as the Christian law that what God hath joined together no man may put asunder. It is not within the authority of any legislators, civil or ecclesiastical, therefore, to change this law, though, indeed, Parliaments and Legislative bodies under various names in different countries have presumed to make laws differing from the law of God on this point.

In the Diocese of London, England, at the annual conference, the question was brought up for discussion on May 17th, and after a keen debate it was resolved that no clergyman of the Church should marry any divorced peron during the life of the other party to the marriage already contracted. This resolution is to be adhered to

whether the party desiring re-marriage be the innozent or guilty party. This brings the Church of England in London diocese precisely to the position of the Catholic Church; but it is a position in conflict with the British law. The law, however, does not compel a clergyman to marry the person who has been adjudged guilty in a divorce suit, but it provides that he cannot refuse the use of his Church if another clergyman is willing to perform the ceremony. Also, he must perform the ceremony in the case when the so-called innocent divorced party presents himself or herself to be mare ried to a third person.

The resolution as passed was very keenly debated, but was finally carried such without the intervention of by the large majority of 169 to 71.

upon the resolution as pass fusing to marry the so called party to the divorcee, they severe penalties under th cluding criminal prosecution ing the law. This will follow from the absolute depende Church of England upon the State. It will be somewhat see the Church as by law in this position. On on will be endeavoring the law of God as the Catho teaches it, but on the other clergy will be harassed by men which obliges them God. "It is better to obe; man ;" but will they choose under this principle of mor are strongly of opinion that men will prevail upon m clergy in this case, especi ecclesiastical resolution whi passed appears to have force, and will not be ba any strong ecclesiastical How can a single diocese of lay down a stringent rule, v other dioceses will follow already acted upon, which what the State commands the clergymen who voted ority will not feel themselve an unauthorized decision of ity. For a while it will pr pen that the minority cle have a large increase in the marriages they will be asl brate : but soon, when t perceive that they are losing as well as incurring severe resolution so boldly pass quietly set aside, and matt mence to go on pretty muc the marriages being celek out any disagreeable que asked regarding the divorc

It is chiefly among the party that the strict law o observed, and we may the from the vote how wide the principles of the H party become in London. ciples must have spread widely than the vote wor for they are favored to a g among the clergy than t therefore, the lay vote h the figures given, the p High to Low Church cl diocese of London will considerably greater than 169 to 71.

May we expect that which must ensue on the divine law will precipitate on the part of the High toward the Catholic Chur always maintained the sa

This is surely among probable possibilities.

THE CHURCH AND TH ITALY.

Despatches from Be London Standard state ferences have been he between the Emperor the Archbishop of Bre ogne, the purpose of wh about a change for the be veen the Ho lations hots the Kingdom of Italy. himself desired these con held, and called the A telegraph to meet him cellor of the Empire, He so it may be reasonably matters of great import consideration.

The Emperor's relat Holy Father are most of he holds most friendly in with the King and (Italy, it is not altogeth that through his inte may be brought about a between the Pope and Italy. The present sit serve approaching to ho lasted for more than a g the king of Italy fully fact that it is to the i State and the well being that there should be a attitude of Church and each other. In fact th incidents which have g belief that such a c affected under the though nothing has tra on what basis an amic can be brought about.

It has been known fro of the reign of Pope P previous relations with family of Italy were several times while he Venice he took part in when King Humbert guerite were present. occasions was that of th man of war at Venice. relaxed the rigid rule IX. forbade Catholics the Italian elections, not be said that the any form, even indirect right of the Italian

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It is said that should the clergy act upon the resolution as passed by refusing to marry the so called innocenparty to the divorcee, they will incur severe penalties under the law, including criminal prosecution for break ing the law. This will follow naturally from the absolute dependence of the Church of England upon the laws of the State. It will be somewhat strange to see the Church as by law established in this position. On one side, it will be endeavoring to follow the law of God as the Catholic Church teaches it, but on the other side the clergy will be harassed by the law of men which obliges them to disobey God. "It is better to obey God than man ;" but will they choose their side under this principle of morality? We are strongly of opinion that the law of men will prevail upon most of the clergy in this case, especially as the ecclesiastical resolution which has been passed appears to have no binding force, and will not be backed up by any strong ecclesiastical authority. How can a single diocese of the Church lay down a stringent rule, while all the other dioceses will follow the rule already acted upon, which is to do what the State commands? Further, the clergymen who voted in the minority will not feel themselves bound by an unauthorized decision of the majority. For a while it will probably happen that the minority clergymen will have a large increase in the number of marriages they will be asked to celebrate; but soon, when the majority perceive that they are losing the profits, as well as incurring severe penalties, the resolution so boldly passed will be quietly set aside, and matters will commence to go on pretty much as before, the marriages being celebrated with-

asked regarding the divorcees. It is chiefly among the High Church party that the strict law of marriage is observed, and we may therefore judge from the vote how widespread have the principles of the High Church party become in London. These principles must have spread even more widely than the vote would indicate, for they are favored to a greater extent among the clergy than the laity. If, therefore, the lay vote be left out of the figures given, the proportion of High to Low Church clergy in the diocese of London will probably be considerably greater than the ratio of

out any disagreeable questions being

May we expect that the collision which must ensue on the question of a divine law will precipitate a movement on the part of the High Church Party toward the Catholic Church which has always maintained the sanctity of mar-

This is surely among the not improbable possibilities.

THE CHURCH AND THE STATE IN

held, and called the Archbishops by telegraph to meet him and the Chancellor of the Empire. Herr von Bulow, so it may be reasonably inferred that matters of great importance are under consideration.

The Emperor's relations with the Holy Father are most cordial, and as he holds most friendly intercourse also
with the King and Government of industrial conditions many new social with the King and Government of Italy, it is not altogether improbable that through his intervention there may be brought about a reconciliation between the Pope and the King of Italy. The present situation of reserve approaching to hostility has now lasted for more than a generation, and the king of Italy fully appreciates the fact that it is to the interest of the State and the well being of the people that there should be a change in the attitude of Church and State towards each other. In fact there have been incidents which have given rise to the belief that such a change will be affected under the present Pope, though nothing has transpired to show

previous relations with the reigning family of Italy were friendly; and several times while he was Patriarch of Venice he took part in State ceremonies when King Humbert and Queen Marguerite were present. Among these occasions was that of the launching of a man of war at Venice. In 1904 he also relaxed the rigid rule by which Pius IX. forbade Catholics to take part in the Italian elections, so that it might not be said that the Holy See had in any form, even indirectly, conceded the right of the Italian Government to

occupy Rome and the States of the THE STATEMENT OF A THOUGHT-

It is stated in other despatches that the Kaiser William is anxious to be the medium by which a complete reconciliation may be effected, and that he proposes to do this effectually. We cannot imagine that this can be done without the Pope's temporal independence being fully guaranteed, as Rome is essentially the seat of the Pope and is necessary to the independence of the Church; yet there may be some solution of the problem found which will be satisfactory when the matter is approached in a conciliatory way by all parties concerned, and no one is better fitted than the Emperor William to find the solution on consultation with Pope and king, and their respective advisers.

CONVERSIONS IN POLAND.

It is stated that the proclamation of religious freedom in Russia has been received with great rejoicing in Russian Poland, and already many thousands who were professing outwardly at least to be members of the so-called orthodox or Russian Church, have joined the Catholic Church. Many of these were, of course, families who had at one time been Catholics, but had joined the pampered National Church through fear of persecution for conscience' sake. and now that the permission is given have returned to the old faith. Such Catholics are certainly unreliable ones, but grace may operate wonders even in their case, as there is no sin so grievous but that it may be forgiven when it is sincerely repented of, as we may hope is the case with many of these strayed sheep returning to the one fold.

The great resemblance of the schismatical faith and worship to that of the Catholic Church, no doubt, made it more easy for the schismatics, backed by the Cossack soldiers, to induce weak Catholics to adopt their creed outwardly, and thus to adjure their faith, but we may hope that their return to the true faith may in most instances be now sincere.

It is said that the Orthodox priests are much enraged at the wholesale abandonment of their churches; but we have no doubt that the demoralized state in which the schismatical clergy live openly has been a great factor in causing these conversions as soon as liberty of conscience has been granted. The Catholic clergy of Poland are men of exemplary life and are full of the spirit of self sacrifice and zeal, and the knowledge of this has without doubt had great weight in bringing so many thousands back to the faith to which Russia adhered even long after the Greek schism was finally consummated in the eleventh century.

POLICY OF THE CHURCH.

IT MEETS THE INDIVIDUAL NEEDS OF THE

Despatches from Berlin to the London Standard state that conferences have been held at Metz between the Emperor William and the Archbishop of Breslau and Cologne, the purpose of which is to bring about a change for the better in the relations between the Holy Father and the Kingdom of Italy. The Emperor himself desired these conferences to be held, and celled the standard special conditions. The Church to adopt and formulate standards or ideals in the realm of social action and intercourse. These though in the main reducible to principles distinctively Christian, are nevertheless dependent to a great extent on intellectual, material and therefore social conditions. The Church has always assimilated sconer or later the best elements of the learning, institutions civil and celled the sea, and penetrate the farthest heavens. He can measure the Very Rev, Dr. Driscoll. institutions civil and political prac-tices and customs of the various peoples that have been brought into her fold, and in this has she shown that great power of acaptability to external circumstances and environ-ment which is the necessary condition

of vitality.

In the present day, on account of the many and great chances that have been wrought in the realm of political problems demand a solution, and often it is asked what is the Catholic mind with regard to this or that question of the hour. The answer should not in every case be sought in the authoritative utterances of the Church, for it may often happen that with reference to recent problems the Church, at least officially, has assumed no definite attitude, is committed to no special policy. Even in many cases where a definite attitude has existed, or might be logically inferred from certain official pronouncements or actions, a change of policy or ideal may be looked for if the of policy or ideal may be looked for if the altered conditions of society render it desirable. Notably is this the case with regard to such questions as the Church and personal liberty, the relations between Church and State, etc.

Heretofore the policy and legislation of the Church are been more or less

of the Church have been more or less on what basis an amicable agreement can be brought about.

It has been known from the beginning of the reign of Pope Pius X. that his previous relations with the reigning with those peculiar to the so-called Latin races. At present, however, a most prominent feature of the situation which confronts the Church is the

FUL LAYMAN.

"The system of missions to non-Catholics have proved a revelation to me and I am sure to many other Catholics. They open up a field of possibilities that seems to be unlimited. What a pity we have remained so long on the defensive, shutting ourselves within the ramparts of our defenses and never letting the world know what is going on within. The world of science and of learning often pass us by without giving us a thought. It very often thinks that we are beneath the dignity of attack. In the meantime we quarrel among ourselves because there is nothing else to be done to keep the life blood moving in our veins. If the nonblood moving it our veins. If the non-Catholic Mission Movement will induce us to come out and mingle with our fellow-citizens and so persuade them of the truth of our position and the logical nature of our teaching it will have done a great work. The aggressive spirit is always the most potent to win the day in any contest and particularly so in intellectual and religious matters.

