The Catholic Record.

LONDON, SATURDAY, SEPT. 13, 1902.

PROTESTANTISM THE MOTHER OF DOUBT.

the Christian Guardian is gifted with danger. Their standard is set the ability of being happy and courage- by the declared principles of ous under the most distressing circum- the Church. They know that, as the stances. To him Protestantism has "devil is the ape of Almighty God," still growing prospects. He cannot this kind of society veils its designs still growing prospects. He cannot this kind of society veils its designs see that the fervor of the cld revival adays of his sect has passed away, and that the "mood and sensation" kind of the fruitful mother of religious indifference and doubt. In this kind of society veils its designs this kind of society veils its designs phrase of Artemus Ward, the individuals who get "filled up and slop over."

After having read a fulsome eulogy we took from our note book an extract two from a speech delivered by Mr. Sticking a speech a of religious indifference and doubt. ing them for the Church of Christ, This is apparent to unprejudiced eyes. they are giving good example to those The editor, however, cannot see it, who are beset by the allurements of the and reads a little homily on pessimism secret society. and reads a little nomity on pessimism in the Church. To his mind there is no reason for it. But we, for our part, imagine that the croaker has ground for complaint.

With the sects steadily increasing; with nor would it he senetioned by their With the sects steadily increasing; with | nor would it be sanctioned by their | as any other two men of my acquaintministers besmirching their pulpits strongest adherents. But they are with vaudeville allurements; with feeble certainly doing something towards social protests against the sacrament of union and the upliftment of our of you on his oath." marriage; with the Bible under the brethren. Their charity has carried, scalpel of broad-minded divines; with our Methodist friends addicted to the tachomestead. They have brought some homestead brought some brought some cess as a panegyrist of railroad presidence of the conspicuous ornaments on the walls of the spacious ornaments on the walls of the spacious ornaments on the walls of the conspicuous ornaments on the walls of the conspicuous ornaments on the walls of the spacious ornaments on the walls of the spacious ornaments on the walls of the spacious ornaments on the walls of the conspicuous ornaments on the walls of the spacious ornaments or the walls of the spacious ornaments on the walls of the spacious ornaments or the walls of the conspicuous ornaments or the walls of the spacious ornaments or the wall of the walls of the spacious ornaments or the wall of the walls of the spacious ornaments or the wall of the wall o tics of souperism; with the report before of us out of the rut of low aspiration. dents. us that the majority of young men, in They aim at removing their organizathe United States at least, never dark- tions far from the antipathies and petty en a church door, it is little wonder jealousies and self-seekings which that all the brethren are not so hope- hamper the progress of societies we wot ful as the editor of the Guardian. of. We wish them success. One of them, a Rev. Mr. Raab, tells us that radical attacks on the Bible are being tolerated. He is not a whit optimistic as to the future, and says that a worldly, half-paralyzed church, led by ministers who do not have a tendency to orate on all occabinations. The best of the state of the Exchange declared that the man who had more than \$1,000,000 the shape of alcohol. A genial the man who had more than \$1,000,000 the shape of alcohol. A genial was a menace to the State. We do not know his reasons for the statement. He sions, and any attempt to muzzle them on thing more than another demoralization the man who had more than \$1,000,000 the shape of alcohol. A genial was a menace to the State. We do not know his reasons for the statement. He may have been outwitted by a rival in a deal with a legislature, and hence his the mood of the moment and his guests are mellow with music church, led by ministers who do not one thing more than another demoralizknow what to preach, will fall short of changing the moral complexion of the and everlasting talker. A good presidchanging the moral complexion of the and everlasting talker. A good presidchanging the moral complexion of the and everlasting talker. A good presidchanging the moral complexion of the and everlasting talker. A good presidchanging the moral complexion of the and everlasting talker. A good presidchanging the moral complexion of the and everlasting talker. A good presidchanging the moral complexion of the another demoralizdeclaration. But at any rate the millionaire wields a power which is far
and everlasting talker. A good presidchanging the moral complexion of the another demoralizdeclaration. But at any rate the millionaire wields a power which is far
and everlasting talker. A good presidworld. Then, again, the leaders of the propaganda against all Christianity regard Protestantism as an incomes sequential barrier to their progress.

Men like Matthew Arnold declare that Catheliaim has a world with the propaganda against all Christianity influence on these gentlemen, but the members who have the aims sequential barrier to their progress.

Men like Matthew Arnold declare that Catheliaim has a world fallow ways and the strike is still on. Pierpont Morgan, at heart, the strike is still on. Pierpont Morgan, and the strike is still on. import which are denied to the source and fountain-head of the Bible itself, is a procedure against which common

CATHOLICS AND CATHOLIC SOCIETIES.

indignation.

to Mr.

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I. C. R.

We see by the daily press that our esteemed friend the Hon. Mr. Hackett has received a gracious welcome from his C. M. B. A. brethren in the maritime Provinces. We are pleased to note the fact because the hon, gentleman has left no means untried to make his presidency of the Association an unqualified success.

From all accounts also the C.M.B.A.

is no weakling in the provinces. Its membership roll is a lengthy one, and represents educated and influential Catholicity. There are, of course, men of every social grade on the roster. But the fact of Catholics who have some prestige in the community giving it support and encouragement leads us to believe that they are awakening to a sense of their responsibilities. By throwing in their fortunes with the C. M. B. A. they are bestowing good advice on the Catholics who are tempted to join associations not under the auspices of the Church. Dominion Presbyterian the compliment We all know what cunning pleading, which is of perilous potency when directed against men out of work or the worldly-minded, is done by the secret society. It talks of mutual assistance and benevolence and hints at the social It points to the members who bear its nets, seeking to drag in the Catho- Catholics. lie who is ready to sell his soul for anything the lodge can give him in the meet with some success, for some of us are cursed with that contempt of authority which is one of the hall-marks of this generation. Instead of listening to the voice of the Church he hearkens to the advice of an advocate of the secret who are trying to manufacture, on the is in quest of is a job for himself or a social berth for his wife. He may or

Our respected friend the editor of business the secret society has no

world. Then, again, the leaders of ing officer can exercise a deterrent ahead of that enjoyed by the merchant followed where Michael Davitt had led. Men like Matthew Arnold declare that Can find ways and means to the strike is still on. It is admitted, could settle it in five extort their resignations. If, however, it is admitted, could settle it in five extort their resignations. If, however, refuses to do the strike is still on. It is admitted, could settle it in five extort their resignations. If, however, refuses to do the strike is still on. It is admitted, could settle it in five extort their resignations. If, however, refuses to do the strike is still on. It is admitted, could settle it in five extort their resignations. Catholicism has a great future before it; that it will endure, while all Protestant sects dissolve and disappear. Others are becoming convinced that they can be depended upon to put the others are becoming convinced that to reject historic Christianity and to have evidence, and to spare, of this fact. stormed at by public opinion, but they throw in his lot with the Land Leag-Others are becoming convinced that to reject historic Christianity and to patch up a theoretical Christianity out of Bible texts, and to claim for this scheme of the brain a sanctity and import which are denied to the source of the source o from the grave by the proceeds from until Morgan and his associates wish the young men who talk shop and sport and weary political magnates with petitions for something nice and easy in the way of employment. Various causes can be assigned for this, but to our mind the principal cause is that the laws should lend their influence and they suffered themselves to be aliently attend from the support of the sensible attend from the support of the sensible and weary political magnates with men to demand, as Leo XIII. has said, that the laws should be beforehand and prevent these troubles from arising. They should lend their influence and they suffered themselves to be aliently attend from the support of the sensible and they suffered themselves to be aliently attend from the support of the sensible and they should cause all reasonable the strike should cause all reasonable the strike should cause all reasonable self upon his knees before the self upon his knees be the billiard tables. Others abound in work to be resumed. ense must revolt with scorn and the young men who talk shop and sport

for the C. M. B. A., entrenched as it is in the affections of thousands of Catholics, but it is well to remember that the loquacious member and the former of

cliques will bear watching.

Now and then we hear C. M. B. A.

members discuss the weighty question of price and passwords. Some we under grips and passwords. Some, we understand, would like to press them Stead's work, colored by that gentlestand, would like to press them into service. Others, and amongst them a learned Canadian prelate, look upon them as tomfoolery. We content ourselves with saying that a grip on the Church and the password about the Easter duty will keep the C. M. B. A. in the full tide of prosperity.

A SELF-CONCEITED EDITOR.

We cannot pay the editor of the of having "high thoughts seated in a heart of courtesy." He appears to be an old timer who retains affection for the controversial methods that are now a matter of history. However a glance at some of the papers of some other and political standing it can offer. denomination may convince him that an editor can be a gentieman even when honored names. Day by day it casts attempting to score a point against

In a recent issue he had something to say about the encyclical of the Pope on shape of worldly position. And it does the Blessed Eucharist. To his mind it is a delusion, and the "Romanist's " profit by its product. Whatever our friend's claims to politeness, he is certainly not lacking in self-conceit. Because he cannot understand the mystery it must be a delusion. And he society and becomes a duly installed is surrounded by mysteries. He knows brother with an assortment of grips and and believes a hundred facts which he passwords. He knows that such a society cannot account for. Are they delusions? has been banned by the Church, The objection to the dogma is pathetic but allows himself to be cozened into in its weakness. But he can believing that the decision is for Europe take heart of grace in knowing that he and not for this country. He can easily did not invent it. It is the common get authoritative information on this property of atheists and of the divines

ney some years ago at New York, be-

All of which goes to show that the hand.

THE COAL STRIKE.

ARCHBISHOP CROKE.

W. T. Stead's Pen Sketch of the Great Prelate.

man's views on religion and men, it was to a considerable degree sympathetic and was a fascinating politico-religious history of the great prelate and patriot. Following is an extract of the sketch It must be five or six years since Cardinal Manning urged me to lose no opportunity of making the acquaint-ance of Dr. Croke. "The Archbishop of Cashel," said the Cardina!, in accents full of loving admiration " is a saint;" and he added many expressions of affection which showed that he loved him as his own brother. The very day before he died, as he lay on his deathbed, he said to Canon Ryan, rector o

St. Patrick's college, Thurles: "Give my love to Dr. Croke, and tell him we have always been two honest Radicals." The constant association of Croke and Cardinal Manning had led me, not unnaturally, to picture to my-self an Archbishop of Cashel who some-what resembled the sainted ascetic, the frail, emaciated body, within whose form there was more spirit than either flesh or blood, who for so many years virtually Archbishop of

Imagine, then, my great amazement on entering the palace at Thurles to find myself confronted by a stout, stal-wart man, about six feet in height, who night not have been more than sixty years of ago, and who was still in pos ssion of an unimpaired physique, an rejoicing in thews and sinews which might safely be backed to down any member of the Irish Parliamentary Party, Parnellite or McCarthyite, who ventured to try conclusions with him at

bout of fistcuffs. Here, indeed, was no pale escetic, no emaciated enthusiast. The Cardinal's Here, indeed, was no paie escente, no emaciated enthusiast. The Cardinal's saint was an Irish saint of the true breed of St. Patrick, full of physical vitality, keenly interested in the world

and backward. On another occasion he fore Jay Gould and others of equal made a wager at the dinner table that prominence in the financial circles of on leaving the room he would run a mile on leaving the room he would run a mile the period. "Gentlemen" he said, in four minutes, then, without stopping, as any other two men of my acquaint-ance. But as railroad presidents you wager was accepted. Young Croke there and then started, and in less than are all - and I would not believe one forty-eight minutes returned, winning the wager with a minute or two still in

One of the conspicuous ornaments on illuminated address recording the meeting of the League of the Cross at Thurles. The Archbishop, as becomes an athlete, is a strong and sturdy advo-Some time ago a speculator remarkable for his success in hammering his we are glad also to learn that they

Some time ago a speculator remarkable for his success in hammering his rivals on the Exchange declared that they are glad also to learn that they

more vehement Mr. Parnell pleaded for his support, until at last Charles Stew-

Parnell, a politician and leader of the Irish race, falling, Protestant though Irish race, falling, Protestant though he was, at the feet of the Archbishop-of Cashel, would make a very effective subject for a fresco on the walls of the Parliament House on College Green, in which the first Home Rule Parliament

The first Home Rule bill was proected on the second reading and ountry was handled over to the Tories. For a time there was peace; but the neglect of Parliament to pass a bill providing for the readjustment of rents, in view of the great fall in prices and the failure of the crops, led to renewed agitation, which culminated in the adoption of the plan of campaign. The plan of campaign was a desperate remedy adopted for a desperate disease. Dr. Croke had no direct part or lot in the adoption of this policy. He doubted the policy of the plan and gravely questioned the advisibility of putting t into operation on estates who own ers were wealthy enough to be able to face the loss of the whole of their rent rather than to give in to what they be lieved to be an unwarrantable demand. Nevertheless, although he did not approve of the plan, he had great sympathy with the campaigners. I was shown in the hall of the Palace of Thurles an old waterproof coat known as the patriot's, a mantle which Mr. William O'Brien used to wear in the stormy days when he was flitting from estate to estate, avoiding arrest as long as possible.

With the shattering of the Irish Parliamentary Party, Archbishop Croke once more turned away from all active participation in Irish politics. There seemed to him no hope of anything being done for Ireland while Irish them-selves were so hopelessly disunited. To all suggestions of a modus vivendi between the two extreme wings, led on the one side by Mr. Healy and on the other by Mr. Redmond, with a view to union at the coming general election, he turned a deaf ear. No, he said, they will fight until a common enemy appears whom they hate more than they hate each other. Then they will reunite. I have seen it many a time in the old days when faction fights were

LONDON, ONTARIO, SATURDAY, SEPTEMBER 13, 1902 may not secure them, but one thing he is certain to obtain is the contempt of every non-Catholic who can despise a traitor, the terror of a guilty conscience and the fate awaiting every recreant Catholic.

For those of the fold who know their business the secret society has no danger. Their standard is set by the declared principles of the Church. They know that, as the "devil is the ape of Almighty God," this kind of society veils its designs under attractive garments. When, therefore, they ally themselves with the Catholic can be a considered and railroad kings are, to use a phrase of Arcemus Ward, the individuals who get "filled up and slop over." After having read a fulsome eulogy we construct the contempt of every non-Catholic who can despise a traitor, the terror of a guilty consideration is semething not to be accepted in the extent the fillial sement and catholics, and athletics, the discharge of a kindly human tenderneess and a their families. Why does of a kindly human tenderneess and a their families. Why does of a kindly human tenderneess and a tent in his heart he is old school, anything but a fanatic, full of a kindly human tenderneess and a then, but in his heart he is old school, anything but a fanatic, full of a kindly human tenderneess and a then for in the fill as much a boy as ever, full of in kill as much a boy as ever, full of a kindly human tenderneess and a then, but in his heart he is old school, anything but a fanatic, full of a kindly human tenderneess and a then, but in his heart he is old school, anything but a fanatic, full of a kindly human tenderneess and a tend of a kindly human tenderees and a tender of the little of a kindly human tenderees and a then, but in his heart he is old school, anything but a fanatic, full of a kindly human tenderees and a then, but in his heart he is old school, anything but a fanatic, full of a kindly human tenderees and a then, but in his heart he is delighted to pension the full school of the most interest in sports and athletics, the little days

WORKINGMEN AND PROTESTANT-

in the true sense. To her the accidents of race, color or social condition are matters of small moment. The essential matter of small moment. The essential matter of taste, resulting in how extinction is an anal growth in grace were essentially a matter of taste, resulting a different bill of fare. Maybe it's coming, maybe it has come, that to meet the testes of its reference of the resulting in the control of the control tial thing, in her estimation, is that men and women are really and truly children of God. Viewing them in that light she sets a priceless value upon

As we write we have before us the August number of the Les Missions Catholiques, the organ of the Work of the Propagation of the Faith. Turning over its pages, we find four pictures of groups of natives of Central Madagascar who are afflicted with the loathsome disease known as leprosy. Men, women and children who, even in their normal condition, would be repulsive, are here presented to us disfigured by the ravages of the horrible disease of which

never produced and never will produce because Protestantism has never impressed upon its followers the infinite who is the schools and in the rains of the smaller professional men not less. Continues Father Clifford:

"Why is this, asks the Catholic who pressed upon its followers the infinite value of a soul in the same way the value of a soul in the same way the Catholic Church has. Hence the radical difference between Catholic and Protestant influence. This difference is perceptible in our own country in the attitude the Church and the Protestant of sects assume toward those who are not blessed with an over-abundance of this world's goods. Our Lord, in selecting the Apostles, did not choose them from the rich and the powerful. They were taken from the ranks of what in our days we should call the working class. Christianity powerfully appealed to this class by teaching the doctrine of man's dignity as the child of God. For two thousand years the Church has never ceased proclaiming that doctrine. To make the House of God a sort of a club for the well-groomed alone is, therefore, utterly repugnant to Catholic instinct, if we may be permitted to the historical reason for the non-existence in Protestant churches of a similar feeling we shall find it in the fact that Protestantism came into existence whose views had a greater or less effect in determining the attitude of Protestantism.

This explains the element of aristoctract with the Protestant sects which manivalue of a soul in the same way the

workingman in his plain clothes feels uncomfortable. It is this feeling which emptying Protestant churches of workingmen and their families. To what extent they are being alienated from Protestant churches may be judged by the testimony of the Rev. George L. McNutt, who at one time was pastor of one of the leading Presbyterian churches of indianapolis. Here

is what he says: "The question in a nutshell is this: Has the wage-earner and his wife-he with his grimy hands and worn clothes, and she, with her hands swoolen with dish and clothes washing, and her wear-ing apparel hardly what the fashionable expect—any place in the management of our churches in the average Indiana cities and county seats? It was not long ago that I went to an Indiana town where there was a great deal of complaint that the laboring people were getting far from the church, and I found in that city of fifteen thousand that the leading Church had not a solitary wageearner on its rolls, though that town was essentially a town of wage earning people. What was the reason?

'In another Indiana city the pastor of the Presbyterian Church told me that in spite of all that he could do or wish, his church was unconsciously but actually a class church, so much so, in fact, that for the good of young people in his mission Sunday school he advised them not to join the parent church that supported that school. It fashionable church of the city."

The Rev. Mr. McNutt, who by the way, became a wage-worker to study the needs of workingmen, is apparently an honest and earnest soul who is de an nonest and earness such was sirous of remedying the conditions he complains of. It can be safely predicted that he will not succeed. What he ed that he will not succeed. What he complains of is inherent in Protestant

him once him:
"I have often been asked point blank why the different classes should not separate for religious services? Why should the mistress and her maid and To Catholics it seems strange that the spirit of caste should make itself felt under the roof of a church. In all ages and in all countries the Catholic Church has ever shown herself a mother in the true sense. To her the accidents train must have a "Jim crow' car added

to its equipment
The "Jim crow" car annexed to the Protestant gospel train would be an announcement that Protestantism rejected the doctrine of equality before God. Toward the "Jim crow" car Protestantism has been slowly moving for a long time.— N. Y. Freeman's Journal.

THE ROOTS OF ANTI-HEBRAISM. Catholics Should Remember of What

ravages of the horrible disease of which they are the victims. Father Beyzim, a Polish Jesuit Father, is photographed with each group. It is a touching sight, this picture of a highly-educated man devoting himself to the service of these outcasts. The Les Missions Catholiques gives the following extract from a letter recently written by Father Beyzim: "I have given themall I have. I shall have the leprosy and die of it. But the Holy Virgin will send another Polish Jesuit to them, and all will be well."

Heroes of this sort Protestantism has never produced and never will produce Rebuking the outrage offered to cer-

has himself had melancholy experience of a similar persecution, and in parts of

which the first Home Rule Parliament assembled.

The moment Dr. Croke decided to support the Land League he flung himself heart and soul into the agitation. The first Home Rule bill was pro
The first Home Rule bill was pro
The first Home Rule bill was prothe other. It must be admitted, too, that where Jews of the poorer sort herd together in tenements, their finer virtues, which are undoubtedly noble and often inspiring, fail to show themselves to such advantage as to quench the scorn of their Gen-tile crities. Take this very circum-stance of the funeral attack, which might have won them substantial pathy, even from the most ignorant. A highly placed official announced the other day that he would waste no more time in examining witnesses in order to obtain evidence of police brutality, because he was convinced that those who were behind the agitation were enter-ing into a sordid conspiracy to make money out of the affair by bringing suit for large sums against the city of New

York. "What is one to do in the face of allegations like that? Give the Jews, we say, such treatment as you will give a 'colony of mistreated Gentile immigrants, were they in like case, and if you are a Catholic, resolve in your heart to secure them fair play as being the oldest and nearest of those over whom our Lord once pronounced the benediction youchsafed to neighborli-ness, and for whom the broadest minded of His Apostles was willing to be made

Burke on "Priest Ridden" Protestants.

" No Roman Catholic priest can make pleasing discovery to his congrega-ion. He and his whole congregation are bound by the authority of their whole Church, in all times and in all countries. . . . The ways of us Protestants depend more on the individual pastor."

The aim of all intellecual training for the mass of the people should be to cultivate common sense. We

HEART AND SOUL.

BY HENRIETTA DANA SKINNER, AUTHOR OF

CHAPTER III.

The summer passed, autumn came and went, winter was with us. Pretty Alix could laugh now at her superstitious fears. Nothing untoward had yet happened, which seemed sufficient guarantee that nothing ever would happen. I had become fairly reconciled to my lonely fate, and was still looking forward for an occasion to prove my un-alterable, unselfish devotion. I wished Alix, of course, to love her young knight and to be faithful to him, for it was part of her perfection that she should do so, but sometimes I dreamed that there might be a temporary misunderstanding between the lovers, and that I should be the happy instrument of their reconciliation, or I dreamed that his life was in danger and that I was the one to rescue him and bring him back in health and safety to her All the reward I asked was that state should in some way owe her happi-ness to me, otherwise my self-abnega-tion was complete. I almost gloried in

I was in a very exalted frame of mind during the betrothal ceremony, and the continual frivolity of Alix's young brothers and sister grated on my highly

wrought nerves. "You vain, silly little thing!" whispered, getting little thing!" I Kitientte behind the door and giving her a good shaking. "Have you no more consideration for your sister than to go hiding round corners like a grinning monkey and laughing at her? But sturdy little Etienette did not middle shaking. She analy meda force.

mind the shaking. She only made faces at me, pounding me, and, I am sorry to add, kicking me, and threatening to scream out if I did not let her go. In vain I hissed "Shut up!" She only vain I hissed "Shut up!" She only said, tauntingly, in a loud stage whis-

'He who in quest of quiet "Silence" he

By this time matters were worse than I interfered. The boys were gig oudly, the guests were looking gling loudly, the guests were looking round to see whence the interruption came, and Alix's eyes glanced at me re-proachfully. I let go of Etienette quickly, but the solemnity of the ocas fatally disturbed. I could have hanged the child, but one of the older relatives pounced down upon her and she was dragged off, shaking her fist at me and shricking, "I can't wish you were dead, Eric Fremont, for that would be a sin, but I wish you had never been born!" And I slunk out of the room, uttering to myself, vengefully, T'll take it out of you some day, you

Wittle devil! The first days of winter were ushered The river was in by intense cold. The river was frozen over from shore to shore, and far out into both lakes. Although navigadays of autumn, yet many belated boats were ice-bound and their crews rescued with difficulty. It was at this time that my opportunity came to make a supreme sacrifice for Alix, but not in any such sacrifice for Alix, but not in any such manner as I had dreamed of.

One evening my grandfather had gone into Detroit on business, and I was taking tea with the Chaberts, when a knock came at the door and the doctor was called out into the hall. For a few ents there were whispered consultations and a general air of mystery; then the door returned to the room, followed by Emile McNiff and two Duncan lads from Windsor.
"Eric Fremont, we want you to lend

a hand with the ice-boat to-night.' Thank you, but I don't go ice-boating at night in zero weather for fun, emarked, stretching myself comfortably before the fire.
"Something's up and we want your

help," urged the boys.
"No! No fooling to-night," I re-

plied, impatiently.
The boys hesitated, then Alix drew near, her big gray eyes wide open with

is a case of life or death! You will not refuse to help us. Dear Eric, be good, do be good and help us!" I looked up at the doctor for explan-

I must take you into our confidence

my boy," he said, looking me steadily in the eyes, "for I know that even if you refuse to help us you will not betray us. A small tug tried to cross over from Sandusky day before yester-day, thinking that the channel was still open. She is now beating about in the broken ice about six miles out in Lake

"I know; I heard about it in the city this afternoon," I replied, "but a relief party is to be sent out to-morrow at daybreak." 'Yes, in the morning, but" - sinking

his voice to a mysterious whisper-"there is a passenger aboard that must be taken off to-night."