"The non-Catholic Mission as it is

now given, with its impregnable linkage of clear and compelling argument, and the winning spirit of Christian charity that permeates it throughout, has proved here in our city a power for good not only in bringing non Catholics to the Church but also in preparing the Catholic layman to meet the ever pre-sent question, Why am I a Catholic," so writes an intelligent layman in one of the first settled and to day in some respects the most backward dioceses of the country. To day the Church should be the dominant factor in that section, but on account of an obscurautist policy of previous generation; it conform to the perfection of Himself as stands for very little in the civil or even religious life of the people. There is more fact than fiction in the layman's statement.— The Missionary.

THE CREATOR AND THE CREATURE.

"Render to Casar the things that are Casar's, and to God the things that are God's."

In these words of our divine Lord,

He teaches us a great lesson, says St. Augustine, for as the coin bearing the image of the sovereign showed he had a claim on it, so man bearing the image of his Creator, God, belongs to Him and is to pay Him the tribute of his respect, love and obedience. Cæsar may stand for the world and

all earthy things in contra distinction to God, heaven and the things of eternity, and to each we are to give its due. We have a double duty, there-fore, to man and to God, to the world and to heaven, to time and eternity. The first of these duties is generally fulfilled and more than fulfilled. We imbibe he sphit of the world easily; pay it our howage and serve it slavishly. It is not enough for man that he use this world as God intended as but a footstool to rise to something higher; that he pass through its tangled paths and hidden dangers on to that heaven of peace and rest He has prepared for him; but many make the means their end and live for this world instead of for heaven, live for created things rather than for their great Creator, and exclude God from their thoughts in their pre occupation with the things around them.

But the world did not make us Cæsar is not our creator; this earth is not our home. This world soon passes away from us, and with it all its vanities; and there will remain for us God alone our Creator, our Judge, our

its riches and treasures. He can adopt all created things to his use, and no thing seems to be beyond his knowledge or his power. And he has free will, and in this he almost like God Him-self—the will to do or not to do; the will to obey or not to obey; the will to serve God for all His gifts or to despise Him-free will to act a noble, gener-ous part to God and his fellow creaous part to God and his fellow creatures, or on the contrary, to be selfish and unconcerned for any but himself; aye, free will to act a cruel part and to hate God and men if he will and to the best of the contract of the do what he dare to injure them. But it is not alone through our intellect and our will that we are like to God, but we resemble Him supernaturally through grace in our souls, and here we have not only the image of God in us, but we have a participation of His divine nature, which by conformity on our part makes us through virtues and goodness the very reflection of Him-self. This is the perfect man, because the perfect image, and this is what God would have us always be; that He might behold in us the reflection of

Himself, and hence be pleasing in His sight, and the homage we pay Him be a tribute worthy and acceptable. But this resemblance, so grand and beautiful is soon effaced by sin. It destroys the supernatural and heavenly in us, and reduces us to the mere natural, the simple man of clay, of the earth earthly; and even our natural resemblance lessens when we break with God through sin, for our intellect becomes dark and clouded and the will

merits of Christ's sacrifice on Calvary be applied to that soul and restore in it the image and likeness of God once more, and thus make it again the of ject of His mercy and His love.

So, in our souls we are made specially to the image of God and His inscription is stamped on every part of them. that resemblance, once destroyed, it requires a miracle—the miracle of His Precious Blood—to give it back to us again.

But what if that image be lost a second and a third time, be relapsing again and again? Will God restore it again? He may and He does restore it again and again, but will He always do so? Ah, no, dear brethren, we know there would be a limit to His mercy as well as an extent to His justice, and i we trifle with His goodness there must come a time when the cup of His wrath will be filled to overflowing and He must visit the vengence of His out-raged justice on the head of him offend

ing Him.

His image will then have gone out of that soul forever. Death and judgment will have overtaken him in his sins, and as in the case of the foolish virgins mentioned in the parable, the poor of heaven will be closed against him forever. The soul will implore that He open it, as they did, but the same answer must come to him as for them: "I know you not. I know you not." The image of God has gone out of that soul and He sees in it only the wreck and ruin of its fallen greatness and must banish it forever from His

Ah, dear readers, let us keep faithful to God and His claims upon us and give Him the tribute of our love and the honor of our obedience. Let us given us in the pattern of our divine Lord Who has shown us how to live and how to die, that we may be always pleasing to the Father in heaven and finally share with the blessed ones the happiness of the Beatific Vision for-ever.—Bishop Colton in Catholic Union

A NEGLECTED SERVICE.

Beautiful beyond description are all the many magnificent services of the Catholic Church. Their power of fas-cination to those not of her communion is a matter of general knowledge. How the non-Catholic admires and wonders at the ceremonies, for instance, of a Solemn High Mass. It makes him feel that there is something not entirely earthly about the place of worship.

earthly about the place of worship.

And yet how many Catholics fail
to feel or appreciate what they profess
in this regard, namely, that God Himself is present upon the altar. Present
in His body and Blood, Soul and Divinity. As truly present as He was on the cross of Calvary and as He is in

heaven.

Of all instances, however, in which they show the greatest neglect and the greatest inappreciation of this presence, none exceeds that when He is exposed for their adoration and their praise of Him. That is at the neglections of the practical properties. heaven. ed service of Benediction. In comparied service of Benediction. In comparison to the great Catholic population how few find time to journey to the church to receive His all-powerful blessing. Is it not strange, believing as they do, that it is our Lord Himself Who, thus blesses them and not the pricet that a greater eagerness to re-

who, thus blesses them and not the priest, that a greater eagerness to receive His blessing is not manifested?

Of course, there is no obligation to be present. But should we not strive to do more than what is of obligation? Who can deny that with this placeting when he we shall be greatly blessing upon us we shall be greatly benefitted, both temporally and spirit-nally? Most assuredly it will not be nally? Most assured it will not be in vain in either respect unless we choose to make it so ourselves. What a grand privilege we should regard it if God were to appear in His human it is herediction. form and pronounce His benediction upon us. And yet in the Benediction of the Blessed Sacrament He does so, both as God and Man. Hence we should great importance upon the ser-vice and endeavor as frequently as pos-sible to be present at the same.— Church Progress.

LAST MONTH OF SCHOOL.

In a few weeks more the schools will close their doors for the summer, and teachers and pupils will enter upon a well-earned vacation. Both have worked hard and need of a rest and this they will have during the long summer days. Our anticipations of beautiful closing exercises will not be disappointed, as the children are being carefully prepared to carry out a fine programs In this connection let us not forget the practice so naturally formed, by the church and school being side by side, of visits to the Blessed Sacrament. The children, seeing their elders going in and out to Mass, are led by faith at d and piety to imitate their example, and before entering school they visit the church for a few minutes to adore our church for a few minutes to adore our Lord upon the altar. This is faith put into practice, and one cannot begin too early; as in all good practices, the earlier the better. It is a consoling sight to see some of these children making these visits, especially the older ones. They are so recollected and fervent, and their glowing faces tell of the unction of their devotion and the the unction of their devotion and the idden love that fills their hidden God dwelling behind the golden door of the tabernacle. God will hear their prayers, and parents and guardians, teachers and friends, will all be blessed as well themselves through the prayers of

these innocent children.
It is thus Religion leads by the hand the younglings of the fold and guides their first footsteps, and it is these earliest impressions that will sink deepest in their souls and have the greatest inin their souls and have the greatest in-fluence upon their after years. The flowers and trees and birds singing in the playground tell of the hastening of vacation days, and all are getting ready to enjoy them by bringing the year's work to a successful close with excellent examinations. These over, the beautiful exhibitions will quickly follow and the curtain will fall upon a most happy and successful school year.

— Bishop Colton in Catholic Union and

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USE THE QUESTION BOX-

The Question Box is coming to be a popular way of carrying out the Pope's requisitions about the catechism.

Bishop H——recently attended the exercises of a Mission and was very much edified by the crowd of non Catholics as well as of Catholics who were present. What interested him particularly was the intelligent nature of the questions that were dropped into the Question Box and the tactical way in which the Missionary answered the questions to the delight and interest of the congregation. The Bishop said afterwards that "The Question Box was undoubtedly the most facile way of instructing the people in the doctrines of the Church." If the Holy Father knew how interesting the answering of live questions out from the very hearts of the people is, he would have commended it in a special way in his recent encyclical on the catechism. There is a peculiar insistency in his words. He lays down the obligation of catechetical teaching in such a way that one begins to feel rather uncomfortable about it. to feel rather uncombreashe about 1. He insists on something very definite when he says that an hour must be spent every Sanday and holiday in in structing not only the children but the grown folk of the congregation. The ordinary sermon will not do, but it must be also as the children strengthing given be plain catechetical teaching given for the purpose of enlightening the mind, and he exalts the office of the catechist above that of the great preacher and even that of the learned rofessor who writes books.

It will be extremely difficult to get the people to attend the catechetical lectures unless somo interest be awak ened. The Question Box accomplishes this. I assure you I was astonished to see a large congregation sit spellbound for an hour listening to the answering of questions from the Question Box and be completely absorbed in the state ment of doctrine. If the same congregation were asked to listen to a dry-as-dust exposition of the catechism they would yawn and go to sleep. The Question Box will become a

regular institution in every well regulated parish after this. It is part regular of the course at the Apostolic Mission House to train the priest in the best way to answer these questions. Such training is necessary for every priest.

THE D'YOUVILLE READING CIRCLE.

The last regular meeting of the session was held on Tuesday, May 16th. Summaries were made in the various ranches of the year's study. On May 30th we shall have a "Spring Festival" which will be a fitting close

to a most successful term's work.

"Adventures Among Books," Andrew Lang, was reviewed. As a critic he is reliable and the book is instructive and entertaining.

Every one is pleased to know that the world-famous Florence Nightingale still lives and retains all her mental

still lives and retains all her me faculties at the advanced age of eighty-four. Miss Tooley's "Life of Florence Nightingale" will be welcomed by the Nightingale" will be welcomed by the members. Longfellow, filled with admiration for the noble work done by the army nurses in the Crimea, wrote a little poem on the subject called "The Lady with the Lamp."

During the beautiful summer days

open, so enticing and so beautifully il-lustrated one needs but very few printed books; still summer reading is designable. desirable if it be of the right order.

"Adventures of Elizabeth in Reëgen," by the clever writer of "Elizabeth in her German Garden " and of "A Solitary Summer" will fill this need. One must be clever to write in a style charming because of its very simplicity. The May Messenger contains a complete concise statement of the Autonomy Bill that will be useful to those with hazy potions on the subject.

In the Dolph r Father Wm. Neville has a paper on Newman, showing him in his private life in a charming manner.

manner.
A recent visitor to the library, Mc.
M. J. Heney of Seattle, very generously donated two sets of books, Christine
Faber's stories and "Men of Letters"

Some passages from Mathew Arnold were read and reference made to Newman's "The Idea of a University."

"The Light of Asia," by Arnold, was

The following lines from Dr. Aiken express the only conclusion to be reached from the study: "So long as the human mind retains its power of discriminating judgment, Christianity has nothing to fear from Buddhism. He alone Who is the Light Buddhism. He alone Who is the Light of the World has the words of Eternal B. DOWDALL.

THE MASS.

WHEN, HOW OFTEN AND FOR WHOM THE HOLY SACRIFICE MAY BE OFFERED. According to a common law of the Church, Mass should not be celebrated before the dawn nor after midday. By virtue of benign interpretation the rule is taken to mean that the sacrifice should not be completed before the dawn nor begun after the non hour. By special indult of the Holy See, Mass may be begun here in America an hour before the dawn and an hour after

m dday.

In cases of special stringency a priest

was in his last agony the pastor could celebrate after midnight in order to consecrate a Hest to be administered to the dying man. It is likewise permitted by the Holy See to say Mass earlier in the morning for the accommodation of considerable numbers. Thus they have 3 or 3 o'clock Mass in New York, Philadelphia, Chicago, Pitts. New York, Philadelphia, Chicago, Pitts burg and other cities for the accommodation of the newspaper men who prepare the great Sunday editions. holy days of obligation Mass is frequently celebrated long before dawn an order to afford laboring people opportunity of assisting before going

Generally speaking a priest is suffered to say but one Mass a day. On Christmas he is suffered to say three. On Sundays and holy days of obliga-tion he is allowed to offer the holy sacrifice twice in these cases- First, if he is pastor of a parish where there but one priest and where the church is not large enough to accommodate all the people at one service, second if a second Mass is necessary to accomo-date a notable number of people—provided of course a second priest is not conveniently to be had. Permission to conveniently to be had. Permission to duplicate or say two Masses on holy days of obligation is granted at the discretion of the Bishop. It is his to determine whether or not the necessity is sufficiently grave to justify a depart-ure from the common law of the Church.

Considered in itself, the Mass may be offered up for all men, just as Christ died for all. It has, however, seemed good to the Church to lay down certain rules restricting in a measure the celebration of the sacred mystery. She is justified in this because the Mass is the greatest and most formal act of Catholic worship. He who offers it up in a public manner represents the Church, and his act is supposed to be sealed with the stamp of her approval. As her representative, he is expected to conform himself to her will.

to conform himself to her will.

The Mass may be offered up for all living members of the Church whether just or sinners. It may be said for the just in order that the virtue may just in order that the virtue may abound the more; for sinners, in order that they may be converted from the evil of their ways. Matters become more complicated when we consider those without the pale. We may class these under the head of the excomplicated and those who ever the converted and these who were the converted and these who were the converted and these who ever the converted and the second converted from the evil of the second converted t municated and those who never belonged to the Church.

Excommunicated persons are of two kinds—those who are tolerated those who are to be avoided. The great majority of Catholic theologians asset that it is allowable to offer the Holy Sacrifice publicly or in the name of the Church, for those who labor under the milder form of excommunication. Pope Martin V. says that as we are not forbidden to communicate with such persons even in things divine it is allowable to pray for them publicly and publicly offer the Holy Sacrifice in their behalf.

It is not permitted to offer the holy sacrifice of the Mass publicly and in the name of the Church for those excommunicated persons who are to be avoided by the faithful. When the Church solemnly cuts them off from her communion she intends from that very act to withold from them benefits which come from the public offices of the Church. She does not, however, forbid the priest in his priwhen the book of nature is so wide open, so enticing and so beautifully illustrated one needs but very few charity prompts him to apply to such deluded persons the fruits of the morn-ing obligation, the Church will not interfere with his pious intention.

We may of course offer up the holy sacrifice of the Mass for the conversion of those who were never of the house-hold of the Faith. St. Paul called publicly upon his hearers to pray for men-for kings and all who were exalted. Now, among those who reigned and were seated in high places in St. Paul's day were many who were never in Communion with the Church. At the Mass on Good Friday the Church prays for nearly everybody. So much tor the living.

The Church recognizes three classes

among the dead—the saints, the damned and the souls in Purgatory. The saints do not need the truit of the Mass. They have nothing to gain—no sins to explate. We may offer Masses for them but not for their help. The damned are beyond all help. Their works follow them and they cannot

Mass cannot be publicly offered up for those who are solemnly excommuni cated and who die without having shown any repentance or having been absolved either before or after death. The priest may, according to a most probable opinion, say private Masses for dead heretics and schismatics, Public Masses for them are prohibited since such a practice would make the weak and illegical conclude that all forms of religion are equally good. Don't get excommunicated; don't go into schism; don't be a heretic and then you can count upon the suffrage of the Church after death. —"Protem" in Catholic Transcript.

Among the contributors to the building of St. Augustine's Church, Phila-delphia, 1796, was George Washington, then President of the United States. His donation was afty dollars Mr. Martin I. J. Griffin, the historian, in In cases of special stringency a priest is allowed to celebrate even at an earlier hour. For instance if he was in a country parish and one of his people Native Americans in 1844. ST A PROTESTANT THEOLOGIAN. CCCLIV.

The correspondent of the Springfield Republican, as we have seen, says that multitudes of admirable men and women have been tortured and murdered for refusing to accept the Papal supremacy. I doubt whether this statement can be

made out. Even the persecutions which the First Crusaders began against the Greeks do not seem to have against the Greeks do not seem to have turned on the question of the Pope's authority, but of the Double Procession, and such as they were, they were promptly cut short by Rome. The learned Dr. Dollinger points out that the Roman Inquisition has never proceeded against the Greeks as heretics. ded against the Greeks as heretics and schism has seldom or never been

treated as capital.

In the West, down to 1870, I am not aware that proceedings were ever taken against any one on the simple ground of his rejecting the Pope, for no such case seems ever to have occurred. The rejection of the Pope meant, in the West, divergence from Catholic teaching at Let us look at a few instances

The Albigenses were rooted out, not particularly on the ground of their attitude towards the Pope, about whom they seem to have said little, but on the ground of their rejection of historical Christianity, and of their endeavor to subvert rational human society—charges the truth of which is sufficiently established by Protestant research. He lished by Protestant research. He would be a bold man who should con-tradict Neander, Creighton and Paul

The Waldenses do not seem even to have rejected the Primacy, in theory. They denounced Rome, and the Catholie Church at large, as anti Christ, but only on the ground of her wealth. They held that all the sacraments and authority of a priest, from the Pope down, were vitiated by his possession of anything beyond provision for his daily wants, interpreted with ascetic rigor. Of course no Protestant church, any more than the Catholic, would

admit such a teaching.

Moreover, while holding firmly to
Transubstantiation, they denied the
lawfulness of invoking the saints, and, I
believe, the existence of purgatory. They enjoined yearly confession, which they sometimes made to their elders, but, remarks Bossuet, by preference to the parish priest. They maintained the lawfulness of divorce by mutual consent, or, in Italy, by command of the congregation. They taught that it was lawful to murder those who betrayed them to the magistrates, but when they joined the Calvinists they were re-quired to renounce this opinion. Their doctrine of Grace, remarks Trench, seems to have been rather shallow.

We see, then, the denial of the Roman Primacy was only one of many things objected against the Waldenses, and they seem to have been willing enough to receive it if only the Pope would give up all property. When the Albigensian controversy was going on, the Waldenses, by their scriptural knowledge, were often very helpful to the priesthood.

The forty-five condemned opinions Wycliffe, and the thirty ascribed to Huss, turn in part, but not principally, on their denial of papal authority. The fundamental heresy of both is found in the doctrine that mortal sin in a ruler extinguishes all authority, in Church or State. Of course no Protestant Church would lerate such a doctrine. Neither John Wycliffe nor John Huss, if he prosimed such a tenet, could now be Episcopal, or Presbyterian or Congregational, or Baptist or Methodist minister, or even private member. Their denials of Papal authority (which more over are not absolute) are evidently quite a secondary thing, after they have uprootred the universal Christian society by their doctrine of the effects of mortal sin.

monly held to have been distinguished by zeal for the Papacy. Yet its members, one and all, joined in the condemnation of the forty-five and the thirty propositions, not all of them, necessarily, as heresy, but most of them doubtless as heresy, and all of them as grossly erroneous. Ultramontanes and Gallicans, Englishmen, Spaniards, Germans and Poles, were entirely at one here. This certainly is not strange when we consider that not only a Catholic, but a Protestant convocation would be obliged to pronounce that these two men, if they taught these seventy five opinions (which appear to be taken from their published works) are not only heretics, but notorious heresi

A severer condemnation of Wycliffism than even that of Constance has been pronounced in our day by the great English historian, Bishop Stubbs, a man so far from Catholicism that he greatly disliked to hear his clergy call the Eucharist the Mass. Stubbs the Eucharist the Mass. Stubbs remarks that unless we suppose the better elements of Wycliffism to have been thrown into the background by the stress of controversy, it must be prononnced a system without sympathy or y. Now a religion without sym-and charity not only is not pathy and charity not only is northodox, but it is not Christianity.

The truth is, we have cononized Wycliffe and Huss, not an account of

their having been personally admirable men (as to which Protestants generally know no more than the present writer) because they were noted, and partially successful, opponents of the Catholic theology and of the Roman Primacy. We have reasoned in this cogent fashion We are the saints. We hate ope. Wycliffe and Huss hated Pope. Therefore Wycliffe and Huss were saints." One would think that even the brain of a Lansing would be capable of seeing through such logic. But even the brains of men capable of reasoning, when under the obsession of a frenzied hatred of the elder religion are willing to call any lunacy good logic. Hang Aristotle, we say, if he can not help us to put down the Pope. In this holy war neither truth, justice mor charity, as Luther instructs us, has nor charity, as Luther instructs us, has any right to be heard, and why should rased by the difficulty of securing an

logic have any? Wycliffe, like Luther, after him, denounces universities as prejudicial to the true faith, and college commencements as inventions of the evil one. If so, the present writer must claim to have escaped one prin-cipal snare of Satan, for although the oipal snare of Satan, for although the cholera, in 1849, did not keep him from taking his degree, it kept him from taking it amid the accustomed solemnities. Here is, I acknowledge, one point of congruity between Wycliffism and original Protestantism.

The historian Green is congratulated by Matthew Arnold on having remitted

by Matthew Arnold on having remitted of his first enthusiasm for the English Reformation, because, as he had ex-plained to Arnold, the better he had plained to Arnold, the better he had come to know the English Reformers, the less he liked the English Reformation. Yet, in his posthumous notes, Green rejoices that the doctrine of Wyoliffe is now victorious in England. I can not tell what this means unless in I can not tell what this means unless in the sense that Wycliffe has at least, by means of the late born Henry VIII., succeeded in carrying through his two main points, the expulsion of the Pope, (who, however, seems to be making his way in again) and the entire sujection of the Church to the State, although the Church, in various forms, seems again to be working itself clear of the Crown. Otherwise I can not see much more resemblance between Wycliffism and Protestantism than between either and Albigensianism. Protestantism, at least in its forms of Puritanism, Piet-ism, Moravianism and Methodism, can not be said to be lacking in warmth of feeling, nor, apart from its malevolence towards the elder Church (and even that is declining), can it be accused of being lacking in the benevolent affections. Why then should we lay hold of everything that has been hostile to the

Papacy, however alien to ourselves, and insist on dragging it into our own synagogue?
We will go on to consider some other of the admirable men and women who have been tortured and murdered in England for refusing to accept the anti papal religion. Perhaps, however, it will be well first to examine some of the propositions of Wycliffe and Huss. CHARLES C. STARBUCK.