I understood him in a moment. The existence of the "Underground Railroad" in Ohio, and of its agents and abettors, not only in the Canadian ports, but also among those of strong anti-slavery sentiment on the American shore, was well known, and the landing of fugitive slaves at Amherstburg and Windsor and even on the American islands in the river, was not infrequent. The law in operation throughout the Northwest compelling the return to their masters of fugitive slaves captured on free soil engaged the active sympathy for the runaways of many who other-wise were law-abiding citizens. Their secrets were closely kept, however, and I had never suspected these, our most intimate friends and neighbors, of any connection with such transactions.

Doubtless the knowledge of all I had suffered at the hands of the Africa race, and my violent antipathy to negroes, had made them particularly careful to avoid the subject in my presence.

"I suppose you mean a nigger," I said

Alix pressed closer to my side, then, kneeling down, she clasped her hands across my knees, and, looking up into my face appealingly, took up the story.
"It is a poor runaway slave, Eric,"
she said, "and the United States sheriffs are after him. He escaped through

West Virginia and Ohio, and then found the boats for Canada had stopped running. A couple of men of the 'Under around Railroad' offered to take him across the lake in this tiny tug; they are within sight of freedom, but the ice has caught them and holds them help The sheriffs at Detroit have been warned and are looking out for the boat and you know what that means. It means that the law will send the poor slave back to his master to be treated more cruelly than ever, for he wou not have run away from a kind master. The boys will try to get him off to-The boys will try to get him off to-night, but it is too late to reach Bonsoleil or the Indian pilots, and no one else knows the river as you do. Dear,

dear Eric, you will not refuse!"
I turned away from her, sick at heart. The fugitive belonged to a race that The Ingitive belonged to a race that had murdered my parents and made my childhood's years one long terror. At my first Communion I had, indeed, with sobs and tears, renounced my boyish plans of vengeance, yet the old repulsion was still strong. It seemed to be part of my physical nature, and I seemed to exercise the conditions of the content of the could not overcome it. Every instinct rebelled against the thought of risking my life for creatures who filled me with disgust and a wild, unreasoning terror. Anything but this, Alix! anything but

'Aren't there others that could do this thing?" I asked, falteringly. "Aren't there abolitionists at Amherst-burg or Grosse Ile? They are fifteen nearer than we.'

es nearer than we."
They do not know of it," said Emile
Niff. "Father learned of it acci-McNiff. dentally through one of the deputies at Detroit. The Duncans were over here with their ice-boat, but none of us know the river as you do, and there is no time to lose if we would be back before day-

If I do not go, will you give it up?'

I asked of the boys.

"We will alone, and go now," they answered without hesitation. That decided me. I could not seem them go alone. Every impulse of manliness rose in me; I tried to forget the object of the expedition and only remember the boys' risk, for I knew the river far better than they, and should be responsible for their lives if I permitted them face the danger without a guide.
"Get out of the boat, and I will

"Get out of the boat, and any togs and join you," I said.
Here Alix suddenly threw her arms and kissed me. "My

round my neck and kissed me. "My wn dear, brave Roderic!" she cried. It hurts me, I confess, that Alix hould think it a matter of courage, and that she should not have guesse he real reason of my hesitatio knew my tragic story, and yet she did not seem to remember for an instant the reason I had to feel repugnance for the object of our expedition. all enthusiasm, and flew round to help the boys trim the lanterns and pull on their coats. I took down the doctor's gun from its rack, and was pulling on my cardigan jacket and fur-cap when Etienette crept to my side and timidly thrust something into my hand. I looked down. She was a strange child, sually very loquacious amd animated, out on critical occasions very reticent and quiet. She stood there, black intent, silent, while I took from her the little picture. It was those religious prints that the French delight in, and represented her patron saint, the martyred Stephen, kneeling down, amid a shower of stones, and with angelie, upturned countenance blessing and praying for his enemies, with angelic, upturned

It touched me to the heart that this child should be the only one to rem-ember my past and understand all that the task before us signified to me. I felt sorry that I had ever been cross to her: but there was no time for words now. I could only thrust the little picture under my jacket and kiss her hurried good-bye, with a murmured "Pray for us, Nita," which was my pet name for her when we were on good terms.

while underneath were written the

words.

"Lord, lay not this sin to their

She squeezed my big fist between he and let me go without a word. The front door suddenly opened, and there The stood my grandfather, breathless and panting, eagerly beckoning to us.

boys, run!" he gasped. There is not a moment to lose. sheriffs fear a rescue, and are going to board the tug to-night. They have a small fleet of ice boats, and have secured pilots, and mean to head off any possible attempt of the abolitionists. They suspected me and were watching the house. I had my rig brought round to the front door, and then I slid out of the back door down to the river, and have skated all the way here. Heaven pity my poor bones! I haven't done such a thing in twenty years; but they sail to-night at 9 o'clock, and I knew I haven't done that if I warned you in time it might elp you get a few minutes the start

We were hurrying down to the pier as he finished, where the boys, having muffled the latern, were stumbling round in the darkness. Clouds chased each other rapidly across the face of the waning moon. The wind blew in gusts

om the northeast.
"May the saints keep you out of airholes, for you never can see by this light," grumbled the doctor. "Have you plenty of matches? Take this flask of cherry cordial; you may need it. Steer for Kingsville with your passenger if the sheriffs get between you and Amherstburg. Look out for the Amherstburg. Look out for the currents, and beware of the midhannel: it is open in spots.'

My grandfather, trembling from his late exertion and from emotion, suddenly clasped me to his breast. "Heaven and keep you Rory, my boy—my boy!" he sobbed. "It is hard to only boy!" he sobbed. let you go, and for such a purpose, but I am old and sinful; I need God's mercy: and He has said, 'Inasmuch as ye do it to the least of these my brethren—'" Here he broke down Here he broke down completely and pushed me from him. I sprang upon the ice-boat, where th boys were already on the forward runners, clinging to the shrouds, and, taking the tiller, I shot diagonally across the river and sought the protection of the Canadian shore.

CHAPTER IV. It was a wild chase that night.

had a little the lead of the sheriff's posse as we drew out of Windsor, hugging the shore along the Sandwich road, where we were somewhat in the shadow. We could see the three ice-boats plainly as they started from the dock at the foot of Woodward Avenue, sailing close to the American shore to avoid the thinner ice of the midchannel. At Fighting Island we crossed he river and skulked along the American shore between Ecorse and Trenton until beyond the Mamajudy Light, while they chose the wider middle channel, the usual route of the large craft and steamboats. The moon wa continuously under a cloud, and we felt confident of having escaped detection As we neared Amherstburg they crossed to the Canadian shore, sailing to leeward of Grosse Ile and Bois Blanc; but I had foreseen this probable move, and had had quietly kept to windward of Grosse Ile. In the narrow, marshy stream that divides this long island from the Ameri can shore, the ice was fear-fully rough and full of air-holes, there was no danger of being seen, and we went bumping and bounding along at high speed, taking the air-holes at flying leaps. But when we shot out into Lake Erie, below Sugar Island, further But when we shot out into concealment was impossible. The wind shifted, the clouds cleared, and a flood of moonlight, poured over the vast ice-fields. The sheriff's boats were ice-fields. the tugs which lay about six miles the Canadian coast. I resolved to cut

making a series of short tacks to reach directly across their path as if bound for Kingsville. I should have to cover more ground than they by so doing, but on the other hand, I should gain slightly in time by having to come about only once. We now made no effort to avoid them, and were plainly visible as we crossed their bows. They halled up but we approved that we were hailed us, but we answered that we were Canadian curlers, bound for Kingsville and, as we affected indifference manner, hanging carelessly over the frame and humming snatches folk songs, they seemed not to suspect At any rate, they did not try overhaul us, though they took the pre verhaul us, though they watch us keenly. "Vive aution to watch us keenly. "Vive Tom Duncan,

> " Vive la Canadienne! Vo'e, mon coeur, vole! Vive la Canadienne! Et ses jolis yeux doux! Tout doux!"

The breath was nearly knocked out of us as we bumped over the rough ice and clung for dear life to the shrouds, but our voices never quivered as we joined heartily in the chorus at the end of every line. "Vole, mon coeur, vole!"

his loudest and cheeriest,

We were walking away from them in fine style, and still we sang on:

"Ainsi le temps se passe-Vole, mon coeur, vole!

Vole, mon coeur, vote: Ainsi le temps se passe— Il est, ma foi, bien doux! Bien doux!" About two miles down the coast we reached a favorite angle, and, coming

about quickly, headed straight for the The wind had steadied into a small gale, and we were sailing close-hauled, and sped like an arrow before Then at once the other understood our purpose, and the race began in dead earnest. Two of the boats were poorly managed; they bumped about in the rough ice, and oon slewed round and spilled over, sending their crews spinning over the surface of the lake; but the third was superbly handled. I know beyond a doubt that there must be one of the old Indian pilots at the tiller, for had I not, even as a lad of fifteen, won prizes in races on Lake Sainte-Claire above seasoned pilots old enough to be my father? And had I ever been beaten save by an Indian? Who knew the currents and channels of the Detroit or l'Irrie as I knew them, save the old half-breed pilots Francois Vadebon-ceur and Jacques Antaya? I had reckoned on reaching the ice-bound tug about three minutes ahead of my which would give us ample star two soft, firm little hands for an instant on the homeward race, but I had not foreseen the skill that would be matched against mine. I could hardly forbear xclamations of wonder and admiration as I saw the nicety with which every angle of advantage was calculated, and art with which the tiller They were gaining on us handled. rapidly, and my advantage now became a question no longer of minutes, but of seconds. For an instant, when they were on the leeward tack, we were al most face to face, and I could plainly discern the stolid, brown countenance of Antaya guiding the rudder-shoe. Our eyes met. I dared not make a sign, but, though the Indian sat imperturbably, and no change came int eves, yet I knew instinctively that he recognized me, and that he nowlearned for the first time that it was his friend and pupil who guided the boat he was pursuing. There was a momentary hesitation on the Indian's boat, a slight awkwardness in handling the sheets that was imperceptible to any but a practised eye, but it was enough to make mp heart beat exultantly. I had a friend in the enemy's camp! Without betraving himself. Antava had won for me the instant of time that I needed. He was heading for the bow of the tug and I was aiming for the stern, where I could already see the captain and the engineer standing, glasses in hand, watching the race, uncertain which was friend or foe. A wide strip of clear water lay between us. down, boys; trim the boat and hold on for a spill!" I called. It was a desperate chance. The crack seemed to rush owards us, for we were flying along at the rate of seventy miles an hour. I gave the tiller an almost imperceptible push; the boat rose like a bird to the leap, and we were across the chasm beore we could see that we had reached it. I let her go on at full speed till we had almost shot past the tug; then, gripping the ice with the shoe, we swept round with the windward runner

high in the air and brought up along-side. The boys grasped the side of the

tug with their boat-hooks and called

excitedly for the fugitive to board us without an instant's delay. But, alas!

the captain was uncertain and cautious.

and by the time we had exchanged the signals of the "Underground Railroad," and he had satisfied himself of our friendly intentions, the precious mother than the satisfied himself of the Indian and I with the colonial signals of the "Underground Railroad," and he had satisfied himself of our friendly intentions, the precious mofriendly intentions, the precious mo-ment had slipped by; the sheriff's boat was so near that the men sprang and, jumping over the broke began to climb the tug's bow. men sprang off it the broken ice, as thought I seized the gun and, spring-ing aboard, advanced to meet the sheriff. He was followed by three tough-looking specimens of humanity, deputies sworn in for the dirty work on hand. Antaya crept stealthily behind

"Gentlemen," I said, in as lordly manner as I knew how to assume, and endeavoing to look perfectly self-pos-sessed, in spite of the loud beating of my heart, "to what do we owe the my heart, "to what honor of this visit?"

The sheriff gave a short laugh. "I

gues by your actions you know pretty well without asking."

"This tug," I went on, feeling like a boy in a book, though devoutly hoping that they did not notice the uncontrollable quivering of my lips and nos-trils, "is the property of the Canadian Transfer Company. All her passengers are under the protection of the laws of the colony.'

"Excuse me," replied the sheriff "she is hired and run by an American skipper, and she is American soil. She on board a fugitive from American justice. As the representative of American law, I claim him, and propose to take him back with me. And let me warn you, young man, that if you at-tempt to interfere it will be my duty to

"You will arrest me at your peril!" I exclaimed. "I am not amenable to American law. I am a Spanish citizen, subject of Isabella the Second, and whoever lays a hand on me is answer-able to the government of Spain. My companions are subjects of Queen Vicria, and England will protect her

I do not know what their respective majesties would have said to our defi-ance of the laws of a friendly nation, out I could see the sheriff hesitate Antaya was creeping about and mutterng to himself in an uncanny manne It caught one word constantly reiterated in the Ottawa language. It was "pow-der, powder, powder." An idea flashed der, powder, powder." An idea flashed into my brain. The engineer had taken his stand by my side. Something in his lank, raw-boned person and keen eye emboldened me, and I said, bravely, I give you warning, Mr. Sheriff, tha these are desperate men. They prefer death to American justice. They will blow up the boat, and themselves with it, rather than see their fellow being fall into your hands. Let me inform you that powder is stored in the stern. and the nearer we keep to the bows the safer we are.'

I took three steps forward. They all instinctively drew three steps backward; then they looked ashamed and burst into coarse laughter.

"Oh, that's no go! What are you

"Oh, that's no go! What are you giving us?" they jeered. But the Indian began to tremble violently, and jabbered and gesticulated excitedly. The deputies watched him out of the corners of their eyes, and I could see that his actions made them a little nervous; but the sheriff stepped boldly forward, drawing his pistol.

"I regret to tell you, gentlemen, that the law must be enforced, and we are prepared to enforce it," he said, firmly. The deputies took courage and advanced slightly. I laid my finger on the trigger of my gun.
"The signal to blow up the boat is

the first shot fired," I said, warningly. The engineer sprang below. "Are you ready, Mr. Brown?" I called. "Ay, ready, sir!" he called back, as he disappeared. The deputies glunced

at each other uneasily.
"One step forward and I fire!" I cried. Nonsense!" said the sheriff, sturdily stepping forward. I pulled the trigger and fired into the air. Instantly a ripping, tearing noise was heard; we were enveloped in a cloud of steam, and the tug shook violently a blood-curdling yell, rushed for the bow of the tug, and began climbing over, howling and jabbering and fling-ing his arms wildly about. His terror ing his arms wildly about. His terror was infectious, and the panic-stricken deputies hurled themselves headlong overboard after him. The Indian grabbed them, pulled them about, and hoved them on to his ice-boat, sprang aboard, let go the sheets, and ir stant was speeding for Detroit River, still whooping and gesticulating madly Before the thick steam had enough for us to see, the skipper had hauled the fugitive up from the hold and was helping him over the stern into our ice-boat. The sheriff and I stood alone facing each other. "Don't wait for me, boys; I shall be all right, and there'll be more room!" I called, and with a sigh of relief dimly discerned the ghost-like form of the white boat glide by the stern, and heard its iron-shod runners click over the ice and the whistle of the wind through the wire rigging. A moment later the kipper was shouting to the engineer to stop that confounded noise, the steam was shut off, the tug ceased to shake, and the smoke slowly cleared away.

The sheriff took the matter calmly. He was a sensible man, who did not wholly like the errand on which he was employed, and was perhaps glad on the whole to be relieved of an unpleasant duty. The engineer emerged from below and gave me a long, comprehensive

"Young fellar," said he, "I'll answer to anythink on a pinch, but my nau-ain't Brown-it's Haliburton." I offered me some tobacco, which I refused. I felt myself grow strangely weak, now that the strain was over.

"I always keep up steam," he went n; "you never know when 'twill be on; wanted. It's sorter handy to be ready "It seems to me," remarked the sheriff, "that your powder kinder went

I wanted to laugh; I tried to laugh, but somehow I found myself crying instead. I was trembling from head to

history of Detroit, my bold experiment would not have succeeded. How often I had joked Antaya about his Wyandotte ancestors who attacked the little Eng-lish war-ship that was bringing relief to the beleagured garrison at Detroit, then besieged by the great Chief Pontiae and his braves! The Wyandottes had almost overpowered the crew when the captain gave orders to blow up the ship, and instantly every father's son among the Indians took a leap into the blue waters of the river and swam ashore as if the fiends were after him, while the laughing captain countermanded his orders and brought his ship safely up to the palisades of the little town. Luckily night the sheriff and his men were naturalized citizens of a late immigra tion and wholly unconscious of the fact that Detroit had a colonial history. But instead of laughing with Captain Jacobs of the Gladwin, I could only stand there shaking in every limb and crying like a baby. The engineer took me up bodily in his arms and laid me on a bench in the cabin. He dashed some water on my face and poured some whiskey from a capacious flask down my throat. When I grew a little quieter he patted my cheek kindly and rubbed my hands between his

great horny fists.
"How old air ye, anyway?" he asked.

"Sixteen," I sobbed, in a low, shamed voice.

"Sho!" he said, stroking my hair almost tenderly.

"Why, ye ain't no more'n a child!"

TO BE CONTINUED.

FATHER SHEEHAN AT HOME. Iowa Priest Writes of the Noted Irish

An Iowa priest writes as follows to the Catholic Messenger about a visit to Father Sheehan at his home in famed

Doneraile: We bade farewell to "Killarney's

hakes and dells" yesterday and took the train to Mallow, the neatest and most prosperous-looking Irish inland town I have seen yet, where we soon hired a jaunting car to take us to Doneraile. I was glad to find the other two priests about as anxious to see and meet Father Sheehan as I was, we made made pilgrimage to Doner aile together to pay our homage to the man who had given us so much of genuine pleasure, and who is easily the fore nost Catholic literary man of the day for those whose language is English The way led over a very pretty road but all roads are pretty here—and as we neared Doneraile, could easily see the influence of the pastor in the appearance of the place, different from much of what we had seen, neat, clean, well kept, even where small and poor, surrounded by flowers and covered with vines. As for Deneralle-well, it is quite ideal, except, per-haps, for being somewhat larger than I expected. We had little or no claim to Father Sheehan's attention, and less to his hospitality, except that we were American priests of Irish descent and readers and admirers of his works. We soon found that this was more than enough. We had inquired of relatives of his in Mallow to make sure that he was at home. He came at once when we called, and by the kind, hearty, unaffected welcome he gave us, put us at home with him. The picture of him that appeared in Donahoe's is good, except that it would make him appear stouter of face and figure than he is, as he is rather slender build. Some might be disappointed in his features, but he has the finest pair of "eyes of Irish blue "that you might see in a man's head. He has a peculiar kind of English accent, which, as well as his voice itself, would remind you greatly of Bishop Burke. He talked to us fully and freely on every subject that came heard; we were enveloped in a cloud volume to steam, and the tug shook violently steam, and the tug shook violently from stem to stern. The Indian let out the treasures of his mind to us. He boldly avowed his faith before the coverage of the steam of the treasures of his mind to us. up, and simply charmed us by the mantalks as he writes—this will give you some idea of the great treat we en-He appreciates greatly the attention given him by Americans, priests and laymen, who, he says, have given his works the reputation they have. He brought us into his study, and, at our request, showed us the desk on which "My New Curate" and "Luke Deimege" were written and the chair he used. Of course, each of showed us, back of this, his "private" book-case, containing his favorites, over which he talked for a long time most entertainingly. Then he brought us through his flower garden, of which Father Russell has written as you remember—a charming spot as you may imagine. The slip I enclose I wrote or a table in a very pretty nook of the garden, where, as he told us, he often does some of his work. There we read our office, and then were called in by him to partake of an Irish P. P.'s dinner (5:30 p. m.,) which I enjoyed far more than the table d'hote ceremony and nonsense of the hotel at Killarney. In the meantime, his horse and car were gotten ready for us. Father C—knew a young priest in St. Louis whose parents live in the Doneraile parish, so Father Sheehan had his "boy" drive us there, where we got an Irish welcome, and instructed the driver to bring us back to Kilkol-man Castle. This was a seat of the Earls of Desmond-and when taken from them was given by Elizabeth, with great

land about it, to the poet It was here, as you have read, that he wrote "The Fairy Queen," and it was this castle that the "rebels" tacked and burned, and in which his child perished, one of the besiegers risking his life in the flames to save the child. What is left is a fine old ruin and very picturesque. We also passed near Rooka Castle, a corruption of the

Castle.'

Returning to his house he had tea brought into his study, to which we sat foot. Excitement had kept me up till down, and I will never forget the talk now, but I had been intensely wrought that followed. He told us a great deal possible.—La Rochefoucauld.

of the history, tradition and legend of the country around Doneraile, and many stories which he has woven, with little or no change, into his books. He little or no change, into his books. He was plainly pleased at my knowledge of his earlier works, and at my preference for "The Triumph of Failure," which he regards as his best work. He told me that "Remanded" was a true story, and that "Un Pretre Manque" (stuand that "Un Pretre Manque dent who failed to reach the hood), which I remembered and admired, was founded on fact. You need not wonder that it was well on toward midnight when we got to bed. joyed a comfortable sleep in spare room of the fine old presbytery and in the morning Father C—Mass at the church, and Father Tand I at the Presentation Convent, fine place, at whose extent and work was surprised. This is the school fo girls and very small boys, and the Christian Brothers have the boys school. The Sisters, very hospitable and friendly, kept us for then brought us into the school. I had been longing to get into an Irish school in session, and here came the chance unasked for. Here are taught not only the ordinary branches, but also cooking, (we were through the school kit chen) dairy work, sewing, fancy work, etc. When we were here a few minutes Father Sheehan, with Father C came, and the different rooms in turn entertained us in a most enjoyable way. And what a fine lot of children the were, so healthy, clean, all with bright, intelligent faces, many of them handsome, especially the smallest. always the prettiest; so many lose that as they grow older.

Some of the little ones read for very well out of the "First Book in Irish." He has it town to He has it taught in all I must say, especially "Erin, the Smile and the Tear in Thine Eye," and that wonderfully sweet air, of which I had read, but never before heard, "The Coolin," sung to its English words, also "When the Last Glimpse of Erin With Sorrow I Se They recited and went through drills evry accurately.

Finally the children (first.) the Sister Father Sheehan and his curate, Father O'Brien, insisted on a song from each of the three visitors, which had to be given and finally Father Sheehan was forced to respond to a demand for a song from himself, giving us "The Irish Brigade," the supposed song of an Irish soldier in the service of France after the fall of Limerick. No need to tell how we enjoyed all this, so much more than we ever expected in going to Doneraile.

Father-Doctor, I should say-Sheehan sent his own car and driver with us back to Mallow, and we left Donerail with hearts full of gratitude visit to the modest, genial, brilliant man, whose name had become a house-hold word with us across the sea, and whose future work will have additional whose future work will have additional interest to us from the welcome contact with his lovable personality afforded us by this memorable visit. He is at work now on three works. One of them will have been supported by the best of Sixter the deal with the life of Sisters, as he has dealt with the life of priests in other works.

"GAVE UP HIS RELIGION!"

The religion his father lived and died in. The faith his mother taught him as child. The belief transmitted to him

through generations:

His grandfather suffered famine for it—endured hunger and cold rather than seem to waver in it. Years back his forefathers risked their lives to their children. traveled miles to listen to its precepts and to receive its consolations. They They suffered the rigors of the rrible penal code, which transported their schoolmasters and hung their

priests.