Andover, Mass.

PUBLIC SCHOOLS AND PARO-

One of the most remarkable facts disclosed in the public school situation. as set forth in the annual report (1903) of the Commissioner of Education is the great falling off in the number of male teachers for the past twenty five years. Dr. Harris notes that "the num-ber of women teachers has risen to in the common schools of the United States. While the percentage of male teachers in 1880 was nearly 43 per cent., for the past year it had fallen to 26 per cent. The average salary of teachers shows some increase over the previous year, the salary of teachers reaching \$50 a month (less 2 cents,) while the average salary of women teachers has risen to \$40.51," Men will not teach school for fifty dollars a month when they can get twice that sum at a good trade or conducting a railway train. In the great prepon derence of women among the teach lies the weakness of the public school system, according to members of the Moseley Commission. Public schools teachers teach for money. Parochial teachers have a higher stimulus. Dr. Harris observes, with regard to the Rev. Morgan M. Sheedy's paper on Catholic schools embodied in this re-

"These schools, like all schools under private control, are maintained by vol-untary contributions without any aid from public funds, at an estimated annual cost of from \$20,000,000 to \$25,-000,000. A private educational system that has reached the proportions indi-cated by the expenditure of this magnitude may be expected to have developed to a greater or less extent, nethods in school administration, in struction and management peculiar to itself, a study of which should afford useful suggestions, and perhaps contribute toward the solution of questions now engaging the attention of school officials and teachers. "The writer gives the reasons for his

conviction that the Catholic school sysconviction that the Canonic section sys-tem is a permanent feature of Ameri-can education; its success, in the face of many obstacles, and in competition with the generously supported Public schools, he rightly attributes largely to the devotion and self sacrifice of the thousands of men and women, for the most part members of the teaching orders of the Church, who have conse-erated their lives to the service in which they are engaged. "The parochial school teacher devotes his whole life to teaching," and thereby stands in a different relation to his work from one who takes up teaching as a temporary makeshift. The child's future welfare is stated to be the first and great con sideration of the Catholic teacher moreover, increasing care is taken, as is the case with the Pablic schools, that no teacher is employed who is not duly qualified as regards scholarship and professional attainments. In most dioceses there are teachers' examining boards, and in all the novitiates of the religious teaching communities normal schools exist, though many of these do not as yet have a model or practice school connected with them."

Another subject embraced in the Commissioner's invaluable Report is not less interesting. In his Introduc tion Dr. Harris presents a concise, and therefore most useful, summary of the school situation in France as it stands at present, and the probable results in the future when the war between Free masonry and the Church has come to an end—for the time being. He ob-serves that the clerical schools that must be closed under the legislation referred to employed about 10,000 men teachers belonging to religious orders and 33,300 women teachers. There were also about 6,300 nuns employed in the Public school. The elimination of the clerical schools will therefore bring a great additional expense upon the

adequate supply of competent teachers for the primary schools by reason of the low salaries which the service

The statistics of enrollment in second ary schools for boys show a gradual decline of attendance upon the public secondary schools from 1887 to 1898, with a corresponding increase in the enrollment in the schools under the religious associations. The totals for the Public schools were 89, 902 in 1887; 83,402 in 1898: for the clerical schools 83,402 in 1898; for the clerical schools in 1892, 75,032; in 1898, 91,140. Since 1898 the enrollment in the public secondary schools has increased, but not to the loss of the clerical establishments. The apparent transfer of yung men of the more influential classes from State schools to clerical was one of the provoking causes of the recent legislation against the religious orders.

It is not within the province of Dr. Harris to state his view on these melancholy statistics. He only chronicles the fact that at first it was only contemplated that the religious orders should be compelled to apply to the State for authorization, but the pas-age of the law has developed bitterness on both sides. No doubt the Free mason and Socialist elements are bit ter, but the religious one is not. It does not meet persecution with bitterness, but in the spirit of the great Teacher, Whose law is to bless those who curse and persecute and revile them. But the country at large may well feel bitter at being mulcted enor-mously in order that the followers of Antichrist may glut their hate.—Cath-olic Standard and Times.

FIVE-MINUTES SERMON.

Sunday Within the Octave of the

REARING WITNESS FOR OUR LORD. "And you shall give testimony, because you are with Me from the beginning. (St. John xv. 27)

It might be asked, dear brethren, what need God has of our testimony, or why the creature should act the part of witness for the Creator? Certainly Jesus Christ needed not the testimon of men, but in His infinite goodness and wisdom He has seen fit to commit to each one of us a sublime and holy mis-sion, none other than that of giving testimony of him before the world, for testimony of him before the world, for the sake of our fellowman. "You are," says St. Peter, "a chosen gen-eration, a royal priesthood, that you may declare the virtues of Him Who hath called you out of darkness."

This, then, is our mission, to be witnesses for Jesus Christ; and to-day we are going to consider how we are fulfilling it. You know, brethren, with what a keen sense of criticism the world examines the testimony of those witnessing in behalf of others, and how it values their testimony in proportion to their uprightness and integrity. Well, so it is with regard to us and the testimony we are called upon to give of our Blessed Lord. We Christians are our Blessed Lord. We Christians are all on the witness stand of this great world. To day the unbelieving world is passing judgment upon our testimony, deciding whether it be for or against Jesus Christ; but, brethren, there will come a day when Christ Him-self will sit in judgment upon this same testimony and reward us accordingly.

Since, then, this our mission is so it portant, brethren, how are we to ful-fil it? It seems to me in no better way than by leading truly Christian lives, and thus forcing the world to acknowledge that we are animated by the spirit of God. The early Christians brought the light of faith to thousands, not by preaching, but by the holines of their lives; and so, when the pagan and infidels came in contact with them they were forced to admire and ex-claim, "Behold how these Christians love another!" Would to God that the life and conduct of every Christian to day could force a similar confession from the unbelievers of our time.

Indeed, brethren, all Christians of our day have a great mission to fulfil in this regard; but we especially, for the reason given by our Lord Himself—" because you are with Me from the beginning." You, beloved brethren, who have had the faith from the begin have a special reason why your testi-mony for Jesus Christ should never be failing. Has it ever been so? Have your virtuous lives and edifying ex ample brought home the truths and beauties of the Catholic faith to those outside the Church? I fear, brethren the conduct of bad and negligent Cath olies has kept back many from inquir-ing into the true faith. Such Catho-lies, wearing the livery of Satan, have given false testimony of God, and will have to render an account for it. We can all of us, brethren, give testi-

mony of Jesus Christ by every action of our lives. Parents can and should render this testimony by the good ex ample they give their families, and the Christian solicitude they have for their spiritual welfare. Young men and women should give this testimony by the profession and practice of God's law and the Church's precepts. Let this our high mission, our being called to give testimony of God, be the means of animating us to renewed fervor in the service of Jesus Christ.

Let us, with profound humility and unfailing charity, fix our gaze upon our own shortcomings and the many good qualities that exist in our neighbor.

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SCIENCE. There is something stronger than written law. There are statutes more binding than those backed by the court and armies of a State, however powerful and just its government. For there is in each one of us that which was before custom came to be accepted as a standard of conduct; that which existed centuries in advance of the first enterthelia of the conduct is the conduct of the conduct is the conduct of the conduct o actment of a law regulating the cours

Conscience was co-existent with life itse.f. And conscience, itself a part of that invisible intangible thing we call the soul is of all the active influences the soul is of all the active inhiences of his life closest akin to divinity. It is a step beyond reason and as it justifies right assume the fullness of its sway. Like the Scribes and Pharisees, we may punctiliously observe the letter of the law that comes to us from without but to avoid meriting the undesirable term that was applied to them we must as faithfully live up to the spirit of that higher law which is

within our own being.

It is for the preservation of peace and order that we obey the laws of the State. It is for the protection and development of all the finer and nobler attributes of the being that we obey those of the conscience. They are the weighty matters and we must recognize and exemplify this by making them the object of our highest consideration.

Laws in the common acceptance of the word are made by men, and though their makers be actuated by the highest motives they are, like those who must obey their mandates, human. As such, they are apt to err and make mis-takes. The higher forms of governtakes. The higher forms of govern-ment recognize this fact by delegating to the masses the power to change laws at will. Statutes thus originate have been proved not only wrong and unfair but positively injurious to the welfare and rights of the people.

But the unwritten laws of conscience

that have for their source the immortal part of man, are amendable only to that Divine Power which made them possile and until He changes them it is our duty to take them as final and observe em to the best of our ability.

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IMITATION OF CHRIST.

OF THE DIFFERENT MOTIONS OF NATURE AND GRACE.

Nature easily complaineth of want and of trouble : But Grace beareth poverty with con-

tancy. Nature turneth all things to herself. and for herself she laboureth and disputeth:

But Grace referreth all things to God, from Whom all originally proce attributeth no good to herself, nor doth she arrogantly presume of hers doth not contend, nor prefer her own opinion to others, but in every sense and understanding she submitteth herself to the eternal wisdom and to the divine examination.

Nature coveteth to know secrets, and to hear news; is willing to appear abroad, and to have experience of many things by the senses; desireth to be taken notice of, and to do such things as may procure praise and admiration :

If the Protestant world, which now ridicules it, appreciated the virtues and the penalties of the confessional, no doubt many of its members would want to made daily confession a part of the contract with their employes. As a stimulant for rigid integrity, there is nothing to compare with it.

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Take pride in the Take pride in the Catholic it is your birthright, to show courtesy to those which tunate as you. In doin bidding of the Master here no term, and knew no term, and called the little childr Even the unbelieving recurs to Him, unquationally gentleman known."—"Fireside I

Where True Heroi

Professor William J University, relates the journey, he was quest self whether or not the of life was passing or ciety; and that, at the looked from the car he looked from the cal dealy got sight of a performing some tas ledge of an iron co great height. This a his mind a sense bravery of men in et tions. It hashed upo stant, that the true found, not only on the and in desperate adv in building every to ordinary day by-day world, whether of the deck, the brakeman u lumberman upon his else men are at work. "As I awoke to heroic around me," scales seemed to fall a wave of sympathy ever before felt with common men began Success.

Acting on P Stephen Girard m geligion himself, s courtesy for the rel And yet Stephen G respect for the relig One Saturday he to come the following

vessel which had ju no work of necessit merely suited the m ience that the ves loaded as quickly a to sea again. One strong convictions, upon them.
"I am not accu and I cannot come Mr. Girard was not accustomed to had no mind to to

the young man the

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walked the streets ing for a position perilously near to ion forced itself of him so great 3 sa When he was all was surprised to from the president ing him the position gratefully he accep learned that it v who had nominated tion. The bank Mr. Girard if he able man for the p man. The banke he should name lately discharged. I discharged

on Sunday; but this situation from

whom you can tru

their own apprections that make th Effective The shrewdest can do-to say no upon his characte into everything resolution, at the career, to stamp everything that and to determine does shall have t acter upon it a highest and bes is his patent of this he will not of capital to st advertise it. I will be to himse best substitute i

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Even the unbelieving age of the day recurs to Him, unquestioning, as the "only gentleman the world has gnown."—"Fireside Philosophy."