One who bore the same name, consecrated to its service by a divine vo-cation, is said to have lost his life in its ministration. Hunted down by the

ards who made his death a martrydon And this descendant of such a race, bearing a name rich with such associations has given up-what! His re-He no longer goes to church, the Divine Sacrifice that his fathers heard by stealth in the danger and cold of winter midnights, is now free and open before him. He no longer receives the sacraments that his kins died to administer. The heritage o faith passed down through so many years of persecution, carefully entruste by father to son as more precious than the lands lost to them or the knowledge debarred them, has been squandered lost and spurned by this man!

Why has he given up his religion? Has he thought deeply, studied long and closely and arrived at the conclusion that it is not true? Is he earnest in his search for truth, and manly and independent in his conduct Or has the process of and character? alienation been gradual: spread ove many years and subject to diverse influences? Whore has he received his education, and who have been his teachers? What books has he read? Who have been his associates? no social advantage to seek, or no political purpose in view, or no business prospects to subserve?

Analyze the hidden motives, the occult influences, so devious, imperceptible and gradual, and see if he has given up his religion because he loves truth and possesses knowledge. his own conscience deadened by worldly influences and flattered by self-conceit, will at times make its voice heard in uneasy accents. Especially on his death bed, if the opportunity for reflection is at hand, will the poor and flimsey reasons that induced him to give up his religion, stand out in their veakness and nakedness. — Catholic Citizen.

We have more strength than will; and it is often only to make excuses for ourselves to our own mind, that we fancy to ourselves that things are im-

GREGORY'S Gregory Walsh eighteen years old day without any the He was an indolent ndulgent, and pre lad, who hed com death of his shiftle carried off almost fever), and had fou and machine shop love for his siste two years younge who had gone to s ing farmer's family The home in reared was not o with high ideals noble ambition. poor blacksmith's rented house, wi schooling hi giving an educat nother was a sick woman, who had condition, excep way to envy the or the prospero region. Gregory grew from school, who which was not lon

SEPTEMBE

was put out to wo as soon as he wa drive cows to pas When the boy old, his parents taken to rear by her husband. The in the machine s where the man h

There were al the family, which in the squalid pa children were graneglect. The fa came home from tired to mind t met with stories old by his wife. listened and w nored, except eart and stirre ental sense of du The mother so from early morn

Her loud voice all the time. H after they had was wrong. In these sur lived for nearly contented, wit clothes, a smal of his cousins, a coming a labor spent on the do all on a lot ne

or with a gang young fellows It happened t of May the las held under the was to be given was to be deli Cincinnati, who

and remunerat His subject wa which Gregor Catholic, boug to do so to hel not caring to g of hearing fro perience in a b earning his tr "I'll give

seems to hav Accordingly Gregory Wals Gregory wa hear the lectu to a lecture ar be a sort of se put on the che idea what am not attracted knowing the r bestowed this

decided to go. The lectur tic and inspi audience wer applause; and tears. And i The lawyer violed out is diction was fu was strong, To Gregory tion. Never as that man

said was abor

what he did once and ap and cried by the orator. tions, the ar Finally the object in li Don't think unselfishly a chord of ma mons of the world. Hav true to it. own level. the needle, lower aims

Amidst t was bowing thusiastic Gregory sa in life; hav sage. But was engrav life; have a

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GREGORY'S AMBITION

Gregory Walsh grew up to be eighteen years old, living from day to day without any thought of the future. He was an indolent, good-natured, selfindulgent, and pretty ignorant country lad, who had come to town after the death of his shiftless parents (who were carried off almost together with typhoid fever), and had found work in a foundry and machine shop. He had only one tie that bound him to the old life—his tie that bound aim to the old life—his love for his sister, Monica, who was two years younger than himself and who had gone to service in a neighbor-

ing farmer's family.

The home in which Gregory reared was not one likely to fill him with high ideals or spur him to some noble ambition. His father had been a poor blacksmith's helper, living in a rented house, with a few acres of ground attached, and had never had schooling himself or any idea of giving an education to his son. The mother was a sickly, slatternly, gossipy woman, who had no thought above her condition, except in a dull, hopeless way to envy the wife of the blacksmith or the prosperous truckers of that

Gregory grew up, a frequent truant from school, when he was sent there, which was not long nor regularly, for he was put out to work at odd jobs almost as soon as he was fit to use a rake or drive cows to pasture.

When the boy was over fifteen years old, his parents died and then he was taken to rear by his father's sister and her husband. They found work for him in the machine shop, near the crossing where the man himself was employed as

flagman on a railroad. There were already five children in the family, which occupied a tenement in the squalid part of the town. These children were growing up in dirt and neglect. The father was too ignorant to instruct them, and at night, when he came home from his work, he was too tired to mind them. He was usually met with stories of their misbehavior, told by his wife, to which he patiently listened and which he habitually ig nored, except when liquor fired his heart and stirred within him the parental sense of duty to give them a beat-

The mother scolded and slapped them from early morning till late at night. Her loud voice was after them almost all the time. Her only idea of training them was to "jaw" them and whip them after they had done what she thought

was wrong.
In these surroundings Gregory had lived for nearly three years, apparently contented, with coarse food, soiled clothes, a small room shared with two of his cousins, and the prospects of belaborer. His evenings he coming a spent on the doorstep, or playing baseall on a lot near the railroad crossing. or with a gang of other rather tough young fellows on the corner near the

It happened that in the closing week of May the last lecture of the course held under the auspices of the local branch of the Young Men's Institute was to be given in the parish hall. It was to be delivered by a lawyer from Cincinnati, who had himself risen from a printer's case to a fairly prominent and remunerative position at the His subject was to be "Ambition." at the bar.

The assistant foreman of the shop in The assistant foreman of the snop in which Gregory worked, who was a Catholic, bought a ticket when asked to do so to help the society along, but not caring to go himself, as he was hard of hearing to go limsen, as news hard of hearing from the effects of his ex-perience in a boiler factory when he was learning his trade, he said to himself: "I'll give it to the fellow here who seems to have the least 'get-up' in him."

Accordingly he presented the card to

Gregory Walsh. Gregory Walsh.

Gregory was not anxious to go and hear the lecture. He had never been to a lecture and imagined that it would be a sort of sermon. Besides, have to wash himself thoroughly and put on the cheap suit that he called his "Sunday best." Moreover, he had little idea what ambition meant and he was not attracted by the word. However, he thanked the assistant foreman—not to be a master mechanic or a foreman to be a master mechanic or a foreman like you."

decided to go. The lecture was a clever piece of work. It was witty, humorous, pathetic and inspiring by turns. Now the audience were moved to laughter and applause; and anon they felt called to tears. And it was eloquently delivered.

The lecture must have riveted itself in your mind and clinched the bolts on the damping for mind and clinched the bolts on the audience were must have riveted itself in your mind and clinched the bolts on the goard with the sister and it was eloquently delivered.

The lecture must have riveted itself in your mind and clinched the bolts on the goard with the sister and and it was eloquently delivered. The lecture must have riveted itself in your mind and clinched the bolts on the goard with the properties.

To Gregory the lecture was a revela-Never had he heard a man speak | night and I'll do what I can for you. tion. Never had he heard a man speak as that man spoke. Some of what was said was above his comprehension, but what he did understand he took in at once and appreciated it. He laughed der she is his pet and that he can refuse and cried by turns. He marvelled at

the needle, it will attract you from lower aims, from environment, from of a beautiful cultured sister helped aims, from environment, from the motives, and from the midst of lies, onward and upward, to the difficulties, onward and upward, to the starry heights of an ideally useful and altrustic manhood fit for the sons of

Amidst the roar of applause that followed this peroration, while the orator was bowing again and again to the enthusiastic plaudits of the audience, Gregory sat silent. "Have an object in life; have an ambition." That was all he remembered of the beautiful passage. But he remembered that as if it sage. But he remembered that as if it sage. of living light. "Ha life; have an ambition."

nen doing, and walked out of the hall with the crowd, while the orchestra

played the finale.

All the way home Gregory thought of the lecture, and over again he spoke the words. "Have an object in life; have

When he got to his room, his cousins were asleep and he went to his own camp-bed in haste, for the hour was Weary with his day's work, even the excitement of the lecture could not keep him awake, but the very last thought that he had in his mind before he lost consciousness was this: "Have an object in life; have an ambition."

It came back to him the first thing in the morning. "Have an object in life; have an ambition." But he was in too big of a hurry to dress himself, to bolt his breakfast, and to got to work to do much thinking over it then. But later in the day, in the shop, he went over the lecture, from beginning to end. Then he took a survey of his life. It was pretty low. Next he made an inventory of his possible opportunities. There did not m to be any opening for a reason He was poor, he was uneducated, he was friendless, he was doing hard work at low wages. And these condition were likely to continue to the end. H might have all the ambition in the world, but how could he realize it?

Just then a young girl, aged about fifteen, with a bright open face, a trim figure, and a lovely dress of white lawn, decorated with cherry-colored ribbons, entered the wide gate near which Gregory, begrimed with dirt, was working, and she gently asked him for the assistant foreman.

Gregory, struck to the heart by this

vision of loveliness, showed her the way to the office and then went to the yard where he knew that the party who was wanted was overseeing a job of work at that very moment, "There's a young lady wants to see

you," he said.

Then he went back to his work. But his thoughts of the lecture were now bothered by thoughts of the young girl. How sweet and clean and inno-cent she looked! How calm and trustful she was! How sure he seemed to be of kind treatment! How soft her voice

Then he thought of himself in his dirty overalls, of the five squabbling children at the house, of his own childhood, and of his sister. The thought of Monica—ignorant, ill-dressed, roughhanded, coarse-shod, but pretty and warm-hearted Monica—flashed on him another thought. He had an object in life now—he had an ambition at last worth having and also possible—he would work to make Monica like that lovely girl in the office. God would help him. There must be a way to ef-fect the transformation. That way

Gregory turned to his work with new interest. Soiled were his garments, begrimed his face, and humble his task, but the fire of a noble purpose had kindled in his heart. He held his head up higher and a brave light shone in his eye. Even in the dark and dirty

foundry he was transfigured.

When this determination fixed itself in Gregory's will, he noticed the young girl who had sought the assistant foregirl who had sought the assistant fore-man passing along the street by the big gate. He watched her as she walked toward the trolley car line. She was indeed a dainty picture of budding maidenhood. Oh! if Monica could only At noon time the assistant foreman

t Gregory near the door.
'How did you like the lecture?' he

"It was fine, sir," he answered. "Well, I suppose you're so full of ambition this morning you intend to buy out the firm and own the shop?"

This was said jocosely, with an interration inflection.

But there was no answering simper on Gregory's face. Instead, he said

bestowed this favor on him, and finally like you."

Whew!" whistled the assistant forea clever piece of humorous, pathe-That lecture must have riveted itself in tears. And it was eloquently delivered. The lawyer was an orator. His words rolled out in a flood of melody. His first time in her life, to ask me to get a flat day off and take her to the circus that day off and take her to the circus this afternoon for her birthday. So I must hurry off. But you come to me at the office to worker when or to morrow. the office to-morrow noon or to-morrow

> Thanking him, Gregory hastened to his own dinner, thinking to himself: "So that is his sister, is it? No won-

her nothing!"

The result of Gregory's conference the orator. He enjoyed the illustrations, the anecdotes, the jokes. They stuck in his memory to stay forever.

Finally the speaker said: "Have an object in life. Set your mark to be a speaker said: "Have an object in life." tions, the anecdotes, the jokes. They stuck in his memory to stay forever.

Finally the speaker said: "Have an object in life. Set your mark high. Don't think of yourself alone, but plan unselfishly also for others. Let your like one needed note in the secondary and the assistant foremant. unselfishly also for others. Let your life count, like one needed note in the chord of mankind's answer to the summons of the Creator to be of use in the world. Have a noble ambition and be true to it. It will raise you up to its own level. Like the magnet drawing the needle, it will attract you from of a beautiful cultured sister helped

raised and the increase was used to send Monica to a convent academy, in which the Sisters had been made in-Amidst the roar of applause that fol- terested in the case, and who agreed to

Gregory sat silent. "Have an object in life; have an ambition." That was engraved on his memory in letters of living light. "Have an object in life; have an ambition."

He picked up his hat, as he saw other

Advancing in the foundry under the production of the assistant foreman; a member of the Y. M. I. himself; intermembered; there is no occasion for you running the risk or contracting inflammation of the lungs of consumption, while you can get ested in debates on social questions, and getting to be an expert on electrical machinery; and Monica developing into machinery. all he remembered of the beautiful passage. But he remembered that as if it was engraved on his memory in letters of living light. "Have an object in

vocal music, skillful at needlework, an adept at housewifely arts, and sufficient-ly well read to love a good book and to

write a nice letter.

And what is the end of the story— And what is the end of the story—that Gregory fulfilled the jesting prophecy of the assistant foreman—bought the firm out and owned the shop? That he married the assistant foreman's pet sister? That Monica foreman's pet sister? That Monica made a grand match, and they all lived happy ever afterwards, without a bit of ouble to remind them of the cross? Not at all. Not one of these has

nica went back last vacation to risit the home of her childho October contentedly married a young armer, a very worthy and genial man, who comes of a pious family, has a sound out plain parochial school education, and industrious. She is happy in her housewifely duties, her flowers, her

chickens, and her bees.

Gregory is out of his time as an apprentice, is making his \$4 a day as a machinist, has some money saved, is of use in the world. true that he is not yet married, it is also true that he and Irene, the assistant foreman's pet sister, are engaged and that there is to be a wedding next June in which they will take a promi-

And the point of the whole story? It is this—that the very fact that his ambition was unselfish—the refinement of his sister—aided him in its accomplishment, interested the assistant foreman in it and in him, and was the very means to make a man of him—a useful, successful, honored, practical Catholic He more than achieved his object in life, and in the labors, the struggles the sacrifices, the efforts to rise that were required to attain it, he elevated and refined and spiritualized himself.

NON-CATHOLIC LADIES SEE POPE LEO XIII.

In the last issue of The Catholic Standard and Times was an account of the visit of two Jewish young ladies to Rome and their audience with Pope Leo XIII.—
Miss Julia Friedberger and Miss Estelle Goldsmith. The latter stated in a let-ter to her sister that His Holiness "won her heart completely, as he had an exceptionally good face and was as genial as could be." These ladies were not alone in securing this great privi-lege. Miss Laura H. Cadwallader, a Methodist, and Miss Effic Zorns, a Baptist, were also in the party. The former in writing to her brother, Charles L. Cadwallader, who is secretary of the Junior American Mechanic Funeral Benefit Association of the United States speaks of her visit to the Vatican galeries, the Sistine Chapel and the prin cipal churches, and grows enthusiastic over the paintings and sculptures of the masters and the beauties of St. Peter's. under date of July 24 she says: "In some respects this has been the most wonderful day of the trip. We are admitted with a party to see the Pope.
We learned before leaving Rome that

a party of pilgrims were to Rome on Hohenzollern were going to Rome on Hohenzollern and thought we would like to join in, but never dreamed it would be possible. We talked of it to every one who could give us any information, and on the way from Naples to Rome we rode in the same compartment with a priest from Boston and his sister. I learned from him that the pilgrims would be re-ceived in audience on Thursday, but limited number would be that only a limited number would be admitted. We learned the name of the admitted. We learned the name of the conductor of the pilgrimage, Father Porcile, of New York. We all four went over to see him last night, but he could give us no assurance. We kept could give us no assurance, up our spirits, however, and met the pilgrims at Mass at 9 o'clock and were afterward admitted to the private gardens of the Pope and then to the audi-

Miss Cadwallader speaks of her visit to the Mamertine prison, and evidently forgets for the moment to question, as so many of her co-religionists do, the fact that St. Peter was in Rome. Visits to the Churches of the Gesu and and St. Lorenzo are described, also the Castle of St. Angelo, the "Quo Vadis" church and the Catacombs, the Church of St. John Lateran, St. Paul's, St. Peter's and the Capuchin Monastery. The singing at St. Peter's comes in for its share of praise, and the church itself filled her with "awe and admiration." Describing the Pope in a letter

to a friend, she says:
"He is a lovely old man, ninety-two
years of age, and was dressed all in
white. He was wheeled around the white. He was wheeled around the room and we all had our turns in being blessed. I knelt down and he put his hands on my head, blessed me, held out both hands for me to take and then held up his ring, which I kissed accordneid up his ring, which I kissed according to the custom. I had previously purchased six rosaries, which I held on my arm, and which were, of course, blessed. Was it not fine? I read your collected this results of the property of the second calendar this morning, where you mentioned about seeing the Pope's toe. Do you remember it ? Wasn't it strange it should happen to-day? This experience took the entire morning. We rose before 6 to begin preparations and did not get back till after 1, but it was a wonderful experience.

Got Lame Back or Lumbago?

No need of that now. That sort of pain can be knocked out in short order, for Polson's Nerviline, which is five times stronger than any other, penetrates at once through the useues, reaches the source of suffering, drive to the time of the source of suffering, driven the time of the source of suffering, driven have the source of suffering, driven have been suffered by the suffering that gives Polson Nerviline this power. You will think it magic however, if you try it, pain goes so quickly. Sold by desiers everywhere, in large 25c bottles.

You need not cough all night and disturb

mental accomplishments but fond of THE FALSE GOODFELLOWSHIP OF TREATING.

It is gratifying to see that public sentiment is being aroused against the pernicious treating custom which does so much of the devil's work among se who frequent saloons. treating custom were abolished it would mean that a very great part of the drunkenness which now disgraces our towns and cities would be done away with. As workingmen are particularly likely to be tempted this way, we quote with pleasure the following opinion of treating, from the Bricklayer and Mason, the official organ of the International Union of America: "The treating habit is nonsensical.

The only defense offered for it is that it is the means of bringing together convivial spirits; that it makes for goodfellowship. Does it? Not always. How often do we see two men meet who are on the best of terms, and feel so good toward each other that they in vite each other to 'come and have a drink.' The drink is returned, and well liked by the firm, and is apt to be so on until sober friende become drunkof use in the world. And, while it is en enemies. It is no exaggeration to say that more than half the rows that land principals in hospitals and morgues, and jails and scaffolds, begin over the 'social glass.' And yet there are those who insist that the habit is based upon goodfellowship, or, at least, makes for it. On the contrary, were the habit to be tabooed, goodfellowship of the kind that is really good would gain immeasurably, and public morals would be vastly improved. Oftentimes a man who is accustomed

to a glass 'for his stomach's sake ' proceeds when he feels the need for it to have a drink, as he calls it. Once side the saloon he meets Jones, and be cause of the singular ethics of this good-followship he feels in duty bound to in-vite Jones to participate. And Jones vite Jones to participate. And Jones returns the compliment and the drink. At this juncture, either recognizes an acquaintance, and the circle of good-fellowship enlarges. Then the newcomer, rather than be considered small" or just to show that he is as good a fellow as either, proposes a third drink. And the third drink is taken. A story is told; then the bartender, who has overheard it with such interest that he at once deems his customers 'mighty good fellows,' sets up the drinks 'on the house.' So jovial and nerous a bartender appeals to the

io, and then another drink. So the first to enter, who felt the eed for a drink-that is, one drinkemerges from the saloon more or less affected, and finds that he has taken more than is good 'for his stomach's sake.' Quite often the little party, now a jolly, not to say hilarious one, and increased in number by one, two or more additions in the shape of those ood fellows' who are always found bout such places, have found seats at table, and they remain until the lights are put out, and very generally until they, too, are subjected to the same treatment. So it is in this way that a man drinks more than he wou were he at liberty to drink alone, and ccording to his personal desires, not

according to a tyrannical code of so-called 'goodfellowship.'
"It is a mistake to suppose that the invitation to drink always implies good-fellowship, for quite often the one who invites does not do so much because of

any good feeling as from a desire to avoid the appearance of meanness. "Viewed in any light, the treating habit is one of the worst of habits. makes men drunkards against their will. When men shall have gotten from under its tyranny there will be regret it—the but one class that will saloonkeeper; thousands of homes will be gladdened, and goodfellowship will recover its dignity, and cease to be a barroom burlesque.

Our Special Mission.

Through the early Christians the world was converted from paganism, and it must be through the Christians dens of the Pope and then to the audivery gravely.

"It did make me think of something, sir, an' I'd be glad if you'd tell me how to do."

"How to do? Well, you must first tell me what you want to do."

"I'd make me think of something, sir, an' I'd be glad if you'd tell me how to de."

"How to do? Well, you must first tell me what you want to do."

"I'd make me think of something, sir, an' I'd be glad if you'd tell me how to dear old man. He held his hands on my head and blessed me, also held both his hands out for me to take in mine and to kiss his ring. Of course he did the same to the others. I had six rossence with His Holiness. The Pope is a dear old man. He held his hands on my head and blessed me, also held both his hands out for me to take in mine and to kiss his ring. Of course he did the same to the others. I had six rossence with His Holiness. The Pope is a more world was converted from paganism, and it must be through the Christians of our day that the world is converted to back to faith and the Church. It is the same to the others. I had six rossence with His Holiness. The Pope is a through the carly Christians the ence with His Holiness. The Pope is a more world was converted from paganism, and it must be through the Christians of our day that the world is converted to back to faith and the Church. It is the same to the others. I had six rossence with His Holiness. The Pope is a more world was converted from paganism, and it must be through the Christians of our day that the world is converted to seek to faith and the Church. It is the special mission of the League of the same to the others. I had six rossence with His Holiness. The Pope is a more world was converted from paganism, and it must be through the christians of our day that the world is converted to back to faith and the Church. It is the special mission of the League of the same to the others. It is the special mission of the League of the same to the others. It is the special mission of the League of the same to the others. It is the the Sacred Heart of Jesus to make use of united prayer in obtaining the coming of His kingdom. This is the end of our Apostleship of Prayer. Moreover, the devotion to the Sacred Heart has arisen in the world as a last effort of God's love to conquer the world to Himself. After a century of treachery Himself. After a century of treachery and deceit and ruin resulting from the pretended right of man, it is time for Catholics to unite in earnest prayer that God's rights may be restored in the world.

THE CHURCH'S WORK.

Its Methods in Converting the World.

The Founder of the Catholic Church was announced long before His coming as the Prince of Peace. At His birth as the Frince of Feace. At many state the angels sang, "Peace to men of good will." He gave to His disciples the command to go and teach all nations. He taught them how they would bring the world to Him and His Father. An expense of the state of the st ample He gave them. He redeemed the world by dying on the cross. Forever-more, His teaching, His example, His were to be instruments of man's salvation.

Nowhere does He preach the doctrine On the contrary, He comes to give that peace which the world cannot give, and as He was sent by the Father to teach the two great commandments, love of God and love of neighbor, so He sent His apostles into the world to do the same. They were to teach, not to the same. They were to teach, not to coerce; they were to baptize, not to destroy. He established the Church and promises to be with it to the end of time. He sent the Paraclete, the Holy Ghost, to enlighten and streng-then those who were divinely commis-sioned to spread His gospel, and from that day until now they preached Jesus Christ crucified.

A few ignorant fishermen go forth to convert the world and succeed. The story of their labors is a glorious record of sacrifice, self-denial, suffering of all kinds, and the end thereof is written in their blood. From the beginning the blood of martyrs is the seed of Christians. In every age of the Church there have been zealous imitators of the A few ignorant fishermen go forth to

apostles, missionaries whose zeal fo God's glory and the salvation of souls has made them willing to give up father and mother, sister and brother, home and country, to go out in the face of untold dangers, to preach to savage nations and to plant the cross on every

hilltop, so that all may see the sign. They go forth from no human notions, these Catholic missionaries. No salary lures them, no earthly reward in expectation. They leave comfort and pleasure behind; they throw off the world, take up the cross and follow him; they go about doing good. As in the days of Christ, again to-day in these pagan countries does God permit miracles to be wrought that all may miracles to be wrought that all may know God in Him Whom He sent, Jesus Christ. Again the blind see, the lume walk and the poor have the gospel preached to them. Paul and Barnabas and all the early martyred apostles over again in these missionaries, whose only weapons are prayer, penance, sacrifice, the word of God, the cross and faith in the Church which Christ found

Nations may have tried to force the gospel on other nations, Individuals like Cortes and Pizarro may have made a pretense of being evangelists in order to excuse their crimes, but the Church has never used any but peaceful means to spread the teachings of Christ among the peoples that were in dark-ness, and to the Church only was given ness, and to the Church only was given the divine commission to preach and to teach. The only force her missionaries exert is the force of example. They exemplify the Christian virtues in their lives. St. Paul, St. Patrick, St. Francis Xavier, Esther Danier, the marking Chinese. Father Damien, the martyred Chinese missionaries who but yesterday gave up their lives for Christ and His Church, are types of all true missionaries. They carried the cross and eschewed the sword; they converted the world; they prove by their works that force is not necessary for the spreading of the gospel.—The Little Star.

What the World Needs.

So it is that, in life, we often weary of these men of intellect who keep up perpetually on the rack. We wish t get away from the clash and jargon and lofty thinking and hold converse with him whom Longfellow calls" the humble r things that exist in that Larger Life which exists in the quiet. The world to-day needs a deep soul to speak to it of things that satisfy, as urgently as ever the same has been needed in the past. The souls of men are tired of walking on hot deserts. Gladly would they turn aside to cool woodlands and streams that murmur only of peace.

IMITATION OF CHRIST.

That the Desires of our Reart are to be Examined and Moderated.

Son, thou hast many things still to learn, which thou hast not yet well learned.

What are these things, O Lord? That thou shouldst conform in all things thy desire to My good pleasure; and that thou be not a lover of thyself, but earnestly zealous that My will may

be done.

Desires often inflame thee and violent hurry thee on; but consider whether be for My honor or thine own interest

that thou art more moved. that thou art more moved.

If thou hast no other view but Me, thou wilt be well contented with whatever I shall ordain; but, if there lurk in thee anything of self-seeking, behold this it is that hinders thee and troubles

Take care, then, not to rely too much upon any preconceived desire, before thou hast consulted Me; lest perhaps thou afterwards repent, or be displeased with that which before pleased thee, and which thou didst zealously desire

BABY'S OWN TABLETS.

Help Little Babies and Big Children in All Their Minor Illnesses

When your child-whether it is a big child or little baby — suffers from stomach or bowel troubles of any kind, is nervous, fidgety or cross and doesn't sleep well, give Baby's Own Tablets. This medicine is the quickest and surest cure—and the safest, because it contains no opiate or harmful drug. No matter how young or how feeble your little one is the Tablets can be given with a certainty that the result will be good. For very young infants crush the Tablets to a powder. Mrs. Geo. W. Porter, Thorold, Ont., says:
"My baby had indigestion badly when
he was about three months old. He was constantly hungry and his food did him no good as he vomited it as soon as he took it. He was very thin and pale and got but little sleep, as he cried nearly all the time, both day and night. He was constipated; his tongue coated and his breath bad. Nothing did him any good until I got Baby's Own Tabany good until I got Baby's Own Tab-lets, and after giving him these a short time he began to get better. His food digested properly; his bowels became regular, he began to grow, and is now a big, healthy boy. I always keep the Tablets on hand and can recommend them to other mothers." The Tablets can be obtained at any

drug store or you can get them by mail, post paid, at 25 cents a box by writing direct to The Dr. Williams Medicine Co., Brockville, Ont., or Schenectady,

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and improve assimilation and digestion so that
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will drive away the tired feeling, restore your
spirits and energy, review your ambition and
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reas be sent us.
gentor collectors have no authority to stop
r paper unless the amount due is paid. LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada. March 7th. 1900. Te the Editor of THE CARROLL
London, Oat:
Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
His matter and form are both good: and a
location pairit pervades the whole.

essing you, and wishing you success.
Believe me, to remain.

Yours faithfully in Jesus Christ, † D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, SEPT. 13, 1902.

In an editorial article in last week's paper, having reference to the persecution of the nuns in France, an unfortunate mistake was made in calling attention to the article in the "Toronto" Saturday Review, whereas we should have referred to the London, England, Saturday Review.

IS IT AUTHENTIC?

An American medical journal gives the following as a form of prayer used in Christian Science treatment for dyspepsia. It is said that a fee varying from \$1 to \$5 is charged for the prayer, and that credit is not given SOUTH AFRICA AND IRELAND. under any circumstances, as that interferes with the success of the treatment. The journal referred to remarks that this last condition is an example which regular physicians could follow with profit to themselves, and perhaps to their patients.

There is an inherent absurdity and profanity in the alleged prayer which makes us doubt whether such a form is actually used by the Christian Scient. ists, with the approbation of those who have the management of that so-called Church, nevertheless it appears to be in so strict accord with the Christian Scientist teachings that it is quite possible that it is employed as the medical journal asserts. It has, however, very much the appearance of a burlesque.

Our reason for doubting the seriousness of this formula is not that it disagrees with the Christian Scientist teachings, but that we can scarcely credit that the authorities of that organization should put into so plain and palpable a form the absurdities of Christian Scientism. We give the prayer, therefore, for what it is worth, with the proviso that we do not vouch for its authenticity. It is as follows: "Holy Reality, we believe in thee and thou art the only reality in this patient's stomach. We will never say 'Thou art not sick w sick we are.

Indeed nothing in this universe is or ever was sick, or ever can be. Forgive as that we talked of our aches and said our food hurts, and that we thought medicine would help us. We know that there is no such thing as a diseased stomach. It is a carnal mind given over to the world and the devil! It is a mortal twist, a false attitude, a Hormatia of thought. What seems to be a matia of thought. What seems to be a disease is a parasite, the shadow of a is to affirm that we have no dyspepsia, never had dyspepsia, never will have it, that there is no such thing, that there never was any such thing and never will be. Amen!"

A DUNKARD MISSION.

It is announced in a dispatch from has decided to establish a mission in Canada. And why not? The Presby-Dunkards who regard the Ontario Pronot the true light of the gospel are equally in earnest to spread that light among them. Do not they need evangelization as much as the Catholic French-Canadians? From the Dunkard point of view they need it still more, and the Dunkards feel that it is their special mission to impart that light.

who, like the latter, had their origin in itself, the fullest measure of Home Rule children, and insist upon immersion as tained that the Boers themselves will be "dippers," being derived from the Ger- isolated position as the undisputed

Protestant sect which obeys the injunc- which would depend upon the benevotion in the Epistle of St. James v. 14, lence of foreign powers for access to which directs the priests, or, as the the ocean, and a means of communica-Protestant version of the Bible has it, tion with the outside world. the elders of the Church, to visit the sick and "anoint them with oil in the name of the Lord."

A subdivision of the Dunkards hold that according to the Bible the seventh day of the week, or Saturday, is the Sabbath day commanded to be kept holy; and, as there is no commandment in the Bible to change the day, they maintain that all Christians should now eep that day holy. They maintain, therefore, that all the Protestant sects which lay so much stress on the obligation of keeping the Sunday holy instead of the Saturday are unfaithful to the Bible, as they keep the Sunday in conformity with the practice of the Catholie Church.

They point out that this is contrary to the primary principle of Protestantism which is that the faith of Christians should rest solely on the Bible as each individual reads and understands it, without reference to the authority of any Church. For this and other reasons they infer that the Protestant sects are badly in need of being evangelized.

The Dunkards have dwindled down to but a small number of adherents in America. It was formerly estimated that they numbered about thirty thousand, but, owing to their oddities of speech and dress and other causes, the young people have abandoned them by degrees, and they are now reduced to less than eight thousand. They have confidence, however, that their tenets, which they maintain to be more scriptural than those of other Protestant denominations, have only to be made known to become acceptable to those who proclaim that they rest their faith on the Bible and not on the teachings of any Church.

The London Daily Mail publishes a etter from its correspondent at the Hague to the effect that the Boers of South Africa, including those of Cape Colony and Natal, as well as of the newly acquired provinces which were recently the Republics of the Transvaal and the Orange Free State, will at nce begin an agitation on the model of the Home Rule agitation in Ireland, to obtain the early concession of complete Home Rule for the whole South African territory. It is expected that the first move in this direction will be made by the Boer generals, who will make proposals to the British governnent for much larger concessions to the Boers than the government is at present willing to grant, and these will be demanded as the price to be paid for the assistance afforded by them in inducing the burghers to accept the terms of peace, and to submit to

The Government, it is said, will refirmness in order to deal with the situation. It is well known that the Gov- given utterance to similar statements, or Milton's epics. ernment is willing to grant the new and he chose the most inopportune There is no need of a lengthy argu- we do not blame Christian Scientists territory, but on the Boer side the demand will be for a full enjoyment of a soldiery who had saved the empire by practically dead among Protestants in as Christian Scientists assert, is a misshare in the government much sooner than the authorities at Westminster may be disposed to grant so much, and without great firmness and foresight the situaation will assuredly be very difficult.

The Boers of Cape Colony have already shown that they can even now rule that colony so far as gaining a majority in the Legislature is concerned, the gov ernment there being controlled by the Afrikander Bund, which was unmistakably favorable to the fighting Boers during the whole course of the recent

The opposition is led by Dr. Jamieson, who was at the head of the raid into the Transvaal which was ended so Richmond, Indiana, that the Dunkard disastrously for the British raiders at Church there assembled in convention Majuba Hill. The policy of Dr. Jamieson is avowedly in favor of the suspension of the Cape Colony constitution, a terians, Methodists and Anglicans have step to which the Cape Government is, established missions in Quebee for the of course, bitterly opposed, and Mr. purpose of proselytizing the Catholics Chamberlain is so far also opposed to of that province and of bringing them so extreme a measure, which would over to their respective folds, and the certainly beget intense dissatisfaction testants as benighted people who have colony, and of the newly acquired colonies as well.

There appears to be little if any doubt that as soon as the colonial office, which at the present moment means Mr. Chamberlain, is satisfied that the Boers will be contented as British subjects, the franchise will be freely extended to them, and in the The Dunkards are a kind of Baptists | new colonies, as well as in Cape Colony Germany, and they are called also will be conceded which is consistent Dunkers or Tunkers. Their distinctive with their position as part of the British doctrines are somewhat similar to those Empire. The people of Great Britain of the Baptists, as, like this denomina- will also be quite satisfied that this tion, they are opposed to the baptism of shall be done, and strong hope is enterthe only valid form of baptism. Their even more prosperous under British rule name denotes this, as it signifies than they could possibly be in their

man tuncken, to dip. They are the only masters of two small inland Republics

Here the question arises :

"If Home Rule may be safely given to a people who have so recently been in arms against British rule, and who are certainly not now enamored of that rule, but accept it sullenly because it has been enforced upon them after a fearful struggle, why should not some shown to extend the willingness same privilege to Ireland?'

Time has shown that the people of Ireland will never be satisfied with anything less than autonomy; and it is certain that, if such antonomy were granted, the discontent which exists at present there would cease, and the mutual suspicion with which the people of England and Ireland regard each other would give place to a brotherly confidence. Surely it is as desirable that the experiment should be tried in Ireland as in South Africa; and we venture to say that if it were tried once for all, the happiest results would

Universal indignation was expressed by all lovers of human liberty when not very long ago Russia stretched a despotic hand over Finland and deprived that country of the autonomy it was en- this resolution in order to induce the joying, merging it practically into the National and State Legislatures to Russian Empire. This ruthless act has already spread a pall of desolation over that unhappy country, and has driven is the best proof we could have of the thousands of its people, the bone and disastrous effects which have been sinew of the land, to seek homes else- brought about by the system of private where. The same thing has occurred, interpretation of the Bible as the rule and is still occurring in Ireland, and it of Christian faith, without any appeal is useless to expect that there will be to the living authority of the Church of cordiality between England and Ireland, God. the rulers and the ruled, until the same people of Ireland which has been shown work. It is the Word of God, whatever ander her sway in South Africa.

Just here we may relate an incident, sound sense of the well known

visit to the British House of Commons in order to meet Premier Balfour and cause of its exclusion. Mr. Wyndham, the Chief Secretary for Ireland.

if he "could not form a trust for the settlement of the Irish problem."

Mr. Morgan replied promptly that a trust would be just the thing re- reason why it has been excluded! quired for a complete and satisfactory settlement-a trust in the people."

British statesmen have been reiterating from year to year that the people subjects of the Empire some participal moments for their reiteration. In fact ment to show in the face of such a for teaching this; but we do say that metropolitan and other bish almost as soon as Queen Victoria statement as this that faith in the truth to interpret these words as meaning their bravery in South Africa, Lord the United States; and it is easily told interpretation of Scriptural language. Salisbury followed with the public who are its slayers. They are the announcement that England could not ministers who have attacked the truth consent to trust the people of Ireland of one after another of the books of the

would oppress the Protestant minority, been received before as undoubted

enables one-fourth of the population to these books it was very easy oppress the other three fourths, to ob- to pass to the rejection of others, tain legislation to fill the purses of the and to regard the whole scripture as landlords at the expense of the tenants, nothing more than a human production. and to distribute all the public offices | One by one, Judges, Isaias, Daniel were among the one-fourth, so that they rejected by higher critics, so-called, might be able to grind the majority and then other books were attacked in down to the earth.

to "trust the people" were acted authors who wrote them all were themupon. It is because the people are not selves almost mythical characters, and among the whole Boer population of the trusted that they do not trust the that their writings had no foundation, Government.

> in the United States-and why should of very inferior quality. they not be trusted to govern themselves in their own land? It is for Mr. Wyndham to try the experiment of the trust which Mr. J. Pierpont Morgan has suggested.

Archbishop of New York.

A dispatch from Rome, dated Sept. 1, reports that the Propaganda, after a lengthy sitting on that day, decided to recommend to the Pope the appointment of the Right Rev. John M. Farley, auxiliary Bishop of New York, to the archbishopric made vacant by the death of Archbishop Corrigan; and the Right Rev. George Montgomery. Bishop of Los Angeles, Cal., as coadjutor to Archbishop Riordan, of San Francisco. be swept away.

IN AMERICAN THE BIBLE SCHOOLS.

The curious resolution which was passed by a large majority of teachers at the convention of the United States National Educational Association which met recently at Minneapolis, has excited considerable discussion in the press, and, what is most worthy to be remarked, in the expression of Protestant opinion thereon, is that the religious press is for the most part favorable to the proposition, but the secular press for the most part does not consider it feasible or desirable to attempt to put it into practical operation.

The resolution is as follows: "It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among pupils in our schools. This is the direct result of a conception which regards the Bible as a theological book merely, and thereby leads to its exclusion from the schools of some states as subject of reading and study. We one and ask for such a change of public sentiment in this regard as permit and encourage the English Bible now honored by name in many school laws and state constitutions, to be read and studied as a literary work of the highest and purest type, side by with the poetry and prose which it has inspired, and in a large part formed.

The very apologetic tone assumed in assent to the reintroduction of the Bible into schools under some pretexts

The Bible is not to be regarded as generosity be extended toward the merely a highly meritorious literary without reserve toward the new sub- may be the language in which it is jects which Great Britain has brought read, whether English, French, German, Greek or Latin. It was formerly read in schools as the Word of God, which puts the case in a strong light, and as the Word of God it was driven while it makes evident the natural wit out from almost every public school curriculum in the United States. This multi-millionaire, J. Pierpont Morgan. is proclaimed by the resolution passed A few weeks ago Mr. Morgan paid a by the teachers, who assert that its theological character has been the

Protestantism has taught hitherto that the Bible is the only source from In the course of conversation the case | which a knowledge of Christianity is to of Ireland was mentioned, and Mr. be obtained. Its merits as a literary Wyndham humorously asked Mr. Morgan work were not thought of as a reason for wishing it to be taught in schools, but its authority as a divine book; and now it is admitted that this is the very

It is a curious fruit of the hitherto unrestricted power of Protestantism in 25 Grove Avenue, The reply was not merely a witticism | the United States that the Bible which -it was a statesmanlike solution of the had for so long a time held its ground difficulty which successive governments as part of the teaching of the schools is have found in dealing with Ireland. now begging for admission, no longer Publication Committee of Toronto, and on the plea that man should recognize in regard thereto we have to say that God in education, but because the we do not deem it necessary to discuss of Ireland cannot be trusted. If they Book has in it many beauties, such as the honesty of the convictions of memhad Home Rule, as Mr. Chamberlain oratorical and rhetorical passages, bers of the so-called Christian Science has frequently asserted, they would which make it possibly equal, or at all Church; but their honesty counts for uire a large degree of foresight and oppress the Protestant minority in the events nearly equal to Sir Walter nothing when the question is of the country. Lord Salisbury has often Scott's tales, or Shakespeare's dramas, absurdity of Christian Scientist belief.

> with the right to govern themselves. Bible. Protestantism itself began by There is no reason for the assertion rejecting seven full books and severai that the Catholic majority in Ireland | chapters of two other books which had for there was never any desire shown parts of Holy Writ. When this rejecby the Catholic majority to oppress the tion was accomplished, and every man Protestant one fourth of the population. was told that he is himself the only But if it were true that such an in- judge of what is Scripture, and that he clination existed, it would surely be no alone is the supreme arbiter of its worse than the present situation which meaning, from the rejection of succession, at first in regard to their But there would be no attempt at history, and then as to their authorship, retaliation if Mr. Morgan's suggestion until it would seem at last that the either historical or ethical; and to-day Irishmen all over the world have the children of those who placed proved themselves capable of self- undoubting reliance on the Bible as government-in Australia, in Canada, God's Word regard it as a human work

As the case stands, the Catholic Church alone is now the buttress of the Bible. She alone maintains that it is the infallible word of God, while those Protestants who still entertain some respect for the Book, which was once so revered by their ancestors, are now reduced to the straits of endeavoring to smuggle it into the schools as a work of considerable literary merit. It cannot be doubted that when they succeed it will be read there only as a profane work, and the last vestige of respect which is now entertained for it will soon

The Bible does not itself say that as it stands it is in its entirety the Word | place of what is divinely revealed. of God. Certain passages are indeed quoted by Christ and His apostles as God's Word, but once let the children in the schools be informed that they are to regard the entire book as a human or a mere literary production, of the excellence and reliability of which they are themselves the only judges, and it will lose all its authority; and the statement that any part thereof is the Word of God will be regarded as a very empty claim. This claim cannot be established by any authority but by the decisions of the Catholic Church, the Church of the Living God and the pillar and ground of truth.' As Protestantism does not recognize the authority of the Catholic Church, no reliable witness can be brought forward to prove the inspiration of the Bible, and its authority will therefore be rejected. Indeed the proposal of the teachers to have it read in school as a specimen of literature will place it upon a par with, or even a lower level than the works of fiction which will be read there, and we believe the result will inevitably be that what was once regarded as Divine Truth will soon be considered by Protestants generally as nothing more than a collection of amus-

CHRISTIAN SCIENCE AGAIN.

Office of the Christian Science Publication Committee for Ontario. Editor of CATHOLIC RECORD:

ing stories.

In your issue of the 16th you very justly take the Rev. Dr. Bayne to task because in his denunciation of Christian Science he incidentally attacks Catholicism. In the most kindly manner possible I would like to say that the editor of the RECORD has been guilty of the e misdemeanor when in resenting Dr. Bayne's attack upon Catholicism h condemns Christian Science.

Christian Science cannot properly be called an ism of Mrs. Eddy, since its adherents have demonstrated its truth convincingly to themselves and have thus made it their very own. Furthermore, t takes for its basic less on the litera teaching of the Bible, "God is Spirit, and every statement contained in the Christian Science text-book is a consistent deduction from said premise. Christian Scientists are quite scientious and honest in their belief as are Christians of other denominations. and are quite as ready to explain their doctrine from a Scriptural standpoint. Hence, there is no reason why they should not be treated with the same respect which is accorded to other denominations. They are making no fight upon other religions, and bid Godominations. peed to every institution of the world to the benefit of mankind.

Yours respectfully. C. R. MUNRO.

Toronto, 29th August, 1902.

We have received the above letter from the office of the Christian Science

It is true that "God is Spirit," and

We presume that Mr. Munro's assertion that the above words are ing to knowledge, rush eagerly after from the bible has reference to St. John any new-fangled and much-advertised iv, 24. The "Beloved Disciple" wrote in his Greek original "Pneuma he Theos." This is correctly translated in the Catholic and Protestant versions, the Revised Version being included God is a Spirit." The Revised Version gives as an alternative and possible translation "God is Spirit," which is placed in the margin. This marginal translation Mr. Munro chooses in preference to that placed in the text. apparently because it affords an opportunity to attach to the words the Pantheistic meaning that there is no spirit existing but God.

This gloss is contradicted by many other passages in the Bible. Evil spirits are mentioned expressly in Judges ix, 23: "God sent; an evil "An evil spirit came upon spirit." Saul." (1 Kings xviii, 10). (Prot. version 1 Samuel.) We find similar statements in xvi, 14, 15, 16, 23; xviii, 10 of the same book, and numerous other the berries and say nothing about the passages of Holy Scripture.

In Num. xvi, 22, many spirits (good and wicked) are referred to, and we find such references throughout the Bible - notably in Apocalypse (Revelation) i, 4, where seven spirits are spoken of as occupying a high place in heaven before God's throne.

Other teachings of Christian Scientists are equally Pantheistic, which is merely a concealed form of Atheistic teaching.

We do not dispute Mr. Munro's statement that other people besides Mrs. Eddy believe in Christian Science, having made its teachings thoroughly their own; but all the same it is a humanly invented religion, knows how to tell it."

which we are not willing to accept in

The Christian Science papers continue week after week to state that "Mrs. Mary Baker C. Eddy is the Discoverer and Founder of Christian Science." This assertion is in the Christian Science Sentinel of Aug. 21, 1902, which is before us at this mome We do not want a Christianity which was discovered by Mrs. Eddy : we want that which Christ revealed and taught.

In last Saturday's Toronto Mail and Empire one of the editors writes sor very complimentary sentences of the late Mr. Kegan Paul, the great publisher, of London, England. At the close of the article he states that that gentleman had been a clergyman of the Church of England, but here he stopped. His heart failed him, and he could go no farther. It would have given him a desperate wrench had he added, as an honest man would have done, the words "but became a convert to the Catholic faith."

USAGE OF THE CHURCH IN RE GARD TO RELICS.

The authorized teaching and practice of the Church with regard to relies is eminently simple, reasonable and Scriptural. It is based on the principle that matter is capable of being used as a channel or medium of grace, and is susceptible of a union with a divine presence and influence. Thus, the Church speci and other saints, because while they were on earth their bodies were the temples of the Holy Ghost and were the receptacles of countless graces. graces and virtues of the saints were not virtues of the soul only; they belonged to the whole man, body and s which worked and suffered together. Next. Catholics believe that God is the saints by making them instruments of healing and other miracles, and als by bestowing spiritual graces on those who, for His sake, honor those whom He elf has honored so greatly of this we appeal to the Old Testament in which is recorded the resurrection of a dead body which touched the bones of Eliseus, and to the New, which tells of grace and healing being imparted by the hem of Christ's own garment (Mat 22), by the shadow of St. Peter (Acts v.: 15) and by towels which had touched the living body of St. Paul (Acts xix .: 12). To the teaching of reason and of sacred Scripture may be added the testimony of the Fathers, St. Ambrose, St. Augustine, and the Fathers of the fourth and fifth centuries generally, being witnesses

to this belief in the Apostolic Church. No doubt, in all ages abuses have occurred with regard to relies, but the Church cannot, with any truth or fairness, be held responsible for these. As a writer in a recent number of the Month remarks: "Spurious relics and legends are no more part of the revelati guarded by the Church than the baracles are part of the ship to which they adhere so tenaciously, nor has th Church ever really sanctioned them with her authority.' has, so far as was possible, made express provision for the prevention of such abuses. So long ago as 1215, Canon 62 of the Fourth Lateran Council, inserted 'Corpus Juris," forbade relics to be sold or to be exposed outside of their cases or shrines, and prohibited the p blic veneration of new relics until their authenticity had been approved renews these prohibitions, and requi hishons to decide on the authenticity of new relics after careful consultation with theologians, or, if necessary, with

province assembled in cou What has been said as to the Church's attitude and the Church's responsibility in regard to spurious relics applies also unauthorized and purely legendary devotions and prayers. who have a zeal, indeed, but not accord devotion, and this notwithstanding that ere is a super-abundance of excellent authorized prayers in all the prayer notwithstanding that application to their priest they could certain at once the precise value of the particular prayer or devotion that pressed upon them .- New Zealand

"A little child shall lead them." An xchange relates a touching incident of child-like self-denial: "A man met a little fellow on the road carrying a basket of blackberries,

and said to him, 'Sammy, where did yo Over there, sir, in the briers. "'Won't your mother be glad to see you come h

nice ripe fruit?' "'Yes, sir,' said Sammy, 'she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet.'