Where True Heroism is Found Where True Heroism is Found.
Professor William James, of Harvard
University, relates that, upon a certain
journey, he was questioning with himself whether or not the higher heroism
of life was passing out of human society; and that, at the very mement,
he looked from the car window and suddealy got sight of a number workmen
estorming some task on the dizzy ning some task on the dizzy ledge of an iron construction, at a great height. This at once brought to great height. This at once brought to his mind a sense of the everyday bravery of men in every-day occupa-tions. It flashed upon him, on the in-stant, that the true heroism of life is found, not only on the day of battle found, not only on the day of battle found, not only on the day of Sattle and in desperate adventures, but also in building every bridge, or in the ordinary day by-day service of the world, whether of the sailor upon his train the deck, the brakeman upon his train, the homberman upon his raft, or wherever

lumberman upon his rait, or wherever else men are at work.

"As I awoke to this unidealized heroic around me," he says, "the scales seemed to fall from my eyes, and a wave of sympathy greater than I had ever before felt with the common life of cammon men began to fill my soul."—

heip you can to every movement and institution that is working for good. Be not sectarian.

19. Wear no placards, within or without. Be human fully.

20. Never be satisfied until you have understood the meaning of the world, and the purpose of one life, and common men began to fill my soul."-Success.

Acting on Principle.

Stephen Girard made no pretense of religion himself, snd showed scant courtesy for the religion of other men. And yet Stephen Girard had profound

loaded as quickly as possible, and sent to sea again. One of his cierks had strong convictions, and courage to act

not accustomed to disobedience, and had no mind to tolerate it. He told the young man that unless he could obey instructions he must give up his on, and the young man went. For three weeks the discharged man

walked the streets of Philadelphia look. ing for a position. His mother was perilously near to want, and the question forced itself upon him repeatedly whether his convictions had required of him so great a sacrifice. When he was almost discouraged he

was surprised to receive a message from the president of a new bank offering him the position of cashier. Very gratefully he accepted it, and later he learned that it was Stephen Girard who had nominated him for the situa-tion. The bank president had asked Mr. Girard if he could find him a suitable man for the place, and Mr. Girard, after some reflection, named this young man. The banker was surprised that he should name a man whom he had

lately discharged.
"I discharged him," said Mr.
Girard, "because he would not work
on Sunday; but the man who will lose
his situation from principle is the man
whom you can trust with your money."

The same the horse row religion of lately discharged. men who have no religion of their own appreciate in there convictions that make them faithful.—Youth's

Effective Originality.

The shrewdest thing a young man can do—to say nothing of the influence upon his character,—is to determine to and the highest possible excellence into everything he does, to make a resolution, at the very outset of his career, to stamp his individuality upon everything that goes out of his hands, and to determine that everything he does shall have the imprint of his character upon it as a trademark of the acter upon it as a trademark of the highest and best that is in him. This is his patent of nobility. If he does this he will not require a large amount of capital to start a business, and to advertise it. His greatest resources will be to himself. Originality is the best substitute for advertising, as well as the best thing to advertise, if quality goes with it.—O. S. M. in Suc-

Twenty Maxims.

The late Prof. Thomas Davidson gave these maxims to his class as the fruit of his own experience of life: 1. Rely upon your own energies, and do not wait for, cr depend on

other people.

other people.

2. Cling with all your might to your own highest ideals, and do not be led astray by such vulgar aims as wealth, position, popularity. Be yourself.

3. Your worth consists in what you are, and not in what you have. What you are will show in what you do.

4. Never furth regime or anyway. Do

4. Never fret, repine, or envy. Do not make yourself unhappy by com paring your circumstances with those of more fortunate people; but make the most of the control of the

of more fortunate people; but make the most of the opportunities you have. Employ profitably every moment.

5. Associate with the noblest people you can find; read the best books; live with the mighty. But learn to be happy alone.

6. Do not believe that all greatness and heroism are in the past. Learn to

and heroism are in the past. Learn to discover princes, prophets, heroes and saints among the people about you. Be assured they are there.

CHATS WITH YOUNG MEN. | ured by the spirit in which they are

performed.

10. If the world despise you because you do not follow its ways, pay no heed to it. But be sure your way

is right.

11. If a thousand plans fail, be not disheartened. As long as your purposes are right, you have not failed.

12. Examine yourself every night, and see whether you have progressed in knowledge, sympathy, and helpfulness during the day. Count every day a loss in which no progress has been

Seek enjoyment in energy, no in dalliance. Our worth is measured solely by what we do. (He should have said: "Our worth is measured by our motives and our effort, and not altogether by our achievements." But he was speaking for actions in the place of day dreams.)

14. Let not your goodness be pro-fessional; let it be the simple, natural outcome of your character. Therefore

cultivate character.
15. If you do wrong, say so, and make what atonement you can. That is true nobleness. Have no moral debts.

When in doubt how to act, ask yourself, What does nobility command? Be on good terms with yourself.

17. Look for no reward for goodness

but goodness itself. 18. Give whatever countenance and heip you can to every movement and

and the purpose of our life, and have reduced your world to a rational

An Instance

While you are saying, "There is no chance for me," and "I can't," thou sands of boys in this country with noth And yet Stephen Girard had produced respect for the religion that made men faithful.

One Saturday he ordered his clerks to come the following day and unload a vessel which had just arrived. It was would do if you only had a college education of the control of the great things you would do if you only had a college education. no work of necessity or of mercy. It cation and a little money to start with merely suited the millionaire's convenience that the vessel should be unique annihilating these obstacles and forging others much less favored by fortune are annihilating these obstacles and forging ahead. Many of these poor boys are not only starting without friends, money, influence, or any assistance whatever, but are, besides, heavily handicapped by others depending upon whatever, where we want to be a support of the property of the p

town in New England, whose once busy docks and wharves are now silent, live one of those brave strugglers — a cripple, whose life is putting to shame the scores of able-bodied men and boys the village store, loading about street corners, and complaining that there is "no chance in this God-forsaken, dead-and-alive town." While they are shuffing around with their hands in their nockets, waiting for something to in this same town, who are loitering in shulling around with their notices in their pockets, waiting for something to turn up, this crippled youth has turned up so much business that it almost swamps him. He is janitor of the schoolhouse, he carries the mail to the schoolhouse, he carries the mail to the trains and steamboats, takes care of two fire houses, delivers newspapers to customers, and in addition to all this he goes to a neighboring city once or twice a week and does all sorts of errands and shopping for the well-to-do people in the village. He helps to support his mother, two sisters, and a younger brother, and is saving someyounger brother, and is saving some-thing out of his earnings to start in business for himself.—O. S. M. in

Success. Some Helpful Thoughts.

Never be dispirited ; never say " It Never be unsp.

is too late." Never lose heart under opposition. The fitting course for a man is, to do what is good for the moment, without vainly forecasting the future—without vainly forecasting the future—without vainly forecasting the fitting the fitting the fitting that the second state of the fitting that the fitting tha to do that present du y and leave the results to God.—Archer P. Stanley.

We spend our money for that which we value most. Do we value our minds and our souls? Think of how much i spent for useless treats, petty vanities, poor theatres, and a whole list of other etceters that could easily be dispense with. And how little is spent for good entertaining food for the mind and soul!—Catholic Citizen.

Character is the one thing without limit in its development.

"Keep thy heart with all diligence, for out of it are the issues of life."
"As a man thinketh in his heart, so is he." It is good to know that we have with us all the time the throne of authority in life. We are not governed by some ruler in another land, to whom by some ruler in another land, to whom we have little access. Each of us is ruled from within. And we may hourly watch over this inward throne, and see that no evil influence sits there, but only Christ, ruler and lord of life.

The highest, the best, the most permanent pleasures are those which are not sought, but which come from the faithful fulfilment of life's duties and faithful fulfilment of life's duties and obligations. Indeed, eager search after pleasure in any direction is always fruitless, because it implies a condition of mind to which enduring happiness is a stranger. Selfishness and enjoyment may dwell together for a brief season, but the latter will soon wither away under the absorbing influence of the former. former.

It is not so much the intellectual life as it is the moral life that makes us human; it is the life of moral excellence; it is conscience which is good, which is virtue, which is holiness. — Bishop Spalding.

Never retort a sharp or angry word. It is the second word that makes the quarrel. Learn to say kind and pleasant things whenever the opportunity

hope to be in heaven.

8. Cultivate ideal friendships, and gather into a intimate circle all your acquaintances who are hungering for truth and right. Remember that heaven itself can be nothing but the intimacy of pure and noble souls.

9. Do not shrink from any useful or kindly act, however hard or repellent it may be. The worth of acts is meas-Nothing else gives such deep and in-

Learn to govern yourself and to be gentle and patient. Remember, that valuable as is the gift of speech, silence s often more valuable.

Many recipes have been written for the guidance of those who would enjoy happiness in this life. There is only one, however, upon which man may rely with absolute confidence, and that to "Keep My Commandments."

Wasted Energy.

A noted physician says that most people expend ten times the energy really necessary in almost everything they do. Many grasp a pen as if it were a crowbar, keep the muscles of the arm tense when they write, and pour out as much vital force in signing their names as an athlete would in their names as an athlete would in throwing a heavy weight a great distance. Not one person in a hundred, he says, knows how to make proper use of his muscles or to relax perfectly when at rest. Yet it is chiefly through repose, or perfect rest that we are en-ablabed to store up energy, to stop the leaks, and to cut off all wastes.

A normal person, who has stopped all these energy leaks is not nervous or restless. He has control of his muscles, and is ever master of himself, self-cen-ter d, and poised. He gives you the impression of a mighty reserve power, because he has not wasted his energy. He can sit or stand still, looking you squarely in the eye without flinching, because there is power back of the eye. He is always balanced, never flies off his center, and does not need artificial

stimulants or bracers.

It is no wonder that so many of our nervous and over-active business men begin so early to die at the top; that that they are fagged and tired out most of the time; and that they recort to intense, unnatural strain, and to give intense, unnatural strain, and to give them artificial energy as a substitute for the real energy which is constantly leaking away in a score of ways. The tired brains and fagged nerves

The tired brains and lagged nerves of the spendthrifts of energy are responsible for a large proportion of the abnormal thinking, the wretched mistakes in business, the fatal blunders which cost human lives on land and sea, the suicides, the insanity and the crime of the world. When the brain cells and nerve cells are well supplied cells and nerve cells are well supplied with reserve force, a man is normal, strong and vigorous. He is not haunted by all sorts of unhealthy appetites, or a desire to do abnormal things, or an unnatural life of excitement and self-indulgence. - O. S. Marden in

How to Train the Memory. Memory training, like the acquisition of foreign tongues, seems to be a

topic of interest just now.

Now, in the first place, it is necessary to consider what are the various purposes of training the memory. These, I think, can be divided into three classes or scrts.