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up

Important Admission.

The Christian Register makes a statement which should receive the attention of our Protestant friends of all denominations when it speaks editorially of the issue (which it believes to be the main issue) in religious affairs, between revealed religion and what may be called natural religion. The Register asks: "Is any religion given by Divine revelation and supernatural authority? If so, which religion has been so given what are its credentials and what is its authority?" And it answers these self-

propounded queries thus:"When it comes to the final test, there is no escape from the most extreme position of the Catholic Church, or total rejection of it. Revealed religio is infallible, if God knows the truth and CARDINAL RICH

SEPTEMBER

To the President

Sir,-A profound all France by the closed one hundreschools, and by the which has shut up

It is our duty to official head of the we feel on this occi well as patriotic gr The first question self is: What are have called for this

measure? There no disorder in the lishments, which a tion of teachers he the law requires. there can be adva struction given in keeping with the Catholic Faith, an belong to religious additional reason masons openly of Christian idea sha the education of t This is a violent ence directed aga Bishop, it is our d

protest in the na most cruel of een systematica nti-Christian see dealing with school instruction from t four years later members of rel members of rel were excluded from on the grounds the Catholics, taught not permit teac Families, by w many sacrifices

Great crowds of this, continuous wishes of familie acted the law aims at making free schools im taneous closing of schools has no than the doing a struction in the had been exclu After the sta evident facts, w

adopted for the After the declara Waldeck-Roussea the directors of called in questio and, besides, a n order the establishments. sired to afford. spirit of kindlin equity, to the done so an opp with lega! forma manifested this anable delays elays was rend the fact that pe edge of the laws regulations que the legality of to the teachers. manifest an evic schools after eve

These measur able because F good feeling. dent. have giv on more t all share it. harmony of fee be had for reli The history of lesson. At the of the tryanny lative assemble

order depends. The first cry p from all par ligion was abs Portalis, a mar intrusted with questions inv tion of social declared: "T will not suffi stay the uplif the heart.

fested itself

talis asserts th citizens was h assembles, proc come when the without educa education wit vorks accomp Church among tained our cha vastation, who lish our host Christian vir Charity, who

M. Portalis ion, conclud deliberately without effac own glory. I no religion be vailing condi countries, nor tical life of a the religion

religion.
Pius VII.

peace, France

public: Sir,—A profound and painful im-pression has been created throughout all France by the decree which has closed one hundred and twenty-five closed one hundred and twenty-five schools, and by the ministerial circular which has shut up two thousand five hundred additional schools.

It is our duty to communicate to the official head of the State the solicitude we feel on this occasion, on religious as

we leel on this occasion, on religious as well as patriotic grounds.

The first question which suggests it-self is: What are the motives which have called for this sudden and violent measure? There has been no scandal, no disorder in these educational estab-lishments, which are under the direction of teachers holding certificates as the law requires. The only reason there can be advanced is that the in struction given in these schools is in keeping with the principles of the Catholic Faith, and that the teachers belong to religious congregations. As additional reason is that the Free additional reason is masons openly declare that every Christian idea shall be eliminated from the education of the young.

This is a violent attack upon conscience directed against families. As a Bishop, it is our duty and our right to protest in the name of these families against this sort of tyranny which is most cruel of all tyrannies. to be noted that these attacks have been systematically planned by the nti-Christian sects. dealing with school eliminated religious instruction from the school curriculum Four years later teachers who were members of religious congregations were excluded from the public schools on the grounds that the teachers, being Catholics, taught things the State could not permit teachers in its pay to

refer to.

Families, by way of reply to these laws, established schools at the cost of many sacrifices frequently renewed. Great crowds of children flocked into these schools. As a counter stroke this, continuous manifestations of the of families, the Freemasons enacted the law of association, which aims at making the establishment of free schools impossible. The simul-taneous closing of about three thousand chools has no other object in view than the doing away with religious in struction in the free schools after i had been excluded from the public

After the statement of these selfevident facts, we deem it useless to stop to discuss in detail the measures adopted for the closing of the schools the declaration made by Premier Waldeck-Rousseau, a great the directors of these schools felt they Their sincerity cannot be called in question. The ministerial circular closing two thousand five hundred schools had not made its appearance, and, besides, a ministerial circular can not order the closing of educational establishments. If the authorities desired to afford, we shall not say in spirit of kindliness, but in a spirit of equity, to the teachers who had not o an opportunity of complying with lega! formalities, they could have manifested this desire by granting rea sonable delays. The granting of such delays was rendered more necessary by the fact that persons versed in known of the laws and of administrative regulations question the necessity and the legality of the formalities required of the teachers. The measures adopted manifest an evident desire to close the The measures adopted schools after every means had been em

These measures are the more regretbecause France needs an era of good feeling. You yourself, Mr. President, have given expression to this on more than one occasion. We have it. Now, there can be no all share it. harmony of feeling unless due regard be had for religious and civil liberty. The history of the past teaches this lesson. At the dawn of the century justclosed France demanded a cossetion justclosed France demanded a cessation of the tryanny which the anti-Christian sects had imposed upon her. Very in-structive is the spectacle of the legislative assembles studying in 1802 the ential conditions on which social order depends.

The first cry, so to speak, that went The first cry, so to speak, that we up from all parts of France was that rewas absolutely necessary. Portalis, a man of eminence, who was with the task of ng to the legislativebody the grave questions involved in the restora-tion of social order to the country, "The laws and morality suffice. The law can only will not suffice. the uplifted arm; religion rules

The conscience of the action manifested itself in a most unmistakable manner, especially in respect to the vital question of education. M. Por talis asserts that the voice of all good citizens was heard in the departmenta assembles, proclaiming: "The time has come when theories must give away to facts. There can be no instruction without education; there can be no education without morality and reli-Then, recalling the marvelous works accomplished by the Catholic Church among us, Mr. Portalis adds: "Catholic piety has founded and sushas founded and sustained our charitable institution. What have we done? After the general de-vastation, when we desired to re-establish our hospitals, we recalled those Christian virgins known as Sisters of harity, who generously devoted their lives to the service of distressed, suffering and infirm humanity.'

M. Portalis, summing up the situation, concludes that "France cannot deliberately abjure Christianity * * without effacing the monuments of her own glory. He then adds: "There is no religion better adapted to the prevailing conditions in all well-governed countries, nor more suited to the political life of all governments. It is not the religion of a people, but of man; it is not a national, but a world-wide

swept away by the tempest of the Revolution. To-day Leo XIII, comes to us in the same spirit of love for our fatherland. "We have omitted no own individual beliefs. It is a matter fatherland. "We have omitted no effort," says Leo. XIII., "to accomplish for France the work of pacification which will secure for her incalculable advantages, not only in the religious. but likewise in the civil and political order." The French bishops share Leo XIII.'s desire to bring about harmony Thus do we respond, Mr. President, to he wish you recently expressed in reference to the subsidence of animosities and the union of our dearly beloved France. Respect for religious and civil berty will bind mind to mind, and heart to heart. If France is attached to existing political institutions, and unhesitatingly recognize that she she does not desire religious per-

The Freemasons are unceasingly at rk trying to create division by at-king Christian institutions. As for us, Mr. President, we will continue, with God's aid, to fulfill the duty of a ishop-of a French bishop. We defend religious liberty; we will defend the liberty of the family in matters touching the education of children; we will defend all legitimate liberties which, as citizens, we are entitled. We ask no privileges, but we demand that Catholics snan novel in common rights which they share in common with the configuration of the common common common that the common commo that Catholics shall not be deprived of with all French citizens. We are convinced that in acting in this way, we shall be working for the general pacifi-

In closing this letter, we express, a our veneral predecessor, Cardinal Guil bert, before us expressed, the hope that France will never permit herself to be despoiled of the sacred beliefs which were the source of her strength and of her glory in the past, and which placed her in the first rank among nations. I commend, Mr. President, these grave considerations to your wisdom, and be of you to accept the expression of my

FRANCIS CARDINAL RICHARD,

Archbishop of Paris. Paris, July 19, 1902.

CATHOLICS AND "CURES."

Official Attitude of the Church Towards Alleged Miraculous Recoveries and Sacred Relics.

From the Providence Visitor

Many Catholics, we are told, have expressed their surprise that Bishop Farley should have declined to offer an opinion to a newspaper man on the al significance of the "cures" are reported to have been worked lately by an alleged relic of St. Ann, reserved in the French Church of St. ohn Baptist in New York city. That any wonderment should be aroused at in the matter shows one how general is the haziness that prevails ong well-instructed Catholics on the Church's official attitude towards "cures" and the relics that are opularly believed to bring them about. Bishop Farley, let us say, once for all, could not in reasonableness have published an "opinion" in that offhand fashion, even if he had made up his mind as to the true character of the portents described. Ecclesiastical personages know what value attaches to their words in times of pressing available. their words in times of passing excite ment; and they are bound by a kind of informal etiquette not to add fuel to the fire. Long experience has begot-ten among them a tradition of reserve; and the prelate who should transgress ould probably find himself a subect of discussion at Rome.

The Church has never lent herself to the Protestant and view that the age of miracles is passed. She seems to hold that the rewards promised in Scripture to "great faith" may be won at all times, if men will only seek them in the right temper. As betraying her instincts in this, she has instituted severe legal processes—processes more fastidiously searching in their treatment of evidence than, let us say, our own august Senate Document 190 has ever been submitted to. The Bishop of the diocese in which the "signs" are alleged to have shown "signs" are alleged to have shown themselves is the obvious judge of their genuineness and authenticity. Canonical procedure recognizes that fact and gives all "ordinaries" the right to convene a court of inquiry, if an investiga-tion is deemed useful or necessary. Usually Bishops are slow to act in such junctures; not because their faith in the supernatural is weak, but because their knowledge of human nature usually of the kind that begets a habit of incredulity towards people with a story to tell. They are hard men to

story to tell. They are hard men to convince; and most of us are ready to thank God for their mental inertia. It is best for all concerned that they should move slowly. It is a note of wisdom to be in no hurry to draw conclusions. A newspaper reporter on a New York daily, if one will only reflect New York daily, if one will only reflect upon it, seems a ridiculously inappro-priate person to inaugurate an official inquisition. His business is to feed the appetite for sensation; a Bishop's busi-

ness is to build up and strengthen among his people the faith of which he is the hereditary guardian.

Then as to the relies themselves, which are reputed to work these extra-ordinary phenomena. It is here, if anywhere, that the true ethos, or hereditary Christian Church disposition, of the as the jealous custodian of the original deposit of faith comes into clear outline. Though she suffers her ministers in hundred ways to cultivate the habit o pia credulitas, or the dutiful instinct of alertness towards the ever-present supernatural in her children, she herself has never yet set the seal of her authentic approval on any relic what-ever. As Father Sylvester Hunter, S. J., puts it. "She has never made a declaration * * * and we therefore never can have certainty on the point. She allows it to stand or fall entirely on particular testimony of which takes no official cognizance. Witness er attitude towards the so-called Sacred Winding Sheet of Turin," her attitude of which we have spoken before these columns: watch her in t these columns: watch her in the presence of those orthodox controver-

of private judgment, in one sense, and has nothing at all to do with that larger supernatural assent by which we accept her as the inerrant witness t the world of our own time of the whole cycle of Christ's teaching. Of course, if we are made of the right spiritual tuff we shall not be too unyielding in the face of these problems. We shalkeep something more than the scholar open mind. We shall have "the wish even while we resolve to be most wary.

CARDINAL PAROCCHI ON DIVORCE

American Messenger Sacred Heart

The circular letter of Cardinal Par-occhi, vice-chancellor of the Church, and secretary of the Congregation of the Inquisition, has contributed not a little to the national sentiment against divorce in Italy. The letter, issued in the name of the eminent Cardinals Inquisitors, is addressed to all the Archbishops and Bishops of Italy, and has for purpose to draw more fully to the ate allocution of Pope Leo the attention of all pastors of souls, and to arouse their zeal "so that there may not be a ingle diocese in Italy in which the teaching and paternal warning of the Head of the Church would not find a

Before everything else, writes the Cardinal, it is important to explain to the people that Jesus Christ, the Son the people that Jesus Christ, the Son of God, Redeemer of the human race, having abolished the custom of divorce brought r arriage back to the principle established by the Creator, namely, that it should be one and indissoluble. To which principle the Divine Master To which principle the Divine and alludes when he says: "Therefore now alludes when he says: "Therefore now hat one flesh. What, they are not two, but one flesh. therefore, God hath joined together, let no man put asunder." (St. Matt. xix, 6.) The principle applied by St. Paul to the Corinthians: "A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty; let her marry to whom she will: only in the Lord." (I Cor. vi,

Furthermore, let the sanctity of marriage, raised by Jesus Christ to the dignity of a Sacrament, be fully demonstrated. Wedlock having become, in the New Law, the figure of the indissol-uble union of Christ with the Church, and an efficacious signs of the grace given by the Sacrament to the spouses, Christian marriage is thereby, in its own intimate nature withdrawn from the civil power. Not only this, but a lawful and consummated marriage can be dissolved even by the supreme hority of the Church herself. That authority of the Church the secular power may legislate con-cerning the civil effects of the contract, no one doubts; but when it goe further and attacks the bond, it doe not protect marriage but favors adult-

This teaching, imparted to the people in a plain and practical form in the churches, especially in catechism ess, as well by newspapers as by press, as well by newspapers as b pamphlets. It is important that con rning this most weighty theme, every one, great and small, should be in-structed, for, at the present day, even in the highest classes, there is great ignorance of questions affecting religion.

Let the Church's constancy in con demning divorce be put in the clearest light. From the first ages, when this abuse was sanctioned by Roman laws, up to now, throughout twenty centuries to this policy she never has been false Recall the example of the early Fathers "Not according to the laws of the State, but to those decreed by Himself ill the Lord judge thee on the last Chrysostom, when day," said St. Chrysoston reminded of the opposition civil and sacred law in this matter. The laws of Cæsar are one thing ose of Christ, another,

Jerome in the same regard. The Council of Trent, condemning the very sink of errors gathered by the heretics against Christian marriage, smote with an anathema those who say smote with an anathema those who say "that for heresy, or cruelty, or abandonment, the bond of matrimony may be broken;" as well as those who pretend that for adultery, at least the innocent party is free to marry again or that such a subsequent union is not adulterous.

Our people must not be left unacnainted with the constant solicitude of he Roman Pontiffs to combat every attempt to introduce divorce, especially into the laws of the State. To adduce a few examples, St. Nicholas I. with fearless firmness, compelled King Lothaire, of Lorraine, to dismiss his adulteress and take back his lawful wife, whom he had divorced. Thus Popes Urban and Paschal opposed Philip I. of France. Celestine III. and Innocent resisted Celestine III. and Innocem resisted Philip II. Less easy to forget is the Clement VII. and later struggle of Clement VII. and Paul III. against the unworthy desires of Henry VIII. of England. The hearts of these most zealous Pontifis bled as they contemplated the disasters which fell upon the Isle of Saints; but to avert them, they could not betray their trust, or allow the violation of that Sacrament which is great in Christ and His Church. No one can forger the Allocution of Pius VII., in the July Consistory of 1808, protesting against divorce and secular interference in the question of matrimonial impediimposed by Napoleon on the Italian provinces annexed to his empire. Similiarly, with weight of warning and argument, Gregory XVI. pro-tested in his Encyclical of Aug. 15, 1832. And his successor in the Syllaof Dec. 8, 1864, condemned proposition which asserted that the bond of marriage was not by natural law indissoluble, and that valid divorce might be granted for various causes by the civil power. The Apos-Constitution Arcanum Divinae Sapientiae, of the present Pontiff, published on Feb. 10, 1880, may well be called an exact compendium of the Cath-olic doctrine concerning marriage, and

marriage and the ruin of the very foundation of domestic society; that that through it there exist only adult erous unions, and never lawful mar Moreover, rational ethics and the

true science of jurisprudence, whether we consider the case of the individual or of public society, condemn divorce Reason, experience, the authority of eminent men well qualified to judge, as well in philosophical sciences as judicial, demonstrate with absolute evidence that divorce is repugnant to the principles of morality and justice, and is the ill-omened source of immense evils, to individuals, to families and to civil society. As Pope Leo has declared, "Marriages are thus rendered unstable, mutual confidence is restrained, there is a temptation to infidelity, the being and proper education of children is jeopardized, there is a constant inentive to the disruption of family life. the seeds of discord between families are sworn, the dignity of woman is debased, for she will be sought only for the gratification of low passions and then abandoned."

A special wrong may be mentioned in e case of civil divorce from mixed rriages. Here the non-Catholic marriages. contracting parties are allowed by the State to marry again, and such en civil marriages are protected by the laws. But the Catholic parties are not allowed to marry again, and thus are left without the protection which civil law affords to those who enter into the marriage contract legitimately. this case, the non-Catholic divorced persons are allowed to profit by their

What shall we say of the children Their education belongs to the parents by the law of nature. They need the father's firmness and labor with the mother's love and ceaseless care. The cruel separation of spouses destroys the

raining and the future of children.
The Catholic Church has never ceased protest against divorce. sanctioned the dissolution of a valid and consummated marriage There may be calumnies to the contrary; but they are absolutely devoid

TRIBUTE TO THE CHURCH

Taken From the Report of Dutch Reformed Church, Australasia,

The report of the third meeting of the Dutch Reformed Church at Batavia, Australasia, gives a splendid testimonial to the Catholic clergy in that far-away land.

It cannot be denied, says the report

that Rome makes an alarming head in the East Indies. United like Macedonian phalanx, the Catholics keep moving on, gaining victory upon organization of the Roman Cath-

olic Church is much superior to ours. Whilst the president of our ecclesiastical synod is forced upon us by the government, the head of the Roman Church is a Bishop appointed by the Holy See and recognized by the State. This Bishop is always a man who grew up with the country, who enjoys a serious authority and who governs with a firm

The disinterestness of the priests is truly admirable. They share like brothers the salaries which the state pays to a few of them. Their zeal in visiting the hospitals and prisons is worthy of all praise. The army is ous in lauding their cordiality

and spirit of sacrifice.

These priests, rich in courage and nviction conviction, see the number of their adherents increase everywhere. They know even how to take advange of the aterialism and indifferentism prevail ing in these countries. This is especi-Ilv the case in mixed marriages. testants, indifferent to their religion, conform themselves to demands of Catholic parents and permit children to be raised in Catholic religion.

re of an all-round excellence; everyholds them in great esteem, and not few are the Protestants who do not fear a Catholic college education for their children. The Sisters educate the girls confined to their care with a sam commanding admiration; and it is a rare thing to find one of their pupils not speaking sympathetically of their religious teachers. mmanding admiration; and it is

To Fair and Fearless.

Rev. J. L. M. Campbell, a Protestant minister and editor of the Southern Banner, of Dallas, Texas, a new publication, writes thus in his saluta-

"The editor of the Southern Banner belongs to a Protestant family. His father had more than ordinary devoion to the old Presbyterian creed-Bible reading was with them a family institution. Brought up among Catholic people, often in the intimacy of friendship, the undersigned editor realized in his youth that Catholics were grossly misrepresented. A large experience with non-Catholics convinced him that a very great number inced him that a very great number of them are men and women of great noral and intellectual worth, fairminded and ever ready to acknowledge truth, whereover it may be shown to them. Many of this class are often making inquiries with Catholic people about their relig-ion. To answer these questions to catalite people ion. To answer these questions to which often a non-theologian cannot respond, the Southern Banner in part makes it appearance. There is a class, mainly composed of preachers, who disfigure the doctrines of the Catholic themsel importance. The Church, through ignorance. The Southern Banner, if they will it, will enlighten them. Finally, there is the doctrinal or moral wretch, Protestant or renegade, that makes it his business to desecrate the temple of truth by in famous lies of all kinds, and these the Southern Banner intends to lash out of the sacred precincts. For the sake of lucre they turn the temple of truth into a cavern of thieves. The editor is the sole party responsible for utterances contained in the Southern Banner. His Pius VII. came to us, and, though
Pius VII. came to us, and, though
the Concordat sealed the reilgious
the Concordat sealed the reilgious
the Concordat sealed the recuturied
peace, France resumed her centuried
patients who impugn the genuineness of peace, France resumed her centuried
any of the accepted instruments of the profanation of the sanctity of Christian
any of the accepted instruments of the profanation of the sanctity of Christian in utterance."

WHITEWASHING HENRY VIII

Efforts to whitewash Henry VIII. are occasionally made by historians. James Anthony Froude, it will be remem-bered, made a hero of Henry, much to bered, made a hero of Henry, much to the amusement of unbiased readers and writers of history. A book, "Henry VIII.," by A. F. Pollard, recently published in Lendon, while it does not go quite to such lengths as Froude in oiling the wisdom and virtue of Henry, tries to place the monarch of many wives in as favorable a light as his character will admit. The book reviewer of the London Athenceum, mmenting on this, remarks:

'There is a good deal to say for the ory that in his early years Henry animated by generous and he was certainly popular beginning of his reign. But it is another thing to tell us that he was not degraded afterwards by an passion; that he did not advance farther in the path of conjugal infidelity that after having at least two undoubted mistresses he sought a divorce from his first wife really for conscience sake; that 'it was his conscience that made Henry so dangerous, and further that in constitutional matters he was a champion of liberty, not at all the sort f king who established a virtue bsolutism by packed Parliamants."

The Atheneum points out further flaws in the picture of Henry as presented by Mr. Pollard, and views with disfavor the author's endeavor to exalt King at the expense of Cardinal Wolseley, remarking that the "general reader, no matter how unversed in diplomatic history, will not readily take Mr. Pollard's word for it that the Card-

inal was a blunderer in statesmanship," whose "policy was an anachronism." A writer who talks in this way, continues the Atheneum, will hardly be listened to with respect when he avers that there "never was a flimsier theory was that there be diverged of Catherine was an that the divorce of Catherine was he sole cause of the break with Rome. This is a familiar way of discrediting the Pope's attitude on Henry's appeal for divorce. Mr. Pollard states that Henry had really convinced himself that to continue to live with his brother's wife (Catherine) was a sing but the Athenoum neatly offsets that theory by showing from Mr. Pollard's own words how insincere were Henry's convictions on this matter. Mr. Pol-lard says that he (Henry) "told the lard says that he (Henry) that the papal nunico in England that although he had studied the question of the Pope's authority, and retracted his de-fense of the Holy See, yet possibly Clement might give him occasion to proba the matter further still, and to recon irm what he had originally written.

The Athenoum's comment is:
"No doubt of it. If the Holy Father only would have granted Henry his divorce, how zealously would not Henry have recalled his words, and maintained once more the Holy Father's authority! There never was a mind s open to conviction-when good induce ments were held out to him for change of view."—Sacred Heart Re

PRIEST'S ADDRESS BEFORE THE W. C. T. U. Remarks of the Very Rev. Frank A,

Magazine. You have asked me to tell you in ten

minutes what the Catholic Church is doing for the temperance cause. There are about one thousand societies banded together, uniting about one hundred thousand members, under the banner of the Catholic Total Abstinence Union of the Catholic Total Abstinence Union of America. Branch societies of this union are in nearly every State. One hundred thousand men pledged in the great cause of total abstinence means ich: it is, however, but a small por tion of the work of the Catholic Church for the cause.

You can never curb the will of a man force. Influence must be brought mould that will. The earlier the its energies upon youth; she has schools in all the cities. These schools greater is its possessor. The child is greater is its possessor. The child is placed in its Catholic school. There know well the fo greater is its possessor. The child is placed in its Catholic school. There are more than a million children in the parochial schools in this country. From their youthful years they are trained to olf-denial. No meat on Friday, doing without sugar during Lent, etc., all this helps them realize that there is virtue in self-denial. This is estab-lished in youth. Conquering self brings with it more than earthprings with it more than earth-ly reward. The knowledge of the practice of self-denial is a thou-sand times more beneficial than the effects of alcoholic charts and similar instruction in our public schools. I do not believe that the presentation of the evils of alcohol by charts, etc., is the best thing for the child. It brings the evil effects before the mind, and in this way often brings the thought, "How can I prevent the effects, while indulging in the evil?" Where the love of not instilled there is no the virtue is

object for self-denial.