1. The purpose of acquiring and re-taining facts in any branch of knowledge.
2. The purpose of remembering, for

a period more or less brief, and by a conscious effort, certain facts or impressions, or groups of facts or impres-

sions, as they happen.
3. The purpose of being possessed of what is known as "a good memory."
It is the first of these three classes, and the first section of that class, which is loudest in its outery for an invigorator of memories, and to which ost systems primarily appeal.

Every system of memory training that is not purely arbitrary must, I apprehend, be based upon the well-known and ancient principle entitled "the assoc ation of ideas." A certain "the assoc ation of ideas." A certain person has no difficulty in remembering certain extrinsic facts, Thus you may hear a man say: "I always know the exact date of the battle of Waterloo because I was born on June 18," One because I was born on June 18. One thing suggests another, and the great object of the memory trainer is, when one thing does not suggest another, artificially to induce it to suggest

another. Thus (in the matter of those Balkan capitals,) Roumania does not suggest Bucharest, but if you think of maniac and of arresting him, you will never in the future forget that Bucharest is the capital of Roumania, because the two names will henceforth be associated by an idea. names will nencetorth be associated by an idea. I give this merely as a ran-dom and clumsy illustration of the principle—a principle which is certainly capable of marvelous elaboration and wide application. It can be utilized to memorize a list for shopping just as successfully as the heads of an argu-ment or the good tales heard at the

The treatment of numbers is, and must be, more arbitrary and much more artificial. Numerals are not connected artineiai. Numerais are not connected with ideas, and cannot, therefore, as numerals, be connected one with an other. But if one begins by laving down that the first nine letters of the alphabet shall stand respectively for the nine numerals, and O for naught, all the other letters remaining meaningless, one instantly has a basis upon which to construct associations.

which to construct associations.

A first class system of memory training will neither be random nor clumsy. It will be carefully planned and worked out so as to gain the greatest possible end by the smallest means. It will be full of minor ingenuities. It will be adaptable, elastic and comprehensive.

—T. P. O'Connor, M. P.

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OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE.

By Louisa Emily Dorrer.

The Annunciation DOROTHY.

"Well now, really and truly, Sister, I can't see that, 'said Dorothy; 'when I was leaving the convent, Sister Mary Bernardine wanted me to promise I would say it every day. I was scared stiff at the very notion! But then she begged and spoke so sweet, and I was so struck on her—she was just a lovely so struck on her-she was just a lovely woman—and at last, just to please her, I said I'd do two mysteries every day. Of course I keep my promise, but I am real glad when I'm through. There

now, you're shocked."

"Oh dear no," said Sister Rose,
"only sorry, that's all."

"I can get through it like greased lightning." said Dorothy contemple. lightning," said Dorothy contemplat-ing her little feet, the beauty of their

ing her little feet, the beauty of their shape being somewhat marred by the "tooth pick points" of her shoes. "And of course, I never meditate. There's not a bit of good me trying, for I can't possibly do it."

"Dearie me now," said Sister Rose with a twinkle in her eye, "and yet you look intelligent. Perhaps you had the grippe, it often leaves people a little bit weak in their heads. Well, it's a said pity." it's a sad pity.

Dorothy threw back her head and laughed heartiy—when she remembered her high place at school, the examinations she had passed, the genera opinion held of her by her friends, and the conviction of her parents and herself as well, that she was gifted with intellectual powers far above the average; and so Sister Rose's words tickled her fancy.

"Because for a person of fair intelli-

gence to say that they can't think on any subject, for after all's said and done that's all meditating is, is all non-Dorothy gave a little sniff. "Saying

the Paters and Aves does just as well without meditating," said she, shifting

her ground.
"Well," said Sister Rose, "just wen, said Sister Rose, just saying holy words in a mechanical way is a good thing. Only because it's good doesn't mean that there aren't better as well. Pope Benedict XIII. declared, for the consolation of simple people who cannot very well meditate on the mysteries, that they can gain on the mysteries, that they can gain indulgences by a slight meditation, and it seems to me that if you cannot do that you are just putting yourself on a level with the very dull and ignorant, who poor creatures, do the best they can, and it is accepted because they

cannot do anything more."
"I suppose I could do it if I wanted
to," said Dorothy, who as a rule, used
her brains for every purpose excepting

that of religion.
"Yes, I think you could," said
Sister Rose, who was privileged to speak her mind, as she had known Dorothy when she was a child; "ah, the Rosary is very wonderful," continued the old nun, who had learnt in her long years of prayer and hard work the value of that devotion which has been so truly termed a "treasury of graces." Em-bracing, as it does, the whole scheme of salvation, it engraves the truth of God on the hearts and minds of those who meditate as they use it on those mysteries, illimitable in their depths. As a French writer has said, oute la religion chretienne, c'est tout on dogme, c'st toute sa morale."

The Rosary had been her sacred com panion ever since her early childhood, when her tiny fingers had first learnt the use of the beads, and the eyes of her mind were first opened to look upon the wonderful picture which the mysteries bring before it. It had fanned the flame of love and devotion which she had always had for heavenly things; it had been to her a help in weakness, a comfort in sorrow, a mine of learning. It had made her, when a girl in teens, desire to give herself up to the religious life, and her affection for it had led her to that Order founded by had led her to that Order founded by the great St. Dominic which, above all others, gives the Rosary a high place in guiding the spirit of its members. And through all those years of prepar-ation for a life in that holy state the Rosary had been to her of untold value. Through continual contempla tion of those mysteries she had been given strength to lose her earthly life that she might find it in eternity; God in them was always so set before her that she had mastered the letter and spirit of those great facts, and drawn from them simple, practical lessons, ever old and yet ever newly applicable

to the needs of the moment. Swifter far than it has taken to write these words had thoughts such as these travelled through the mind of Sister Rose, and she gave a slight start at Dorothy's high voice breaking in on

that long retrospective panorama.

"Yes, I guess people think it a first class devotion, or so much fuss wouldn't be made about it; but as for me freezing on to it, that's another anecdote. It's teo commonplace."

The flippant tone and careless words jarred on the old nun, who had the extreme sensitiveness which distinguishes many of her nation; but she had seen enough of the human race in general, and girl nature in particular, to know that spiritual unrest often shows itself by a bravado-like way of speaking of all holy things, and that the first instinct with some whose con-sciences are awakened is to try and hide the fact even from themselves And one or two things had made Sister Rose think that Dorothy, who was in the habit of doing grudgingly what was of obligation and nothing more, had occasionally an aspiration towards a higher life which she hardly dared entertain for fear of the changes which it might involve, and the duties which it might involve, and the duties which fresh light and knowledge bring with them. However it might be, certain it was that Dorothy often left the gay set in the saloon and the merry games on deck to find her way to the quiet number at the for some time herself means. and stay for some time, herself uncon-sciously turning the conversation to

wards religious matters.
"Ah well, my dear," said Sister
Rose, "some day you may think dif-Rose, "se

Dorothy shook her head. TO BE CONTINUED. Variety in the Protestant Pulpit.

The advertised announcements of sermons and services in the various Protestant churches of this city on Sunday last furnish proof that among our separated brethren the old saying that "variety is the spice of life" holds good with regard to spiritual as well as

Material things.

A Reformed church held forth, as an inducement to attend, "Stations of the Cross," with stereoptican views. A Cross," with stereoptican views. A Protestant Episcopal chapel was the Protestant Episcopai Camp.

There an Intermediate State?" A Claimagalist, preacher spoke on "Con-Universalist preacher spoke on "Con-fession of Sins," and a Methodist con-gregation had the promise that a rabbi would speak of Hebrews and Christianity.

This array, though sufficiently varied, This array, though summently varied, was not so startling as the report of a Unitarian minister's sermon in a newspaper of Monday, in which he expressed himself as not wanting to go to heaven, except for a flying visit, if it is such a place as pictured by the generations of men .- Standard and Times.

HIS LIFE'S HISTORY.

" Not a moment's happiness did I ever see under my father's roof." These are the sad words of a young man recently arrested for a criminal offense He wasn't excusing himself. He was simply telling his life's history. Yet who shall say that there was not a close connection between his unhappy boy-hood and his crime-stained youth? What a penalty must not a just God exact from the drunken, debauched fathers who destroy their children's happiness, their faith, their innocence, and give them the first impulse toward evil living!—Sacred Heart Review.

WEAK LUNGS

MADE SOUND AND STRONG BY DR. WILLIAMS PINK PILLS.

If your blood is weak, if it is poor and watery, a touch of cold or influenza will settle in your lungs and the apparently harmless cough of to day will become the racking consumptives's cough of to morrow. Weak blood is an open in the contract of the contrac invitation for consumption to lay upon you the hand of death. The only way to avoid consumption and to strengther to avoid consumption and to strengthen and brace the whole system is by enriching your blood and strengthening your lungs with Dr. Williams' Pink Pills. They make new, rich, warm blood. They add resisting power to the lungs. They have saved scores from a consumptive's grave—no after the lungs are hopelessly diseased, but where taken when the cough first attacks the enare nopelessly diseased, but where taken when the cough first attacks the enfeebled system. Here is positive proof. Mrs. Harry Stead, St. Catharires, Ont., says: "A few years ago I was attacked with lung trouble, and the doctor, after treating me for a time, thought I was going into consumption.

thought I was going into consumption. I grew pale and emaciated, had no appetite, was troubled with a backing cough, and I felt that I was fast going the cough the grays. Neither the towards the grave. Neither the doctor's medicine nor other medicine that I took seemed to help me. Then a good friend urged me to take Dr. Williams' Pink Pills. By the time I had used four boxes it was plain that they were helping me. I began to recover my appetite, and in other ways cover my appetite, and in other ways felt better. I took six boxes more, and was as well as ever, and had gained in weight. I believe Dr. Williams' Pink Pills saved me from a consumptive's

Pills saved me from a consumptive's grave, and I feel very grateful."

Now, Dr. Williams' Pink Pills build up the strength in just one way—they actually make new blood. That is all they do, but they do it well. They don't act on the bowels. They don't bother with mere symptoms. They won't cure any disease that isn't caused by bad blood. But then, nearly all by bad blood, But then, nearly all common diseases spring from that one cause - anæmia, indigestion one cause — ansemia, indigestion, billiousness, headaches, sideaches, backaches, kidney trouble, lumbago, rheumatism, sciatica, neuralgia, nervousness and general weakness. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. If in doubt send the price—50 cents a box or \$2.50 for six price—50 cents a box or \$2.50 for six boxes, to the Dr. Williams' Medicine Co., Brockville, Ont., and get the pills by mail postpaid.

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THE OLDEST CITY.