About the age of twelve the Catholic child is instructed for its first Communion. At that time it takes the total abstinence pledge until it reaches the age of twenty-one. In many places the pledge against using tobacco is also given. Thus the dangerous time of life is bridged over. These promises are, as a rule, kept, especially when the child is separated from evil compan-

The child is guarded through life. The confessional, where intimate relations exist between the priest and penitent, is made use of to instill into he heart of all the love of the virtue of temperance. It is difficult for a man to acknowledge that he is a drunkard, but in the confessional such acknowledgment is made. The priest uses his utmost endeavor to have the penitent practice the virtue of temperance; if necessary, urges the virtue of total abstinence.

Remaining faithful to the precepts inculcated by the Catholic Church, there is no danger of intemperance. You tell me that there are Catholics who are drunkards. Are they practical

Catholics, receiving the sacraments as they have been directed? You tell me that there are Catholic saloon keepers. I deny the charge. The confessional reaches the saloon-keeper as well as the drunkard. I will Bossuet.

admit, however, that there are a numadmit, however, that there are a number of both classes who call themselves Catholics, but are they practical Catholics? The amount of their Catholicy is, as a rule, being buried from the Church. They do not fulfill the laws required by the Church for active membership.

ership. I hold that a saloon keeper cannot be a practical Catholic. He cannot live up to the rules of the Catholic Church and remain in the trade. The Church forbids him to sell to minors, to drunkards or to people whose families would suffer from the loss of the money expended. It obliges him to keep the laws, to sell pure goods, pay his just debts. It obliges him not to be a deuts. It obliges him not to be a cause of sin to his neighbor or a bad example to his children. When a saloon keeper endeavors to follow these rulers there is "nothing in it" for him, and he gets out of either the Church or

The Church does not hold that alcodoes teach that the abuse of alcoho inful and obliges its children under der priests continually seek after the year, for instance, and then get round before the end of the year to ee that it is renewed. It makes use of he sacraments and such other helps that it has towards the furtherance of the practice of this great virtue. It accomplishes more for the practice of ources combined.

The cause of drunkenness is infidelity. Make men followers of Christ and u will make them sober men.

We must not forget that there are romen in this country who have no form f religion whatever, who know not lod. As long as this great body is in he majority, and it is, we fear, growing n number every day, we cannot expect a general practice of the virtue of tem-

Many of the vast number glory in the liberty of getting drunk if they like. How are we to reach this vast army? The answer is easily told. Make them Christians. Becoming the followers of the lowly Nazarene will not only cure he vice of drunkenness, but other vices equally as grave.

A DISCREPANCY IN STATISTICS.

It is a common saying that figures annot lie. They can be very decep-ive, though. Their reliability de-pends upon those who make them. The igures of statisticians do not as a rule nspire confidence. In fact, to lie like statistics has become a byword. The Catholic population of the United States is variously estimated at from seven to fifteen millions. One of these extremes must, of course, be an absurd-ity. Surely there ought to be some way of arriving at approximation in so simple a matter. There would no doubt be less discrepancy in the estimates if the statisticians were to come to some agreement among themselves as to those whose heads should be counted. In some cases only practical Catholies are included, those who "neglect their Easter duty" and do not rent pews being regarded as outsiders. We have the assurance that nominal Catholics in France now outnumber ten to one, those who practice their religion. Every one knows that there are no better Catho-lics in the world than the good Catholies of France, to use a French con-struction. Those who are not good are apt to be pretty bad. They will oftimes pretend to be infidels and act as if they really were. It is different

There are a great many national atholics in the United States who, though they have ceased to practice their religion, nevertheless love it, and their heart of hearts hope to return to their allegiance. They do not deny the faith, and thousands of them are reclaimed every year. By far the know well the folly of trying to serve God and mammon; at present they are serving mammon and suffering accordingly. Another class, and a large class, will tell you that they cannot afford to attend church—that churches are for persons who can pay for pews, put money in the contribution boxes and wear clothes that are not workaday. This class must be sought out in the highways and byways and compelled to come in. They will never do so of their own accord. They have been frightened away, but it need not be told how. Let it be said that they have drifted away. These are the "apostates" of whom we hear so much

If there are two words in the English language that have been overworked, they are heretic and apostate. Many persons are branded as heretics, who, if it were known, hold all the essential verities of is an injustice to call any one an apostate over whom the world of the flesh or the devil has secured

brief ascendancy.
ror ourselves, we like the large figures in our statistics; and we think every Catholic, whether nominal or practical should be regarded as a mem-ber of the Church. To count out all the strayed sheep would be to drive them farther from the fold, and give them farther from the fold, and give the hireling all the more power over them. God forbid that those who have fallen away should lose hope of return-ing; and let those who think themselves safely folded take heed lest they stray!-Western Watchman.

Every time you surrender to doubt, anger, fear, jealous envy, of whatever you know to be wrong, you simply aug-ment the fault you despise. You ment the fault you despise. You are adding more fuel to the flame, instead of putting it out. If you keep the fuel away from the fire, it will go out, be-cause there will be nothing on which it can feed.—" Success."

Jesus Christ was, both during His life and at His death, an exact observer of the praiseworthy laws and customs of His country, even of those from which He knew Himself to be most exempt. ET A PROTESTANT THEOLOGIAN.

I do not pretend to have a conclusive judgment, in all points, about the Association Law in France. I observe that even Catholic opinion is more or less divided in the matter, and it is not for a Protestant, very imperfectly, acquainted in the matter, and it is not for a Protestant very imperfectly acquainted with the evidence either to pronounce the bill wholly good or altogether without occasion. I observe, however, that the Revue Chretienne, the principal Protestant organ of France, decidedly disapproves the law, as at variance with the liberty of conscience, with parental rights, and with the natural liberty of teaching. The Spectator, also, while thoroughly friendly to the present government of France, has had no commendation for the law, and predicts that in twenty years the orders diets that in twenty years the orders will be back again and as strong as will be back again and as strong as ever. The churches, it remarks, are not something that easily yields to pressure. Physical force, unless it can exterminate, has little power over the things of the spirit. After a cen-tury of leasing persecution the Protest-ants of France were found as numerous as at the beginning, and why not the

Of the two best-known so-called religious papers of this country which represent no particular denomination, I represent no particular denomination, need not say that the Independent is much abler than the Outlook. Moreover, it is thoroughly hostile to the interpretation of the property and in the contractions and in the contraction of the cont over, it is thoroughly hostic tash in fusion of religious antipathies into courses of civil policy. Naturally therefore, as I remember, it from the first disliked the French bill, and I presume is still suspicious of it. On the other hand, the Outlook at once threw tiself into the championship of the law, which I suppose it still maintains, although I must own that a sense of duty has been strong enough with me ercome the tedium of reading the

thing.
The Outlook, it will be remembered, used to be called the Christian Union, used to be called the Christian Union, as the editor, Dr. Lyman Abbott, was formerly a Christian minister. The "Christian" has not been left out without reason, as I observe that Dr. Abbott pronounces for frequent intermarriages between Jews and Christians, marriages between Jews and Christians, in order, he says, to break down sectar-ianism. We see, then, that he regards both Christianity and Judaism as two undesirable forms of sectarianism, which it is our business to ruin, in order, no doubt, to make way for some-thing better than either Moses or thing better than either Moses or Christ, possibly for Dr. Lyman Abbott. No wonder therefore he hates the orders, as representing defined Chris-tianity, defined Catholicism, and very

tianity, defined Catholicism, and very specifically defined ways of realizing Catholic Christianity.

The Outlook began by remarking that ever since the Council of 1870 there had been a gradual withdrawal from government buildings in France of the telepose of Vatican subserviency. What tokens of Vatican subserviency. tokens of Vatican subserviency. What does the man mean? I am sure I do not know, and I doubt whether he knows himself. It is "a good mouthfilling phrase," and that appears to be all. A large part of our Protestant munitions of war is found in such phrases, which mean anything, everything and nothing.

thing and nothing. could understand what was meant if reference was had to the janitor of the University of Salamanca. The clothes of this dignitary are embroidered with the tiara and keys. But I have never heard of anything answering to this in connection with the government buildings or functionaries government buildings or functionaries of France. Indeed, French Catholicism, although acknowledging the Roman primacy, has seldom been disposed to parade it, and above all has been even excessively jealous for the civil independence of the state, not to say for its right to govern the Church.

Witness the disputes over the Revale. Witness the disputes over the Regale, triple cross of the Western patriarch, on any government building of France

However, it is possible that Dr.
Abbott knows what he means better than he cares to show. On or in many public buildings, above all government chools, has been found the cross or the crucifix. Indeed, the latter has not yet been removed from the court-rooms.

It is waiting for the time of its expulsion. Now it is at least possible that Dr. Abbott may reason thus with him-"Cut down the oak and you destroy the mistletoe. Ruin Christianity, that unpleasing sectarianism which now aims to possess the world, and of course the Holy See and the orders will go with it. It is hardly time to speak right out in this country, but when you mention the Vatican, which is the citadel of the largest body of Christians, this is the word to the wise which ought to be sufficient.'

I am not quite sure that this is Dr. Abbott's meaning, but if it is, it would explain the talk about the tokens of Vatican subserviency, or supremacy, which otherwise seems to have no application. Dr. Abbot's French colleagues begin to feel themselves at liberty to speak out frankly enough Gambetta used to say : ' the foe," but M. Viviani, I think it is, says outright: "The great enemy is not Clericalism; it is God." M. Combes himself, it appears, has lately declared that the business of France is to disestablish the morality of the churches and to establish the morality of the lodges, which in France and Italy simply means a regulated animalism founded on the denial of God and of mortal life. Dr. Abbot is likely t find brave associates at Paris in his pro posed work of breaking down the great central sectarianism of Christianity, together with the minor sectarianism of Judaism, as well, no doubt, as all other forms of defined belief and relig

The Outlook noted with emphatic approbation the declaration of M. Waldeck-Rousseau, that it is not law ful for particular societies to take into

Why not? The state is not the custodian of conscience. The state is not the Church. Whoever says that it is contradicts Jesus Christ, and violates the very essence of our American in stitutions. Be he Lyman Abbott or member of the Committee of On-Hundred (if that medieval recrudes Committee of One cence is still extant) he is no true

If then the state is not the custodian of conscience, it is bound to refrain from interfering with the aids which men summon to the support and direction their individual consciences. As Mr. Gladstone says, it has a right to legis late against incitements to grossness violence. It plainly has a right to sup-press whatever is fundamentally repug-nant to the moral consciousness of a

nation. There its authority stops.
Whoever habitually directs his con duct by the judgment of a particular moralist or school of moralists, so far gives his conscience into their keeping. He has a perfect right to lean upon the moral guidance of a man, of a school, of an order, or of a denomination. Be it Catholicism as guided by her secular hierarchy, or some moral school as represented by the Jesuits, or Dominicans, or Franciscans, or Oratorians, or Paulists, or among Protestants, by the Anglo-Catholics, or Calvinists, or Methodists, or Swedenborgians, the state has but one concern in the matter, namely, to guarantee the right of every man to limit, or transfer, or disuse, his moral allegiance, according to his own will. This liberty, although fundamental to a free state, Waldeck-Rous-seau and Abbott plainly deny. They assail moral and spiritual freedom in its very citadel. This is the hardly disguised meaning of the Frenchman, of whom the American is merely a servile

Mr. Bodley is not a Catholic, and only in a loose sense a Christian. Yet, as we know, he is a man who has spent years in France, and is profoundly ac-quainted with all the aspects of French society. He declares that the hardly society. He declares that the hardly disputed intention of the ruling power of France is to suppress Catholic Cleric alism under the persecuting weight of Masonic Clericalism, in other words, of an atheistic and epicurean whose supreme authority is vested in the Grand Orient of France. This dictates to the government, from time to time, what it has to do in the way of suppressing religion, freedom of per-sonal conscience, and the parental right of educating children in the religion of the parents. These directions the government obediently follows, as far and as fast as is found at present

practicable. I need not say that in his positive pronouncement in favor of the Associa-tions Law Dr. Abbott betrays no knowledge of Mr. Bodley's existence. So much the better for his purpose.

A French advocate of the law sums up A French advocate of the law sums up the matter in a nutshell. "These people teach their pupils to denounce Freemasonry and divorce." In other words: They exercise the right of teaching Christianity. Protestantism, with the courtesy of Polyphemus to-wards Ulysses, is reserved to be de-vouved last. voured last.

CHARLES C. STARBUCK. Andover, Mass.

EVERLASTING PUNISHMENT.

Old-fashioned Protestants believed with Catholics the great truths of death, judgment, heaven and hell. But oldcandid admission of the terrible reality of the everlasting punishment of the wicked, as set forth in the Gospels by

and the appel comme d'abus. As at present advised, I should say that you could not find the tiara or keys, or the another device to rob the Gospel of its equally, with others, untenable from exegetical standpoint. If the horrors of hell have been too realistically or materialistically portrayed sometimes, it can be safely said that the danger in this line is not in the pulpit or pew of to-day. The better course, moreover, to say the least, is to err on the too strict rather than the too loose view Our danger is in laxness, not in rigidity. The best course is to catch the spirit of the Scriptures in relation to the subject, and if we look there for thoughts, and figures even, we will find no rosy future painted for the impenitent.
. . . Besides, if the figures of heaven

but faintly represent the glories of that blessed state, may it not be fairly asked if it is not trifling with the divine Word to reverse the order, and say the figures of hell that are so terrible, us something that is after all not so bad

as might be supposed?"
The trouble outside the Catholic Church is, that the pulpit has turned itself into a mere lecture platform in order to please the pews. To speak of sin to these well-dressed and critical people would be as offensive as to intim ate neglect of the bath on their part and to mention hell would be acco not only fanatical, but "unscientific The minister, who, forgetting that he was "called" by the people, and not sent by God to them, persisted in this unpopular course, would soon lose his position. Some Catholic truth lingers in Methodism, and Dr. King has great

Knowledge of the Truth

If the spread of knowledge of litera ture and the arts, in the midst of the nations, be a sign and a proof of the culture of the people, we know no institution that has better merited of civilization and of culture than the Catholic Church.—Leo XIII.

O Mary, your name is sweet to the lips as a drop of honey, more grateful to the ear than the sweetest song, more delicious to the heart than the most pure joy.—St. Anthony of Padua.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic hijections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited. their keeping individual consciences. | pure joy.—St. Anthony of Padua.

FIVE-MINUTES SERMON.

Eighteenth Sunday After Pentecost.

TRUE FORGIVENESS.

"The multitude, seeing it, feared and glori fied God, who had given such power to men" (St. Matt. ix, 8.) In the holy Gospel which has just been read we have a foreshadowing of that gift to man of the power to forgive which, after our Lord's resurred tion, He expressly and clearly con veyed when He said: "Receive ye the Holy Ghost: whose sins you shall for-give, they are forgiven; and whose sins you shall retain, they are retained."

Some of the scribes, when they heard
our Lord say to the man sick of the

palsy, "Son, thy sins are forgiven thee," had said within themselves. "He blasphemeth," and, as we read in St. Mark's Gospel, they proceeded to give the reason: "Who can forgive sins but God only?" Our Lord, recog sins but God only? Our Lord, recog-nizing, we may say, that this was a real difficulty, proceeded to remove it by teaching them that while it is neces-sarily true that God alone can forgive sin, yet that He had given to our Lord, as man, the power to impart the for-giveness which comes from Himself alone. "But that you may know that forgive sins, He said to the sick of the palsy: Arise, take up thy bed and go into thy house. And he arose and went into his house."

And truly wonderful is the dignity and honor which, as our holy faith teaches us, has been conferred on man by Almighty God. It is not merely that in God's becoming man human nature has been exalted to His own throne above angels and archangels and privaries and all the principalities and powers and all the host of heaven. He has gone farther than that: He has willed to associate weak human beings with Himself in that work of redemption which He accomplished. The forgiveness for sin which He purchased by His own most precious blood, He has willed should be imparted by the ministry of His priests. The Sacrifice of His Body and Blood, which He Himself first offered on Calvary, He has willed should be offered by the

hands of men to the end of time.

But even this is not all. It is not merely that He has chosen some men to be His ministers, and given to them these supernatural powers and this greater than angelic honor. It is not too much to say that He has made the salvation of each one of us to depend upon the way in which we treat our fellow-men. In other words, He has made our fellow-men the arbiters and deciders of our eternal destiny, and of our fellow-men those who are the poor-

our lenow-men those who are the poorest and most lowly and humble.

And how is this? Listen to the words of St. John: "If any man say, I love God, and hateth his brother, he is a liar;" and notice the reason which e gives: "For he that loveth not his brother whom he seeth, how can he love God Whom he seeth not?" If, then, we wish to be saved, it is absolutely neces-sary that we should love our brother. In the words of St. John: "This commandment we have from God, that he who loveth God loveth also his brother. This love is not to be an idle and merely sentimental love, but one which while existing in the heart manifests itself in deeds and actions. To quote St. John again: "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from day, especially among writers for the press, that the Catholic is surprised to encounter in Zion's Herald a plain of love which is necessary, he adds:

"My little children, let us not love." truth.

But of what I have said I can bring in proof the words of a greater than St. John—the words of our Lord Himself. terribleness of an eternal, conscious remember, I am sure, this description, hell by making it 'tolerable' or 'betdistinguished the goats from the sheep another device to rob the Gospel of its power to convict and save men, and is equally, with others, untenable from exegetical standpoint. If the horrors to drink; I was a stranger and you took Me not in; naked and you covered Me not; sick and in prison and you did not visit Me," and this neglect which determined their eternal destiny consisted in not assisting Christ's poor on earth. "Amen, I say to you, as long as you did it not to one of these least, you did it not to Me." Is it, then, too much to say that God has made our fellow-men the arbiters and deciders of our eternal

Let us not, then, vainly imagine that religion consists exclusively in going to Church and in receiving the Sacraments. If we cherish hatred and re venge, if we are harsh and dishonest if, in short, we do not really love our fellow-men, all our church going and Sacrament-receiving will be fruitless and even injurious to our souls.

It is bad passions which contract us How many sinful souls, therefore, are indered, too limited for God to contain Himself in them! To them everything is difficult. St. Hilary of Poitiers.

I will point out to you a terrible adversary to the country, a deadly enemy of the republic, of the empire, of royalty, and of all forms which public justice and authority can take amongst us; it is impiety .- Mgr. Pie.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession-l standing and personal integrity permitted

al stability
by:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross. Premier of Ontario.
Rev. John Potts, D. D., Victoria College
Rev. William Caven, D. D., Kuo x College,
Rev. Father Feefy, President of St. Michael's Right Rev. A Sweatman, Biscop of Toronto. Thos. Coffey, Catholic Record, London.

ALTAR OF THE UNIVERSE.

Focal Point of the World's Greatest and Most Forceful Agencies.

BY BISHOP BEAVEN.

There are events, standing out like There are events, standing out has historical landmarks among the chronicles of the past, that arrest and fix the attention of the thoughtful mind. They form the lines, which divide era from era and epoch from epoch. To them must be referred in great measure the perfecting of the intellectual and spirit-ual forces of man and the evolution of eivilization in its varied stages. For the historical student they form a very important principle which unlocks and reveals the vast treasure-trove of the centuries.

These epochs are to humanity as volcano disturbances are to the earth. Its geological epochs are classified by the mighty upheavals that at fixed periods have thrown the earth into new poulds, so also with humanity there are upheavals that have given to man new environments and novel conditions.

But the focal point of the climacteric disturbance of the universe is fixed on Calvary's hill. New conformations of life have arisen therefrom, and forceful and lasting agencies have built up the Christian epoch, and continued, even nto our day, in its brightest effulgence

the Christian era.

This epoch, with this era, is the great high altar of the universe, toward which all human lines are converged. and to which the big throbbing heart of humanity has ever turned.

These mighty forces and agencie were bound up in the omnipotence of the God-Head, until brought to earth by the God-man, where they have been deposited as a sacred trust, in the sacred depository. The construction of that trust, "Go teach all nations," is clear, has never been clouded—has always stood in the full light of the

agess—and has never lapsed.

This sacred depository is the Apos This sacred depository is the Apostolic College, and its successors; or to express it in words fully synonymous—"the Hierarchy of the Church." Wherefore this hierarchy is the tabernacle on earth of divine power—the pivotal point of divine authority on earth, and the centre to which all religious research must tend.

earth, and the centre to which all re-ligious research must tend.

There are many beautiful and sing-ular privileges connected with it. It is the bed-rock on which the constitution of the Church is built. Its activity, in all its manifold energies, are inherent to the soul of the Church. It is the reservoir of the authority which was brought from heaven by Christ. It is the lever by which the world with its immense weight of rational agencies has been moved into and co-ordinated in those paths and orbits pre-determined from eternity. In a word, it is the executive force of the Christian dispensation. From all this we gather that the interests of Christ's kingdom on earth are so intimately identified with the life of the hierarchy that no logical conception of mind can divorce the one from the other—they form an indissoluble union which time has not and cannot put asunder.

A GRATEFUL TRIBUTE From a Man who Looked upon His Case

DOCTORS DIAGNOSED HIS CASE A CATARRH OF THE STOMACH, BUT FAILED TO HELP HIM-MANY REME DIES WERE TRIED BEFORE A CURE

From the Bulletin, Bridgewater, N. S.

We suppose there is not a corner in this wide Dominion in which will not be found people who have been restored to health and strength through the use of Dr. Williams' Pink Pills. many such cases here in Bridgewater and its vicinity, and we are this week given permission to record one for the benefit of similar sufferers. The case is well known in this vicinity and the tenacity of the disorder was remarkable. For six years Alfred Veinot, a surveyor of lumber for the great lumber firm of Davison & Sons, was a victim of a serious disorder of the stomach. His sufferings were excruciating and he had wasted to a shadow. Doctors prescribed for him, yet the agonizing pains remained. Many remedies were tried, but to no avail. The case was diagnosed as catarrh of the stomach, food become distasteful, like a burden. The trouble went on for nearly six years, then a good Samaritan advised the use of Dr. Williams' Pink Pills. The pills were given a fair, patient trial, Mr. Veinot using about a dozen boxes, and before they were all gone a permanent cure was effected. Mr. Veinot is now able to attend to his business when it looked as if he was doomed to die. He is grateful to this great medicine for his cure and has no hesitation in saying so.

Because of their thorough and prompt ction on the blood and nerves pills speedily cure anaemia, rheumatism, sciatica, partial paralysis, St. Vitus' dance, scrofula and eruptions of the skin, erysipelas, kidney and liver troubles and the functional ailments which makes the lives of so many women a source of constant misery. Get the genuine with the full name "Dr. Wil-liams' Pink Pills for Pale People" on the wrapper around each box. Sold by medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medi

Why Sniffle and Sneeze?

Don't suffer any more with a cold in the head, just carry a Catarrhozone Inhaler in your vest pocket, use it now and again and you won't have colds. Catarrhozone kneeks out a cold in ten minutes, kills a headache in five minutes, and hard racking cougas in half an hour. Inhale the pleasant Catarrhozone vapor five minutes four times daily and it will cure Bronchitis, Lung Trouble, Deafaess, Asthmand Catarrhozone is the most direct modern and catarrhozone is the most direct modern and scientific method, and is guaranteed to give satisfaction. Complete two months' treatment costs \$1, trial size \$250. Drugisis or N. C. Polson & Co., Kingston, Ont.

A Surge Cure Fore Headache — Bilious

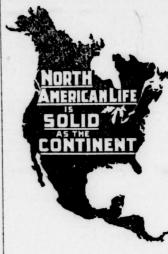
C. Polson & Co., Kingston, Out.