AND FIRST PARISH IN THE UNITED

St. Augustine is the oldest city and parish in the United States. Juan Ponce de Leon landed a few miles frothere in Holy Week, A. D., 1512. One of the Franciscan friars who accompanied him named the land Pasque Florida, the Spanish name for Easter, the feast of flowers, for on that Easter Mass was said under a booth of palms and flowering vines. Hence comes the name Florida. In 1505 Don Pedro Menendez landed here with a large number of colonists. Menendez made the landing on St. Augustine's day, and decided to name the settlement Ciudad de San Augustine. On the 8th of September Mass was said here for the first time under cover. A fine St. Augustine is the oldest city and or september mass was said here for the first time under cover. A fine painting of the first celebration of Mass in this ancient city was suspended for many years in the Cathedral, which was almost destroyed by fire a dozen years ago. Underneath the picture was this inscription: "With religion came to our shores civilization, the arts, sciences and industries." Long before there were English colonists in Virginia and Massachusetts, this city was a centre from which radiated re-ligion and industrial arts to the Chespeake River on the north, the Mississippi River on the west and the capes of Florida on the south. In A. D. 1600, Florida on the south. In A. D. 1600, twenty years before the Pilgrim Fathers landed, a Franciscan friar published in that city a book on Christian doctrine in the language of the aborigines—the first book in the Indian language published in North America. To this day ruins of Franciscan, Dominican, Augustinian—called Austin in the Southern states—and Jesuit chapels and schools are discernible in widely separated places within a thousand miles of this city, all of which were founded by priests from the centre. The barrack walls of the United States garrison in this city are a part of the earliest Franciscan convent erected in North America. The vent erected in North America. The barracks go by the name of the old convent—"St. Francis." The date of erection of the convent is A. D. PILLAGED AND BURNED.

St. Augustine has been pillaged and put to fire and sword more times than the general reader of American history is aware of. As the supposed gateway to the vast riches of El Dor ado, it was for nearly three centuries the objective point of English free-booters. Admiral John Hawkins, "tather of the African slave trade," "tather of the African slave trade," came here in the early days and founded a pirates' supply station for vegetables and food for the lawless fleets plying along the Spanish main. He landed several hundred pirates and provided them with live stock and seed. They were all put to death by the Spanish see partel. These pirates were the sea patrol. These pirates were the men called Huguenots by the local guiles. In 1586 Sir Francis Drake guiles. In 1586 Sir Francis Drake and Martin Frobisher sacked and burned the city. Sir Walter Raleigh planned an attack, but never reached the coast. In 1555 John Davis, the English pirate, burned the city and put many persons to torture. In 1702 and 1727 English land and sea forces at tackled and destroyed the town, carrytackled and destroyed the town, carry-ing many persons into slavery in the West Indies. In 1740 Gen. Oglethorpe attacked St. Augustine in the hope of securing a large number of African slaves who had run away from the English settlements and had found under the guns of the powerful Fort San Marco, just then approaching completion—the largest and most magnificent fort of the school of Marechal de Bauban on the American

continent.

The contention of the English was that the Spanish should surrender Escaped slaves, but the clergy maintained that from the foundation of the city escaped slaves had been pro-nounced free the moment they came within the city gates. Oglethorpe re-ported home to England and a large fleet was sent out to aid the land forces. The English planted heavy batteries on St. Anastasia Island three quarters of a mile away across an inlet of the sea—and hammered at Fort San Marco for six months. The four great bastions, named St. Paul, St. Peter, St. Charles and St. Augustine were provided with powerful ordinance ulated by the flower of the Hibernian soldiers of Spain, and they blew the British ships and batteries to bits. Oglethorpe raised the seige and sailed away, leaving some of his can-nons behind. To-day some of his finest nons behind. To day some of his most guns may be seen in the quadrangle of Fort San Marco, as well as one of the English cannon balls embedded in the parapet. It is an interesting historical fact, which I have from the Rt. Rev. Bishop of the diocese, to whom I am under obligation for the dates and several of the incidents mentioned herein, that a Regiment of the famous Irish Brigade of France once garrisoned the ancient Fort San Marce in this city. At one of the periods when the British were threatening to come here and raze the fort and city to to the ground, the King of Spain asked the King of France for the Irish Brigade to garrison Florida. The King of France made answer that he really could not spare the Irish soldier, but he would send one regiment of the Irish Brigade to Florida. And here for a long time might have been seen one of the flags which the Irish carried to victory through the English lines at Fontenoy.

ROMANCE OF THE GALLANT O'DONOVAN. In the archives of the Cathedral are the voluminous documents in the cele brated case of the gallant Lieutenant brated case of the gardant Lieutenant O'Donovan, who loved and was loved by the daughter of the then Governor General of Florida, a hanghty Spanish don, who had betrothed her to a high official in Hanvana. O'Donovan made p his mind he would be married whether or no, and the object of his affections endeavored in every possible way to win her father's consent to the union. But the cruel father swore he would see O'Donovan further first. chance of being made president? We opine not.—New York Freeman's the priest entered the sanctuary to say

Mass, there he saw standing at the altar rail Lieut. O'Donovan and the Governor's daughter. As the priest walked toward the altar O'Donovan

"Reverend father, I take this woman

for my wife."
And the Governor's daughter said:
"And I, father, take this man for my

husband."
Some one had told the young people that a declaration so made constituted a valid marriage. However that was, trouble began right away for the young couple. The Governor dashed up to the door of the church and ordered O'Donovan seized, stripped of his in signia of rank, manacled and confined in a dungeon at Fort San Marco. So down the narrow street he was marched, surrounded by a squad of soldiers. It is said that all the Irish officers and soldiers and people in civil life stood by O Donovan and gathered funds to conduct his case in Spain, where the ablest advocates of canon law were em ployed to attempt to prove that O Dono van was married according to ecclesias-tical law. But whilst the advocates tical law. But whilst the advocates were wrangling, the haughty Spanish Governor did what many a father did before him—he forgave his daughter and took O'Donovan to his bosom, and no doubt there was a joyous dance and supper in the gray old fortress of San Marco when O'Donovan came forth from the dungeon. from the dungeon.

IRISH AND SPANIARDS INTER MARRIED.

The inter-marriage of Irish soldiers, officers and civilians of the ancient garrison town with Spanish and Minor ican ladies in Florida produced a wellknown racial type of prominence in the southern states for more than one hun dred and fifty years. There are very few southern families in Georgia, Florida, Alabama, Arkansas, Louisiana and Texas whose ancestors were in the South a hundred and odd years ago have not in their veins the blood of the Irish-Spanish and Minorcan colonists of Florida. The Minorcans were taken into Florida one hundred and sixty years ago by the Earl of Halifax, who kept them in abject slavery during the English occupation of Florida — 1762 until 1784. The Minorcans were Catholics, and during the twenty years of English rule they were the only Catholics in Flori la. All the Spanish and Irish Catholics left with the Spanish garrison. Although there have been no accessions to the Minorcans from that day to this, Mahonese—the language of Irish-Spanish and Minorcan colonists of day to this, Mahonese—the language of Minorca—is still spoken here. This evening a band of young people is going about from house to house singing a hymn to the Virgin in the Mahonese language. Spanish and Mahonese have fallen into disuse here, and are rarely spoken except among the old familier and for the benefit of the old people, o whom there are many in the nineties,

who like the old customs.

Twenty years ago matrons and maids of Spanish or Minorcan descent living here would as soon have thought of going to Mass in a bathing suit as of going in a bonnet or hat. To this day the venerable women when going to church wear a veil fashioned somewhat tilke the Spanish mantilla. The old customs of parental care of children until marriage is kept up. The promiscuous intercourse of young men and maidens so common in the North is regarded as vicious. One of the Catholic young women of the town, who is famous for a magnificent voice, was recently offered a large salary to go to New York and sing in opera. When her father was asked for his consent to a contract he was speechless with indignation. He regarded the life of an opera singer as next door to the bottomless pit.

"Let my daughter sing to the glory of God in church as much as she likes, but on a public stage in the company of men and women about whom I know nothing and capering about in short skirts, why, that is nothing but devil worship," sa'd the old man. And that worship," sa'd the old man. And that settled the whole matter once for all— G. W. P., in the Catholic Standard and Times.

"Vanity of Vanities."

"I have seen and contemplated two of the greatest rulers on the face of the earth, -the civil ruler of sixty-five millions and the spiritual ruler of two hundred and fifty millions of people. I have conversed with the President and the Pope in their private apartments: and I am convinced that their exalted position, far from satisfying the aspira-tions of their soul, did but fill them with a profound sense of their grave

responsibility.

No one is better qualified than Solomon to express from experience an opinion on the power of the pleasures of sense to promote human happiness. Every creature ministered to his sonal gratification, he yielded to every excess, he denied himself nothing that his heart desired; and, as the fruit of all this, he declared that he was weary of life, and that all was vanity and vexation of spirit."—Cardinal Gibbons.

Ask His Help.

Let us then, says Bishop Colton, invoke St. Joseph's prayers and say often. "St.Joseph, our Father, pray that we be thy worthy children! St. Joseph, our advocate—pray for the graces of which we stand in need! St. Joseph, our friend—and friend of the Sacred Heart—pray for us that we may one day share thy glory and happiness! Good St. Joseph, pray for holy Church and pray for all the faithful. Pray for and pray for all the faithful. Pray for us living and pray for us dead!"

The millionaires are scattering big money gifts round among the universities and colleges with the exception of the Catholic institutions. Why the exception? If their motive is philanthropy, why exclude a numerous sec tion of the population from their benevolence? Mr. Carnegie gives \$10,000,000 for pensions for college professors, but limits the benefits to the colleges, the professorship and officers of which are open to person of all or any creed. Of any of the colleges mentioned in the papers in compaction with this millionaire, here. connection with this millionaire bene-faction would a Catholic have much

YOUR RESPONSIBILITY.

No, my friend, do not try to excuse yourself for not practicing your relig-ion, for you yourself, and only you, are the loser. When you quit the Church for any reason, you are hurting your self immensely, and hurting others by self immensely, and hurting others by your bad example, but are not hurting the Church. If you mean it as revenge, you are taking revenge not against the priest, Bishop or people, but against God Himself; for it is He who requires you to live up to the Church. "He that despiseth you (the Church) despiseth Me," are the words of God Himself.

Let every one assure himself that

Let every one assure himself that, though his parish, if small, might miss him a little financially, the Catholic church can do without him and a few millions of others and be the grandest institution on earth still. She has d ne it. Wien Henry VIII. of E g and tareatened to leave the Church and take millions with him should the Pope and grant him a divorce, the Pope answered: "For your own sakes I hope you will not leave the Church; but if you do, the Church will live on without you."

Remember that the Church cannot dispense with any of God's own laws or requirements. If people will not comply with them, they must stand the consequences. As God does not need you in heaven, neither does the Church you in heaven, neither does the Church on earth. But since you do need heaven, if you consult your best interests, so do you need the Church—as she is the way to heaven. Satisfy yourselves that you cannot get along without the Church.

Did you ever consider the response

Did you ever consider the respon sibility one incurs who leaves the Church? The faith has probably exist ed among your ancestors for centuries Would you let it stop with you? Would you deprive your descendants of it? If you live a good Catholic and raise your children good Catholics, in a few centuries there may be thousands belonging to God's Church because you were a good member. But leave the Church, and in a few centuries there will be thousands of unbelievers who might be Catholics had you re remained faithful to the Church. Do you see the responsibility? I repeat again: no reason in the world is suffic ient to justify one in relinquishing the true Church.—Kind Words.

Mental Jaundice.

Some time ago a poor mother, be-wailing the disappearance of her son, a lad of sixteen, said she was sure he had not run away voluntarily, as he was always a good by and worked steadily. He never went out nights like other lads of his age in the city where he lived. Instead, he brought home the paper—in fact three evening papers—every night, read them, and then went to bed. She seened to see no probability that this reading of three daily papers every night may have been the cause of her boy's sud den freak of wildness. But it seens very plain to us that the boy whose immature mind feeds on the horrors and crimes served up in one yellow journal every day—to say nothing of three—is as sure of a collapse in his morals as he would be of a collapse in his health were he to eat continually of poisonous food,—Sacred Heart Review.

THE CAPITAL SINS.

Following the lines heretofore planned for these brief doctrinal reviews, we next have presented for our consideration the deadly, or, as they are frequently called, capital sins. This name they receive because of the fact that they are the causes in which so much sin has its origin. They are seven in number. Namely, pride, lust, covetousness, envy, anger, gluttony,

Appropriately, indeed, may they be termed the floodgates through which pour the miseries of mankind. To appreciate the consequences of the first we need only reflect upon what it brought to Lucifer, to the fallen angels, to our first parents and to the entire human family. In the destruction of Sodom and

Gomorrah we have vividly pointed out to us the punishment of the second. Judas is a dreadful warning to those who give themselves over to the third. To the fourth may be charged the awful crime of Cain. The evils which accompany the fifth are almost beyond counting. Yet malice which it en-kindles was responsible for the cruci-fixion of our Saviour. From the sixth flows all the debaucheries of appetite, while the reward which awaits the last we find mentioned in St. Matthew, chapter xxv, verse 30: "The unprofitable servant cast ye out into exterior darkness.

The antidotes are found in the prac tice of the virtues of humility, chastity, liberalty to the poor, charity, mildness, temperance and devotion. By the careful and constant giving of our selves up to these may we expect to keep our souls free from the conse-quences of the seven capital sins.— Church Progress.

Heart and Life.

It is the heart that prays; but in a fuller sense it is the life that prays. All the sincere prayers of sinners are heard no matter what their lives; the efficacy of prayer resting as St. Thomas says on their faith and confidence rather than on sanctifying grace. But the prayer of the life is better than the prayer of the heart merely. From the altar of a holy life ascends the prayer that smells so sweet before God as incense in our churches. Behind the prayer is the life, with all its sacrifice, its deeds, its desires, and merit. But even the lives of the indifferent may be made prayerful. Into them may be infused an abiding spirit of prayer. Sacrifices made labor undergone, sorrows borne, temptations resisted—all these are the gold which we may offer to ransomed souls from sin, or to o

We can forget half we hear and not

HOW BIGOTRY WAS DEFEATED.

In connection with St. Kevin's Re-formatory I must not omit the Earl of Granard—who was an active member of our committee, and a distinguished convert,—the Bishop of Canea, Dr. Donnelly, who spent a few days with us and Sir John Lentaigne, Government Inspector of reformatories and indus-tral schools. The last n med was of rial schools. The last n med was of Huguenot descent, tut was a fervent Catholic, and had both a brother and a son in the Society of Jesus. He was former church property of Tallaght, where Father Tom Burke, O. P., lived and died. He wished to sell what he owned there, and no one was more anxious to purchase it than the erudite but bigoted Dr. Whately, the Protest-ant Archbishop of Dublin, the prime apporter of the so-called Model and National Schools, which boasted of the openly-avowed object of counteracting the good that was being wronght by the Christian Brothers and other Catheolic teachers. But Sir John Lentaigne vas equally resolved that what once be onged to the Catholic Church should not fall again into the hands of Protestd to the Catholic Church should ants, so he sold it to the Dominicans, who eventually founded their novitiate there. On the day subsequent to t is sale, when the Archbishop and s me of his intimate (riends were seated there. s me of his intimate (riends were seated in the drawing-room of his palace in Merritton Square, a gentleman came into the room and exclaimed in a loud voice, "Your Grace, Tallaght is sold." And who has bought it?" "The Dominicans." "Ah! those d——d Inquisitors," retorted the Archbishop. "What a calamity!" The above aneedote which betrayed so vividly the animus of this Protestant dignitary was told to me by one who was present on the occasion, young man named Pope,

the occasion, young man named Pope, a nephew of the Archbishop, who soon afterwards became a Catholic, and in course of time, a priest.—Rev. L. C. P. Fox, O. M. I., in Donahoe's Magazine.

DIGNITY OF THE CHRISTIAN HOME.

Our Lord became man, took upon Himself our human nature, looked upon men with a human countenance, spoke with a human voice, and loved them with a human heart. He conversed with men that men learning to know. Him might through Him with men that men learning to know Him might through Him know God; and our Lord founded His holy Church, and made us members of His holy Church by the regeneration of water and the Holy Ghost, in which we are born again a second time, and He created Christian homes by the sacrament of matrimony, and all those indissoluble bonds by which domestic life is sanctified. The children born in Christian homes are born again and be come children of God. The Christian none is like Paradise springing up once more out of the earth. The illumina tion of the knowledge of God, the lov of God, the law of God, our duties to God — all these things are to be found in the Christian home, if the fathers and mothers are

Any Catholic father and mother, who, for the sake of better summing and reading and spelling, shall send a child to a school where the Catholic Eith in the three between the Catholic Faith is not taught, incur before God and man a great responsibility. They go as far as they can to rob their child of the knowledge of God, and therefore of conformity with God. They do all they can to bring up their children in this world in flesh and blood and with out the Holy Ghost .- Cardinal Manning

faithful, and the children brought up to be the children of God. . . .

From Prince Albert.

Prince Albert, May 12 1905.
To the CATHOLIC RECORD, London, Ont: To the Catholic Record, London, Oct:

We the undersigned came west as delegates in quest of land for our-selves and others in response to the letter of Rev. J. C. Sinnett in the Catholic Record of March 10th, 1905; and now after looking over different places, finally came to a choice place where we have taken up 'Homesteads' for ourselves and for the others, We beg to assert that, we have land far better in every respect than we could hope to find and are thoroughly satisfied. There are several other "homesteads' still vacant and we would advise all those who wish to secure a good home in a good district to take immediate steps to secure the same, There is danger in delay. Father Sinnett has ever taken an active part in this matter, and we suggest that those wishing hom steads communicate with him at once. His address is Prince Albert, Sask, N. W. T. Applications may be made direct at local land office or through one of us. Thos. J. McGuire, John Falion, Jas. A. Devine, Simon J. Sullivan, late of Sheenboro, Que,

Editor of the CATHOLIC RECORD Editor of the CATHOLIC RECORD:

More than once the RECORD has appealed to
its readers, or to such of them as were in a
position to do so, to endeavor to collect and
put in readable shape the history of their respeciive parishes. In one or two instances I recollect the advice has been followed but the
many remain unrecorded. This is the more
regrattable as naturally the older settlers are
passing away and with them the traditions of
their times, their difficulties and their successes.

cosses.

Now, having listened with interes to the elequent sermon or it might be called a histor lead lecture, delivered by Rey, Fabber Leyden on the 24 hinst, on the occasion of the Golden Jubilee of St. Patrick's parish, Ottawa, it strikes one that it is much to be desired that the rev. gentleman would permit its being published either in your paper or in pamphlet form. It was, as far as time permitted, a very full history of Canadian Catholicity, especially in the Ottawa valley,

Ottawa 25 h May,

St. John's Quarterly.

St. John's Quarterly.

We have received from Ray. John F. Mulling of St. John's rectory, Syracuse, N.Y., the Jubilee Number of St. John's Quarterly. Amongs, other good articles the following numbers deserve special mention: The editorials of Father Mullany, the leader on President Rossevelt. Miriam of Magdala, Literature and the Church.

This expellent Catholic journal has been in existence one year, and it is 'o the birchday number to which we refer. We wish Father Mullany every success in his journalistic career.

DIED.

GRAY.—At his residence. 89 Wellesley stree', Toronto on May 23, 1905, Major Henry A. Gray, M. I. C. E., engineer in charge of the Public Works of Canada, aged sixty-two years. May he rest in peace! years. May no rest in peace:

CONNELIA.—On Tuesday, May 18th,1995 Mr
Michael Connelly, aged eighty five years, late
of St. Bridget's parish Logan. May his soul
rest in peace!

KELLY.—At Black River Bridge, on Thursday, May 18, 1995, Mr. Wm. Kelly, a native of
Maryboro, Ireland, aged seventy nine years.

May he rest in peace!

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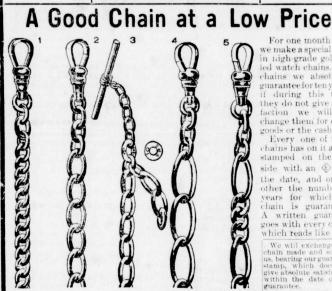
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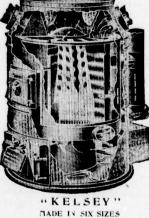
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VOLUME XXV The Catholic

LONDON, SATURDAY, JUNE TO OUR COUNTRY

Our attention has been sundry devices by which allured to the city from t tricts. They are assured waiting for them - and that their fortunes may be replying to such and such a ment. The contrast dra the gaiety of the city an tony of the country has a and, with a confidence bred they turn their backs on go forth to work—if haply and in some instances to re exaggeration to say - as from a knowledge of facts, and there—that many a to bewail her lot as a d city. If they must come be certain of obtaining and of having some respon to safeguard them from those who gamble in fles But the girl who deser home and depends on the few honied words which ha a thousand times, for the way there, risks much, character may be.

REVERENCE FOR A

Canadian publicists der of reverence in the your of it they point to the of rowdyism by some stu the unseemly antics w some commencements. S ever, seem to have priv to other mortals; and for deserve and would recei tion, were they done by an immunity from punish are few sadder things th acle of men who are pre leaders, behaving like b is ascribed to boyish s condoned; but that plea the ears of those who h for the stupid comicality tions of insolence, and idea that they who hav vantages of a collegiate obey the rules of civili citizens view their antic pleasure. They regard to be borne with glad minstrel show, though th who would invade any better equipment than t jokes and coarse comedy students set store, would houses.

The publicists, hower lose sight of the fact contribute to the output We refer to their mode those in authority. leaves no trail of evil. for good and for the e protection of the rights But the criticism wh from party organs, hab the actions of opponent by tactics which are nor honorable to discre eves of the community the prejudices of their youd the pale of respect And the young Canadi upon these sheets are authority and to rewords of hidebound and to have no opinion that can be classed However we may view the representative of Premier, should be give Will certain editors heed?

A DEPLORABLE Writing lately on familiarity that is an young men of to-day, theory that push and great requisites in bu elia E. Barr says :

"In public the spirit of levity which compatible with good find nothing in life nothing worth loving ing that can elate or fill their hear itude or bow them sorrow; and our mode sort, mere facial gri ness of that jokes or commonplaces on emp emptier disappointm goes on to say that abandonment of all spect and of all do courtesies we may g and prepare for su brutal self-assertion