A SURE CURE FOR HEADACHE — Billious headache, to which women are more subject than men, becomes so acute in some subjects that they are utterly prostrated. The stomach refuses food, and there is a constant and distressing effort to free the stomach from bile which has become unduly secreted there. Parmelee's Vegetable Fills are a speedy alterative, and in neutralizing the effects of the intruding bile relieves the pressure on the nerves which cause the headache. Try them.

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there is a way-to break it. Life insurance can be made payable directly to the parties interested. without interfearance by anyone.

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Those who insure remove the possible hardships and privations from those they love.

NORTH AMERICAN LIFE

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Prize Lists, Maps, Programmes and information for the asking from LT. - COL. W. M. GARTSHORE.

IT IS KNOWN EVERYWHERE—There is not a city, town or hamiet in Canada where Dr. Thomas' Electric Oil is not known—wherever introduced it made a foothold for itself and maintained it. Some merchants may suggest some other remedy as equally beneficial. Such recommendations should be received with doubt. There is only one Ecicetric Oil, and that is Dr. Thomas'. Take nothing else. Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Hollo-way's Corn Cure will do it. Try it and be con vinced.

vinced.

We have no hesitation in saying that Dr. J.

D. Kellogg's Dysentery Cordial is without
doubt the best medicine ever introduced for
dysentery, diarrhese, cholera and all summer
complaints, sea sickness, etc. It promptly
gives reliet and never fails to effect a positive
cure. Mothers should nover be without a
bottle when their children are teething.

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days in doses of a wine glassful after each mes and at bed-time will re store your appetite, giv you refreshing sleep and build up your genera

health. W. LLOYD WOOD, Wholesale Druggis General Agout,

A DIME. Sample copies of 100 different leading Catholic papers and magazines sent to any address upon of Catholic Literature, 825 Maple Ave. Zaneszille, Ohio.

Of two young men, one of w longs to a Catholic society and the sacraments once a month, t of whom has no use for church

Which is the Happier?

SEPTEMBER 13, 1902.

A man's character is all he ha

A man's enaracter is an ine in his one great possession, and loses that he loses all, absolut With self-respect, the conseitat your integrity is unsulfied, acc all worlds and look with unsulfied and look with unsulfied the self-respect to the sel

face all worlds and look with un vision on the throne of the l Neither wealth nor poverty is k heaven or regarded, but what in the fibre of your being, what in the moral timber of which y

in the moral timber of made yourself, what you have d is worth recording in a world fil pitying angels, these alone have and bring credit.—George I

CHATS WITH YOUNG

of whom has no use for church frequents low theatres, and g vicious company, which is the i Certainly the former.

The young man who practices has peace of mind, and an e science, and self-respect, esteem of his associates, and t ful feeling that, comes from the ful feeling that comes from th of strength.

sion of strength.

But the young fellow that sin, and is a slave to his ston yields to his passion, has a within him, and is without among decent folk, and feels under stimulants. His mirth His lanch is bitter. His His laugh is bitter. His heavy. The blackness of a eternity casts its shadow or How can he be happy?

Let us be up and Doin
For Catholic manhood, fo
know the truth, the condit
never more propitions to la
vineyard of the Lord. On e
we find fevered, unsettled mi
blindly seeking for truth. C
Isms trying to satisfy this d
have changed and are chan
forms of worship and the fu have changed and are chan forms of worship and the fu principles of their belief, I vain. New creeds and nev arise. Gain-followers prosp and are forgotten. The Cl and are forgotten. The Ch Roman Catholic Church, alon firm, the Rock of Peter. An her favored children, enj blessing of her benedictions, loused hearts stand idly by lend a helping hand to assi derer praying for divine No, let us, by our good, example, our honesty, our tr our sobriety, our kind words, the way. Let us, when the way. Let us, when requires, boldy profess our as holdly champion it. T more courage to maintain the defend. Let us, Christian-l with error, and remove false regarding our Holy Faith tices wherever found. It priest to teach, to encoura layman to profess. That grow weary, that we may age and give courage and others, let us gain member-respective parish organiz other Catholic societies, glory of God and the welfar ity as their guiding precidences of Joseph P. Christian Brothers Alumn St. Louis, Mo., May 22.

A Good Stimulan Instead of wearing out th in contortion machines, r should flee to the woods an tains, should pitch their te neighboring wooded highlan the fun of hoeing out a trai spring; should gather rathe deep clefts, and clir quest of squirrels' nests; their own fuel from the p toms, and arrange exped highest peaks of the neigh

In that manner, a two-in Elysium will suffice reserve store of health months of town life; a experience will prove that practical purpose and the visible results enables a beguile himself into an am cise unattainable by the horizontal bar.

In stress of circumstance ers may try the compa amateur carpenter shop, of Burritt, get an anvil to billousness and blue devils Turner-halls, though, signs of the times, and the would enter a new era of patrons of the nostrumpe persuaded to try D plan and "counteract th the human organism med stead of chemically, by o a bitterwood tree, instead

a decoction of its nauseou The moral healing art, ant; it is equally impor reliance has no more ins the despondency that s the abuse of drugs, and ently only to the mag

exercise.

Movement-cure associ harbingers of that reform near when inv on "taking something" to "take a whack at th a walk in the park .- Suc A Successful

When a youth passes boyhood and enters upo man, he should take world and adopt some ciples that will direct st of himself and reac Among the first qu

cessful life?
When he has that correctly, he has the rigand can choose the streach it. But if, at the a wrong end for his jour false direction, he is n follow a devious course in the morass of failure

Now, what is a succe the accumulation of ri tainment of a conspicu the possession of power plishment of some triu ment certain to bring " My success in life,

Which is the Happier?

Of two young men, one of whom be-longs to a Catholic society and goes to the sacraments once a month, the other of whom has no use for church; drinks,

of whom has no use for church; drinks, frequents low theatres, and goes with vicious company, which is the happier? Certainly the former.

The young man who practices religion has peace of mind, and an easy conscience, and self-respect, and the esteem of his associates, and the hopeful feeling that, comes from the possess. ful feeling that comes from the possesof strength.

sion of strength.

But the young fellow that lives in sin, and is a slave to his stomach, and yields to his passion, has a soul dark the state of th within him, and is without respect among decent folk, and feels gay only under stimulants. His mirth is forced. under stimulants. His mirch is forced. His laugh is bitter. His heart is heavy. The blackness of a miserable eternity casts its shadow on his life. How can he be happy?

Let us be up and Doing. For Catholic manhood, for us who know the truth, the conditions were never more propitions to labor in the vineyard of the Lord. On every side we find fevered, unsettled minds blindly seeking for truth. Creeds and Isms trying to satisfy this disquietude have changed and are changing their of worship and the fundamental principles of their belief, but all in vain. New creeds and new teachers Gain-followers prosper, decline and are forgotten. The Church, Roman Catholic Church, alone star firm, the Rock of Peter. And shall we, her favored children, enjoying the her favored children, ng of her benedictions, with calloused hearts stand idly by and fail to lend a helping hand to assist the wan derer praying for divine guidance? No, let us, by our good, Christian example, our honesty, our truthfulness, our sobriety, our kind words, show them the way. Let us, when occasion requires, boldy profess our belief and as boldly champion it. Truth needs more courage to maintain than words to defend. Let us, Christian-like, battle with error, and remove false impressions regarding our Holy Faith or its practices wherever found. It is for the priest to teach, to encourage; for the layman to profess. That we may not grow weary, that we may regain courage and give courage and example to others, let us gain membership in our respective parish organizations and other Catholic societies, having the glory of God and the welfare of humanity as their guiding precepts.—From address of Joseph P. Hartnell at Christian Brothers Alumni Banquet,

A Good Stimulant. Instead of wearing out their strength in contortion machines, relief-seekers should flee to the woods and the mountains, should pitch their tents in some neighboring wooded highlands and share the fun of hoeing out a trail to the next spring; should gather raspberries in the deep clefts, and climb trees in quest of squirrels' nests; should fetch

St. Louis, Mo., May 22.

their own fuel from the pine-knot bot-toms, and arrange expeditions to the st peaks of the neighborhood. In that manner, a two-weeks' camp Elysium will suffice to lay in

beguile himself into an amount of exe cise unattainable by the manual of the horizontal bar. In stress of circumstances, city dwell-

ers may try the compromise of an amateur carpenter shop, or, like Elihu Burritt, get an anvil to hammer out biliousness and blue devils.

Turner-halls, though, are encourag signs of the times, and the healing art ald enter a new era of success if the patrons of the nostrum-monger could persuaded to try Dr. Boerhaave's plan and "counteract the disorders of the human organism mechanically, instead of chemically, by chopping down a bitterwood tree, instead of swallowing a decoction of its nauseous leaves."

The moral healing art, too, is important; it is equally important; for self-reliance has no more insidious foe than the despondency that so often follows the abuse of drugs, and yields permanently only to the magic of out-door exercise.

Movement-cure associations are the

harbingers of that reform, and the time may be near when invalids who insist taking something" will be advised take a whack at the woodpile," or to "take a whack at a walk in the park .- Success. A Successful Life

When a youth passes the boundary of boyhood and enters upon the career of man, he should take a survey of the world and adopt some guide-post prin-ciples that will direct him to make the st of himself and reach an honorable Among the first questions that he

must settle is this one: What is a suc-

cessful life?

When he has that problem solved correctly, he has the right goal in view and can choose the straight road to reach it. But if, at the start, he fixes a wrong end for his journey or takes a false direction, he is pretty certain to follow a devious course and to wind up in the morass of failure.

Now, what is a successful life? Is it the course the successful life?

the accumulation of riches, or the attainment of a conspicuous position, or the possession of power, or the accomplishment of some triumphant achievement certain to bring renown?

"My success in life," so a millionaire

is reported to have said the other day, " is due to a resolute will and to per sistent work. First, I firmly determine to win; next, I labored indefatigably to

carry that resolution into effect."

Poor man that he is, he imagine that he is successful, but there are few who have made such a miserable failure of life as he has, for he has grown gray without friendship, without cultivation of the intellect, and without development of the sentiments of the soul! has lived to make money; and to that passion of avarice he has sacrificed his being, his opportunities and his hopes. His heart has grown hard. His pride is in the number of his dollars; his useless dollars, useless because superfluous and unused to any beneficial purpose; worse than nseless, many of them, cruel and extortionate and blood stained, because drawn from the distress of his neighbors and utilized still further to despoil them. His life has been transmitted into riches. When they fall away from it, it will be left indigent

A successful life, therefore, does not depend on the getting of wealth. If it did, every gambler, every speculator, every miser, every thief, every panderer to base appetites, who became opulent, would have to be crowned with the laurel of success; while most of the heroes and benefactors of humanity would have to be classed as failures. No, success is not spelled "r-i-c-h-e-s. If it were, the vast majority of persons would never attain it. For, however the man of millions may attribute his opulence to will and to work, there are legions of human beings who might pur-pose and strive with all their might to prosper, yet who, for lack of favoring circumstances would resolve and labor vain. Now, for justice sake, the highest ideal of a successful life must be within the reach of all.

within the reach of all.

Judged by that criterion, immense riches, high rank, great power, eminent place, and multiplied opportunities to good, cannot be the measure of life's uccess, for these are attainable only by the few, wheress no one may properly be foredoomed to failure. These things are extraneous, accidental and messential. A life's success must vital to it, inherent in it, and indispensable to its completion.

What, then, is a successful life? It

one that is lived in the sphere allotted to it, from a sense of duty, and with the abiding motive of aiming at its own perfection. It results in the perfect man.
It seeks as its highest welfare the best that he can be rather than the most that he can have.

The Christian would express this same definition in these words: A suc-cessful life is one that is lived in accordance with the will of God for it.

Judged by that rule, the poor man, the laborer, the uneducated, and the employe can be as successful as the capitalist, the aristocrat, the refined, and the captain of industry. Position matters not, nor outside possessions, nor even the training of the mind in book learning. The man's the thing, and his glorious motive is the alchemy

that turns his life into perfection.

That success is open to all. It is possible. It is permanent. It permeates the very essence of one's existence. Robbers cannot take It away, nor age wither it, nor the whirligig of time turn it down into disaster.

A life lived with that purpose cannot be thus noble without the performance of noble actions. Truth, temperance, of noble actions. Truth, temperance, honesty, purity, gentleness, contentment, industry, and all other other virtues will inevitably shed their radiance upon it. It will put a guard upon every thought, word and deed, and will suffer none of them to be accepted by its will that are not to be accepted by its will that are not

Similarly, a noble life, uplifted by the will to compass perfection in character, will manifest itself in actions of beneficence toward the neighbor. It cannot hide itself. It must do good, reserve store of health for several months of town life; and, besides, experience will prove that work with a practical purpose and the stimulus of visible results enables an invalid to

The success of a life, therefore, depends on the perfection of the man's character—the nobility of his principles, the merit of his motive, and the fidelity of his practice to his plan. L. W. R.

The Term "Mother of God."

The following communication from the Protestant Episcopal Bishop of Fond du Lac, Right Rev. Charles C. Grafton, D. D., will no doubt prove in-

teresting:
"To the Editor of the 'Living Church: I do not wish to enter length into the controversy about the title Mother of God. In the production of every human child there is a human and a divine factor. We take flesh of our parents, but God gives the life or Though the mother does no soul. generate the soul, yet she is called the generate the soul, yet saie is called the mother of that plural unit she brings forth. The Blessed Virgin is admitted by some of your objectors to be the Mother of the human Body and Soul of

the Incarnate Son.'
"This admission settles the question. For if her child's having a soul and human personality, of which she is not the creator, does not forbid to any common parent the title of mother, neither does the soul of Jesus and its divine union and personality, which Mary did

not create, forbid it to her. "In each case the parent is the Mother of that she brings forth, and in the case of the Blessed Virgin it was as the case of the Biessed Virgin It was as Scripture states, 'the Son of God.' Consequently her proper title is 'Mother of God.' "C. C. FOND DU LAC."

(This concise and admirable statement from the Bishop of Fond du Lac was received too late for insertion in the last issue, in which the discussion was declared closed, and therefore appears this week, but without a wish that the subject should be reopened.—Editor Living Church.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do to fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medicale.

HAMILTON'S PILLS CURE |CONSTIPATION.

OUR BOYS AND GIRLS.

How Billy Walker Joined the Circus. "Bang—bang!" Billy Walker was delighted. It was

he sound of the big drum in the circus

"Toot—toot!"
This was a blast on the trumpets Then Billy saw a scarlet wagon filled with red-faced performers, their cheeks uffed out into small pumpkins. After this came a miscellaneous array of "knights," "ladies," a perspiring goddess of liberty, who bobbed up and down lowed a variety show of small lions, a bear, a mob of monkeys in cages. The last vehicle was a wagon all clo and labeled "Whale." No suc No such fish could be seen, of course, but then no-body could deny but that it might be inside. Billy was in eestacy. He fo lowed the procession as long as possible, and went home in delight because a clown on horseback, a clown whose face was streaked with vermillion, nodded to him and gave him a grin that seemed

to split the clown's face from ear to ear.
"Grandmother," said Billy that evening, when packed away in his rocking that diligent relative mixing bread for the morrow, "I think I would like to be a circus man."

sciousies of a collision he awoke.
"Why, Billy, what is the matter?" said grandmother. "You have been asleep, and I just spoke to you and you

I regret to let it go on record that Billy was one of those boys who think that everyday life is dull, that home is a sort of stupid place, that grandmothers are prosy beings (Billy's parents being dead, he lived with Grandwick). mother Walker.) The excitement of a eircus, a life with that distinguished man, "the clown," with the goddess of "It rains." liberty and other prominent characters, strongly attracted Billy. He had now declared his wish to be in the show busi-

"What, William?" said his grandmother, looking stern. He saw at once that he had made a mistake.

"Like to be a circus-man!" said his

A REMARKABLE STATEMENT.

"Like to be a circus-man." Said his relative, giving her mass of dough a furious dig with an iron spoon. "Instead of sitting there talking about being a circus-man, William, I can tell you something more useful; go and bring your grandmother an armful of

Billy did not stir. It was more pleasant to sit in a chair and muse about a circus like than to go after wood for

grandmother's fire. "If you are going after that wood," said his grandmother continuing her allusions to a very disagreeable subject, "you had better go now. It is going to rain, and the winds blows, and it will be rather unpleasant going after the wood out in the shed. You see, Wilout in the shed. liam, there is a kind of attractivenes about many things, a kind of noise and bluster and going round that pleases some folks; but you be contented with what comes every day, and you do your duty in that state of life into which it has pleased God to call you. Now you grow up that way, trying to be con-tented, and do your duty every day, and don't chase circuses or anything else that sort of tempts you because it makes a great hurrah in the world."

Billy did not reply outwardly, but in his thoughts he said:
"Guess I know a thing or two as well
as grandmother, and I mean to do as I

"I am going up stairs now," remarked

his relative, "but I will come down in a little while." Billy was dumb to this remark also. He had his thoughts, however. As soon as his grandmother had left the room he said to himself, "Good! She is gone!" In a little while he softly stole out of

doors, having seized his cap, and scampered towards the circus tent. The and was playing. "Lovely music!" exclaimed Billy.

Yes, at the side entrance was his forer acquaintance, the clown.
"Here I am!" said Billy. "Don't you know me? You smiled at me in the

"Eh?" replied the clown. "I smiled at a thousand folks; and were you one Billy was disappointed to find he was

not known, but he hid his chagrin and said, "I am going to join you."
"You? What can you do?" This was very modifying to Billy.
"Can you ride a horse?" continued

the clown. Billy dared not reply, fearful lest a negative might loose him all opportun-

ity for employment.
"You can, can you? All right, young man. We will have a rehearsal before the evening show, and we will see how well you can do." Somehow the clown was not so funny

and smiling as in the procession, but very soberly he led Billy within the "Might bring that pony here," said the clown to an attendant. "We will

try this boy." "What?" said the groom. "He can't ride

"He didn't say he couldn't, and we will try him, anyway," said the clown, coolly. "He will find out what he has got to do."
"I shall tumble off," Billy wanted to

say, but dared not, for fear he might lose every chance for circus glory. "You had better look out for him,"

"Oh. I'll fix that, I can glue him on," remarked the clown. "There! He is on now, and will stay on. All right.

There, git up!"

He cracked a long whip so violently that its snap was like the explosion of a pistol, and away went the pony and Billy. Such a pony! With black, vic-ious eyes, with thick, long mane, with strong swift legs. Round and round he went, faster, faster.
"Git up, there!" shouted the clown,

cracking that long, loud whip.

Away went the pony, tossing up his head, throwing himself forward with a

more and more intense energy.

"Oh, I shall tumble!" screamed Billy.

The clown did not seem to hear, but cracked his whip anew and shouted

glueing process was, he stuck to the pony like a barnacle to the hull of an old whaler.

old whaler.

And now another thought startled Billy: "What if the pony never, never, stopped?" There the pony was, going round and round, and there was the clown cracking his whip. Now the people began to come in, and they peopled the come in, and they are the company to the aughed to see Billy clinging as the pony hobbed up and down, Billy's eyes rolling, his hair streaming. It was very mortifying. He would have jumped off the pony if he had not been glued on. He must ride whether he ished or not.
"Dear me!" thought Billy. "What

would grandmother say if she could see

me?"
Hark! He heard a voice.
"Billy! Billy!"
It was grandmother calling. He lifted his head and fancied he saw her before him. Was she coming to rescue him? He felt that she would be a match for the wicked clown, who still cracked his whip and screamed. even to despair. The pony seemed to be charging directly upon grandmother, rushing straight at her, and in the con-

dived into me."
"T'was the pony, grandmother.

Where is he?" "Oh, you've been dreaming. Folks that think so much of circuses think of them when asleep. You had better go to bed." No, grandmother, I'll get that wood

"Oh, I don't care. I had rather get in the wood than ride any more pon-

Grandmother kindly held a lamp at window while Billy ran out to the

If Australia were Governed like Ireland she Would not Stand it Twenty-four

Writing from Kilkenny a corrrespon ent says that Cardinal Moran, Archbishop of Sydney, was accorded a magnificent reception on the occasion of his visit to that town, and in reply to ad-dresses from various civic and religious hodies, made the following remarks "In Australia we enjoy the fullest freedom that citizens can enjoy. We

are a true republic in the genuine sense of the word. We make our own laws, and our citizens legislate for their country and the welfare of our citizens. Even the very name which has been given to United Australia—the Australian Commonwealth—shows that, in the fullest and most vigorous sense, it is a genuine republic. The king is our president, not an elected president, but a perpetual president, and his representative, the governor of the commonwealth of Australia, resides in this Australian republic. But we make our own laws, and I am sure there is no one amongst us in the empire possessing any measure of common sense, who will hesitate for a moment to say that our Australian colonies justly rank amongst the most loyal and most devoted colonies of the empire-of any colonies in the world. Our people are loyal because they refree. And precisely it is because they enjoy that freedom that they repudiate the imperialism that home statesmen would seek to fix upon them. Were Australia to be governed as Ireland is
—that is, according to the whims of the en who rule at Westminster-I tell you that Australia would not be united with the empire for twenty-four hours. And this it is, precisely, which makes our people truly loyal—because we are free and quite independent the whims of the statesmen who rule for the passing hour. A stranger coming from a free land to Ireland asks himself how it is, in the dictates of common sense, the same measure of freedom given to the colonies is not given to this fair land? There is no citizen of Australia would seek break the bonds which unite that colony to the home country; no one would like to break up the empire that holds such sway at the pre-ent time. But we in Australia are con-vinced that the extension of the fullest easure of freedom to Ireland would measure of freedom to Freiam wound not only not disrupt the empire, but would rather cement the various scat-tered parts of the empire and bring forth that loyalty at home, so charac-teristic of the children of the empire abroad. In Australia we are famed for our determination to uphold the empire with genuine loyalty. But I

ENCOURAGING HERESY.

assert that, in the very same measure, we are determined that, in the fullest measure, Ireland shall be partaker of

Scandal Some Catholics Give-A Warn ing.

The following communication was addressed to the Sacred Heart Review, and the obvious lesson given in the reply will probably be a warning to many:

"I have, with many others, several times attended the meetings of the Salvation Army, merely out of curiosity. At a recent meeting we were a od deal surprised to see a young Cathulic girl of a neighboring parish come on the stage and, in regular Prostant fashion, proclaim that she had found Jesus," and denounce the errors of Popery." The leaders paraded this girl's conversion, and even our attendance, as 'signs of the approaching doom of Rome and of approaching doom of Perhaps our Popish superstitions. Perhaps our attendance, though only in fun, may have been more serious than we im-"Mary."

agined. "MARY."
We can assure our correspondent that her conduct and the conduct of all other Catholics who, under the circumstances described, attend these meetings, is sinful. Such attendance may amount to a denial of faith, as it does in this case, when the leaders see in your attendance "Git up!"

To his surprise Billy found that he was not tumbling off. Whatever the does not excuse you; for the sin con-



sists in appearing to countenance or approve those who are separated from the Church in their false position; and this is true, even though everything they do or say may be good in itself. This is what theologians call "outward denial of the faith" and what our Divine Saviour forbids when He says, Matt. 10:33: "Whosoever shall deny Me before men," i. e., outwardly in appearance, whosever shan men," i. e., outwardly in appearance, in the eyes of the world, "I also will deny him before My Father Who is in heaven." Your attendance is sinful, because it is a scandal, that is, the occasion of sin to others: to Catholics when he wour example, may attend and who, by your example, may attend and lose their faith; to Protestants who take your attendance as an approval of their heretical worship, and thus are

onfirmed in their errors.

You will make no such mistake if a keep the Gospel law as proclaimed St. Paul, Titus 3:10, before your es: "A man that is a heretic avoid, knowing that he that is such a one is subverted and sinneth, being ondemned by his own judgment. Very often these misguided heretics in their meetings say nothing but whis true and good, and all this in honey words well calculated to deceive; but our blessed Lord bids us, (Matt. 7:15: "Beware of false prophets, who come to you in the clothing of sheep." And again, (Matt. 24:4:) " Take heed that no man seduce you; for many will come in My name, and they will seduce many." Those who attend these meetings may see no danger, but the warning of Christ, "Take head," points to a great and imminent danger which is, in some respects, hidden and therefore the more dangerous. St. Paul, seeing the great danger to souls from this source, gives in his epistle to the Romans, 16, 17, certain marks by which we may know the heretic: "Now," says he, "I beseech you, brethren, to mark them who cause discounted to the same than the same ensions and offences contrary to the loctrine which you have learned, and to avoid them; for they that are such serve not our Lord Jesus Christ and by pleasing speeches, and good words seduce the hearts of the inno-

cent. You need no further proof that countenancing heresy in any way, even for fun is, according to the Gospel, a most detestable sin. Hence, in the very first ages, we find the Apostolic Canons legislating as follows: "If any clergyman or laic shall go into the synagogue of · If any clergyman the Jews or the meeting of heretics, let him be suspended." Can. 63; and the him be suspended. Can. 63, and the Council of Carthage, 4:72 and 73, held A. D. 398, and at which the great St. Augustine was present, declares that "none must either pray or sing with heretics; and whosoever shall communification." cate with those who are cut off from the communion of the Church, whether clergyman or laic, let him be excom-

Do not make the mistake of confoundng heresy and heretics. For heretics, we are true followers of Christ, we will always have true love; mingling with them in business affairs as our fellow-citizens, exhibiting toward them every mark of respect and esteem ; but if we are Christians, we will look upon the error of heresy with abhorrence, as being a great crime against God. Our love for the heretic will forbid us to do anything likely to confirm him in his error—our love for and loyalty to the truth and to "The pillar and ground of truth, the Church of the living God.'
(1 Tim. 3.) It will be patterned on the love Christ, whe "so loved the Church that He delivered Himself up for it." (Eph. 5:25).

Me love naturally all that comes from the heart, all that is great, all that dazzles, and even all that is strange. A heroic act or simple act of generosity moves them infallibly and provokes their enthusiasm. They se acts; they do not see the justice in the heart of the just.—Jules

CONSTIPATION

is probably the most common of all ailments. When neglected it becomes chronic, and frequently leads to hemorrhoids and other ser-

CONSTIPATION

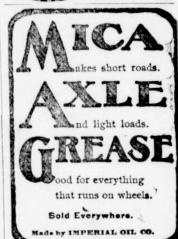
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The Paris correspondent of the Dublin Freeman gives some striking proof of the revival of manliness among the Catholics of France under the strain of

religious persecution.

M. Combes, the sinister-seminarist, who is head of the Cabinet, has proved himself to be a greater enemy of religion than any of his predecessors. But he has succeeded in one thing which was necessary. He has aroused the French Catholies, real and nominal a sense of the situation. Resistance organized everywhere.

being organized everywhere. At.
Compose is not being allowed to do
what he likes. The Cardinals, the
Archbishops, and nearly all the Bishops
have protested with the people. Paris
has been filled throughout the week with excited crowds of men, women and with excited crowds of men, which and children shouting "Vivent les Sœurs!" and clamoring for liberty for all.

Amid the present extraordinary agitation caused by the action of the

Government many people wonder at the amazing display of anti-clerical aniamazing display of mosity on the part of a man like M. Combes, who was an ecclesiastic in his youth. The motives of this strange atesman's severity towards Church are, perhaps, best interpreted by M. Leon Daudet, who is not by any means noted for his religious zeal, but who ably defends the faith of his fathers. Writing recently in the Gaulois, M. Daudet said that M. Combes is a "Cabotin," a "M'as to vu?" These are phrases applied to inordinately vain actors who want to shove themselves to the front, and to be always well seen and heard. M. Combes, in the opinion of M. Daudet, wants to do more than any of his predecessors, so as to get himself well "en evidence." Then there is the peculiar renegade temperament. It is a wellrenegade temperament. It is a well-known psychological fact that renegades, as was amply demonstrated in the cases of Renan and others, are the most uncompromising and the most truculent enemies of the creed which they have abandoned. They are also vixenishly jealous of those who have been able to remain true to their vocation. So writes M. Daudet, with a psychological instinct worthy of his father, the great novelist.

There are also many deep political influences at work, many hidden forces of which the public in general know little, such as the international relatrange spectacle which the French Cabinet at present offers to the world. There is also the fact of the ever-abiding presence in France of a large por-tion of the population hostile to the Church, and there is still the shadow the Dreyfus affair, which hangs over the country, to account for much that is now happening. But in any case the fury of M. Combes is one of the most curious of the phenomena of the day, and there is something strangely significant in the circumstance that an ex-ecclesiastic has been found ready to do dirty work which an agnostic, with a leaning towards Protestantism, like M. Walkdeck-Rousseau, shirked with pru-

M. Combes has gone so far that he has even disgusted M. Henri Rochefort, who has not certainly been friendwards Catholics during his agitated political and journalistic career, al-though he wrote hymns to the Blessed Virgin in his youth and wore medals, one of which saved him from receiving bullet through his heart in a duel M. Jules Roche, another non-Catholic, has also protested, and the Temps, generally ready as a semi-official organ to back the Government through thick and thin, thinks that matters have been carried too far. As to the Cathto conceive a generous thought, to realize a great work, to produce anything of a patient and beneficial kind. The brute, however, has formidable fists, and he strikes out blindly before him. The man is without a breath of intelligence, a single sentiment of delicacy. He is but a common-place medieacy. He is but a common-place mean cority personified, rancid with latred and puffed up with pride. As he cannot leave anything to make him famous, he will be notorious to posterity for his brutality alone."

In connection with the fetes at Quiberon in honor of General Hoche, a writer in the Libre Parole, referring to the speech of M. Belletan, Minister of Marine, on the occasion, points out that there was a serious lapsus in the ministerial utterances. M. Pelletan, for instance, forgot to tell his auditors that Hoche, once wrote in a letter to the Government of the day as follows:

It is a proof that the is the spouse of the spouse "I have told the directory twenty times over that if religious toleration is not practiced, there will be no chance of

the police during the demonstrations political writer for the Verite, although by no means a robust man, had M. Tailliez was immediately hustled off by two policemen, who kept him arrest until he was released through the intervention of M. Cochin, one of the Catholic Deputies. The Prefect of Police accused M. Tailliez of having incited the people to deven. of having incited the people to demon-

strate on the boulevards, and the journalist, in a very humorous account of the affair, contributed to his own paper, says that he was thoroughly satisfied to says that he was thoroughly sacished to have passed a few hours in penance, by M. Lepine's order, for having cried: "Vivent les Soeurs" and "Viva la Liberte." If the Government continues its campaign it will find itself confronted, with more formidable opponents than M. Tailliez. The Libre Parole, for instance, calls on all the tradesmen, shopkeepers and others who have lost heavily by the closing of the convent schools to form leagues against Combes

CATHOLIC TEMPERANCE MOVE-MENT.

Editor CATHOLIC RECORD: Dear Sir—I read with much interest the able letter in your last issue on "The Catholic Press," signed "Catholic," and I ask space in your ably edited RECORD to endorse what he writes, and to draw particular attention to his closing lines—where he refers to the work, so successfully established, and now being carried on by Rev. Dr. O'Brien of Peterboro, Ont. namely, the instituting of Catholic Temperance Societies.

As a father of a family of growing boys and as a Catholic layman, I have often wondered why a Total Abstinence Society has not been established in every parish in Ontario, in the face of the known fact that many hundreds of Catholic men, both old and young, are daily suffering for want of something of this kind.

Father O'Brien's success at Peter-boro in the cause of Temperance, came as a pleasant surprise to many of our Catholic people, who were not aware of what good was being accomplished

the daily paper, and read of his success at the convention of the Catholic Temperance Association of America, at which the branch from Peterboro won the banner for the greatest increase in membership, for the past year-and that increase was over one thousand-I had to patch twice before I was convinced that t was Peterboro, Ontario.
Father O'Brien is deserving of the

thanks of the Catholic people of Canada for the noble work he has, and is, accomplishing for the betterment of his Catholic fellowmen. And I hope the grand example he is showing will be an inspiration to many other of our and between France and Germany, and between France and Italy over the Roman question, which is still open, combining in order to bring about the strange spectacle which the France to the other that cannot appear to the other than the ot done, both spiritual and temporal, by the Parish Total Abstinence Society. I trust and knowthat in this movement we will have the help and support of our able Catholic Canadian press, and that it will redound to the benefit of earnest wish and fervent prayer of Yours sincerely, for the A CATHOLIC LAYMAN.

VOCATIONS.

The feasts of the Blessed Virgin as they recur throughout the year recall to us the fact that the Church which continually honors her as the mother of God and the queen of heaven is the Church which is continually producing vocations to the religious life. Century after century passes, and still men behold, with admiration or with distress, her young men and maidens leave everything—for God. Consumed with the all-absorbing love of Jesus Christ, they enter the conventor the seminary, and become, as common parlance and consecrated usage express it, dead to the world. Yet they themselves declare, and experience proves it to be true, that they have found actually that all earthly things are naught to them in comparison with the love of Christ, for which they have given up been carried too lat. As we do not lead to late. Their love for their friends does all. Their love for their friends does all their might. One of them calls on 20,000 Parisians to turn out and to pelt M. Combes with rotten eggs. M. F. Christ's love. Moreover, the wide We will be writing in the Universe, describes the ministry as "devoid of talent, virtue, honor—a brute unable to conceive a generous thought, to South Sea islands, on quest, as Christ their Love was, for the salvation of

Not those alone who go to far-off missions feel the impetuous flame. The little Sister of Charity or of Mercy or of Bon Secours-beside the sick bed, or in the school-room, or over the found-ling's crib—in New York slums or New England country towns—has heard the whisper of the voice of Jesus say, Follow Me! and has answered to the call; has seen a glimpse of His divine face, and all other faces and voices have become forever secondary to that sublime attraction. The young levite had heard the call, and followed it as

it is a proof that she is the spouse of Christ, when we see her sons and Christ, when we see her sons and daughters, not by tens or fifties or hun-Vendee." These words are deserving of the notice of M. Combes as well as I. Pelletan.

The indiscriminate arrests made by the police during the demonstrations among the heathen to teach the ignorant, to pray and suffer for souls as Jesus their Examplar prayed and suffered. And—let us note it well—the of the week do great honor to the persons arrested. M. Francois Coppee, the poet, has practically shown his readiness to die for his religion, if necessary. So, too, have several priests, deputies, journalists, clerks, deputies, journalists, clerks, deputies, priests, deputies, journalists, clerks, deputies, deputi necessary. So, too, have several priests, deputies, journalists, clerks, shopmen and artisans, who protested in the name of liberty. M. Paul Tailliez, a leading Catholic journalist and political writer for the Verite, allowing the product of the heaven where He is King. The Church that thus holds up to our imigration. tation and our reverence the immacuthe magnificent audacity to beard the Prefect of Police himself, and to tell and with the moon beneath her feet, is the Church whose children are taught

OBITUARY.

MR. PETER MCCANN, ST. AUGUSTINE.

We sancerely regret to chronicle the death of Mr. Peter McCann, who passed peacefully away on the morning of Aug. 12, after two days' illness. He was fortified with the last sacraments by his parish priest, Rev. Father Hanion. Mr. McCann was born in the county Tyrone, Irelaed, seventy years ago He emigrated to this country in 1847, ettled down in Wawanesh, where he made a home for hims-if. Mr. McCann ieaves to mourn his loss, besides a widow one soo, Thomas, of the homestead, and flive daughetrs—Miss. S. J. McDonaid of St. Mary's, Ont.; Mrs. Peter Ausein, Astafield, Ont.; Mrs. Thos. O'Brien, London, Ont.; Missess Lizzie and Carrie. The members of the family were all present at the funeral, which took place on Aug. 14 to St. August in church. Requiren High Mass was celebrated by Rev. Pather Hanion after Mass the remains were interred in the family plot. May his soul rest in peace!

Alic McRae, Berwick.

The grim tyrant death has again appeared to our mids claiming for its victim A. F. MR. PETER MCCANN, ST. AUGUSTINE.

ALIC MCRAE, BERWICK.

The grim tyrant death has again appeared in our midst claiming for its victim A. F. McRae who left a wife and two sisters, beides numercus friends to meurn his loss, H was beloved by all who knew him for his kind, genial manner and he was a true friend to all. His remains were interred in St. Andrew's cemetry Father McDonell conducting the foneral service and singing High Mass. The funeral was largely attended by his numerous friends and acquaintances.

May his soul rest in peace!

MR. ABRAHAM HILLSDON, INGERSOLL

friends and acquaintances

May his soul rest in peace!

Mr. Abraham Hillisbon, Ingersoll.

An old and respected citizen passed away on Tuesday, the 26th ult., in the person of Abraham Hillisdon. Deceased was in his eignty ninth year, and was the descendant of a good English family Mr. Hillisdon was born in the year ISI3. near London England, and was educated at Oxford. In '837 he married Jane, the third daughter of Wm. Baigent of Surrey, England. In May, 1841, he came to Canada, accompanied by his wife and their two children, Emily (Mrs. John Stephenson) of North Oxford, and Wm. A. who died about a year ago. On arriving in Canada, Mr. Hillsdon resided in Hamilton for about a year from there he moved to the farm he owned in North Oxford, which at that time was a forest. Mr. Hillsdon was clerk of the township of North Oxford which at that time was a forest. Mr. Hillsdon was clerk of the township of North Oxford from the organization of municipal Government in 1851 to the year 1891, and was a faithful servant during those forty-three years. He was the oldest clerk in the province of Oatario, Many reeves and councimen during that long service of years have been initiated into the mysteries of township law-making by this old and steady hand at the helm. In the year 1894 Mr. Hillsdon was compelled to resign his office on account of his failing sight, and has resided in Ingersoll ever since. Deceased has been ill for some time, and bore all his sufferings with marked Christian resignation. Through the grace of God, about fort; six years ago Mr. Hillsdon became a Catholic and was consoled in his last moments by the sacraments of the Church and the kind attentions of Rev. Father Connolly, P. P. Mr. Hillsdon became a Catholic and was consoled in his last moments by the sacraments of the Church and the kind attentions of Rev. Father Connolly, P. P. Mr. Hillsdon became a Catholic and was consoled in his last moments by the sacraments of the Church and the kind attentions of Rev. Father Connolly, P. P. Mr. Hillsdon became a MR. ABRAHAM HILLSDON, INGERSOLL

MR. MICHAEL MCGOWAN, EUFFALO. It is with feelings of deep regret we record the death of Mr. Michael McGowan, Buffalo the death of Mr. Michael McGowan, Bullaio, formerly of St. Thomas, which Look place on Wednesday, August 27th. Deceased was in the sixtieth year of his age and in excellent health until a week previous to his death. He had the consolations of spiritual ministrations from the hands of the resident priest, also of being surrounded by nearly all the members of his family, reciting prayers for his departing soul.

soil. He leaves to mourn his loss a sorrowing widow, three sons and four daughters, who have the sympathy of their many friends in this their hour of sorrow.

The funeral took place from the family residence to the Church of the Visitation thence to the cemetery and was largely attended, many relatives from a distance being present. May his soul rest in peace!

MRS MICHAEL DELANEY, WINGHAM. On Monday, Sept. 1st., (Mary Ann Blaney, ife of Mr. Michael Delaney, section foreman. lingham, departed this life after a lingering

Wingham, departed this life after a lingering liness.

Mrs. Delaney was born near Kingston fortyone years ago. About eight years ago ber
husband was moved from Kingston to Hensall, an about two years ago came to Wingham. Besides her husband, a family of
cipht-two boys and six girls—surviveher, and to them we beg to extend
our heartfelt sympathy in their sad
bereavement. The funeral took place on Wedneeday, at 9 nine o'clock, proceeding to the
church of the Sacred Heart, where High Mass
was celebrated by the pastor. Rev. Jas. Hanlon. After Mass the absolution was given
and the funeral proceeded to the cemetery at
\$1, Augustine for interment. R. I. P. and the funeral proceeded to the cemetery at R. Augustine for interment. R. I. P. Sept. 4, 1962.

The Forty Hours' devotion in St. Mary's,

The Forty Hours' adoration of the Blessed
Sacrament was duly opened at St. Mary's
church on Sunday, August 31st. in an impoling
manner. The ceremony began at the High
Mase, during which the Sacred Host was exposed. After the M-ss Rev. Father Brennan,
pastor, preached an eloquent sermon on the
Blessed Eucharist; a procession then took
place in honor of the Biessed Sacrament. On
Monday, Tuesday and Wednesday Masses
were said at 5, 7 and 9 30 o'clock, at each of
which large numbers received Holy Communion. In the evenings devotions were held, The
priests who assisted the rev. pastor were the
Rev. Fathers Noonan. Biddulph; McMensmin,
Clinton; Fogarty, Dublin; Gnam. Hesson.
The same rev. gentleman preached impressive
sermons appropriate to the occasion. On
Wednesday, the last day of the solemn event,
High Mass was sung by Rev. Father Gnam
After the Mass a procession was formed consisting of cross-bearer and acolytes, girls in
white, choir, altar bys, clergy, and Father
Gnam bearing the Biessed Sacrament. The
procession proceeded through the sisle and
around the grounds, which made the scene
most edifying. Returning to the church the
Litany of the Saints was chanted and Benedic
tion given, which closed the beautiful devo
tion. The altars, adorned with cut llowers and
ferns, intermingled with vari-colored lights
and tapers together with the rich vestments of
the priests, presented a magnificent spectacle. HE FORTY HOURS' DEVOTION IN ST. MARY'S

forms, interminipled with various religible and tapers together with the rich veatments of the priests, presented a magnificent spectacle.

FIRST COMMUSION AND CONFIRMATION AT ST. COLUMBAN.

On Sunday, Sept. 8, the Holy Sacraments of First Communion and Confirmation were administered by His Lordship the Richt Rev. Dr. F. P. McKavay, Bishop of London, at St. Columban's church, (Irishtown) to a class of forty five collect rev. Albert McKoon, had a carefully prepared the children for several weeks previously by daily instruction in the reachings of religion.

The Holy Mass was cele brated at 6 a. m., by Father McKoon, and at 8 a. m. by His Lordship they were found to be exceedingly well grounded in the reachings of religion.

The Holy Mass was cele brated at 6 a. m., by Father McKoon, and at 8 a. m. by His Lordship the congregated Catholic Separate school which is near the church, and solemaly blessed it. Confirmation was administered after the High Mass, which was celebrated by the Rev. William Fogarty, P. P. of Dublin. The Rev. George R. Northgraves assisted the Bishop as does not honer. His Lordship explanted to deacon of honer. His Lordship explanted the parish on the beautiful improvements which had been made in the Church and tis surrounding during the short time Father McKeon has been pastor of the parish: also on the fact that a truly Catholic school had been established in the parish, in which they had been burdened, and which is to the whing out of the parish deby with the whing out of the parish deby with they had been burdened, and which is the construction to the coegergation and the children. He congratulated the had been made in the Church hand its surrounding during the short time Father McKeon has been pastor of the parish also on the fact that a truly Catholic school had been stablished in the parish, in which they had been burdened, and which is now almost entirely great pleasure at the fact that a truly Catholic school had been stablished in the parish is also on the fact that a truly Catholic

willingly till they shall be twenty-one years of age.

At 7 p. m. Vespers were sung by Rev. John Ronan, P. P. of Mitchel, sessisted by Rev. P. Corcoran, P. P., of Seaforth, as deacon and Rev. Wm. Fogarty as sub-deacon. The Rev. G. R. Northgraves, Editor of the CATHOLIC RECORD, assisted the Bishop at his throne as deacon of honor. After Vespers, Father Northgraves delivered a highly instructive sermon on the Sacrifice of the Mass. Two little girls of those who had received their first Communion and Confirmation then came forward and read in the name of the whole class an act of consecration of themselves to God, and a received if their baptismal vowe, after which the Benediction of the Most Blessed Sacrament was given by Rev. Father Ronan.

Very large congregations assisted at all the Masses and at Vespers, many being present also from the neighboring parishes of Seaforth and Dublin.

and Dublic.

Excellent music was rendered by the choic at High Mass and Vespers. The Rev. Father McKeon, the pastor, assisted the choir at both hese services.

DIOCESE OF HAMILTON.

The Hamilton Separate schools reopened on Sept 2nd with an increased attendance over preceding years. St. Mary's High School Department has it boys already registered and Sacred Heart High School Department 53

irls. In the Ontario Departmental Examinations the chrois were very successful this year naving passed 69 pupils at High School Entrance Examination, and the following pupils were successful at the Departmental Examination of High School works. Part II. Junior Leaving—Maggie O'Brien. Bertille O'Sullivan. Part II. Junior Matriculation—May O'Con-ner.

Part II. Junior Matriculation—May O Color Part I, Junior Leaving—Zira Bastien, May Donovan, May Joyce, Abbie Kavanagh, Annie Long, Vera Nelson, Nellie Bullter, May Phoe-nix, Lizzle Stery, Jennie Tracey, Edward Far-rell, Gordon Gayette, Francis Kane, Edmund O'Connor, Joseph O'Sullivan, Bart Sullivan, Francis Shields. Part I Junior Matriculation—Bridgie Daly, Odella Lagaire, Gertie McFadden. Maggie Sheridan Charles Bastien, Ernest Goodman, Cyril Lahey, George McBride, Leo Mackay.

LORETTO ACADEMY.

Loretto academy reopened on Sept. 2nd with a large increase in attendance in the boarding and in the day school. Owing to the excellence of the training given by the Ladies of Loretto many pupils of that institution were successful in the midsummer examinations in music and art as well as in the compared according to the examination of the examination of

MARRIAGES.

TILLMANN-BROWN.

St. Peter's Cathedral, London, was well filled on Tue-day, Sapt. 9 to witness the marriage of Mr. Anthony Tulmann, merchant, of this city, clicest son of Mrs. Tillmann, of West London, to Miss Evelyn Mary Brown, or Staughter of Mr. Samuel R. Brown, Grand Secretary of the Catholic Mutual Benefit Association.

The Nuptial Mass was celebrated by Rev. J.
The Nuptial Mass was celebrated by Rev. J.
Aylward, Rector of the Cathedral, at 9 a.m.
The sitars and statues were prettily decorated
for the occasion with white and pink asters
The bride, who looked charming in a gown
of white brocaded sitk, with bertha of old
Duchesse lace, with wreath and veil, entered
the church leading on the arm of her father.
She carried a magnificent bouquet of white
bridal roses.
The bridesmaid was Miss Hopper, of New

The bridesmaid was Miss Hopper, of New York; while Miss Mellicent Brown, sister of the bride, acted as maid of honor. They were similarly robed in appliqued poin e desprit, with overdress of pale blue chiffon, with black picture hats, and carried beautiful bouquets of pink roses. Dr. W. J. Tillmann attended his brother as

groomsman.

As the happy young couple are very popular, good wishes without number are extended to them that their journey through life may be fraught with every blessing. Their wedding tour will include a visit to New York, Montreal and other eastern points, after which they will take up their residence at 443 Colborue street, this city.

The publisher of the CATHOLIC RECORD extends heartiest congratulations to Mr. and Mrs. Tillmann.

A quiet but happy event took place on thursony, August 28th, in St. Joseph's church, Kingsbridge, it being the marriage of Mr. Kingsbridge, it being the marriage certimony was performed by Rev. Father McCormack, pastor, after which the Nuptial Mass was celebrated. The bride, who until recently held the position of teacher in the Separate school here, was able to be the state of the bride wishers after which the bride wishers the total partial properting costume of pearl grey, with white trimings, and hat to match. Her attendant was fer sister Margaret, teacher of Waikerville, who was gowned in white organdie with large, the kings, and hat to match. Her attendant was fer sister Margaret, teacher of Waikerville, who was gowned in white organdie with large, the kings, and hat to match. Her attendant was fer sister Margaret, teacher of Waikerville, who was gowned in white organdie with large, the kings and hat to match. Her attendant was fer sister Margaret, teacher of Waikerville, who was gowned in white organdie with large, the kings and hat to match. Her attendant was served. Though the wedding was a given by the pupils of the Separate school. An address expressing the best wishes of all present for a bright and properous future, was read by P. J. Sullivan, student of Goderich and thence to London, Toronto and Buffalo, returning later to their future home in Preston.

A quiet wedding treatment took and and broad to Goderich and thence to London, Toronto and Buffalo, returning later to their future home in Preston.

DWYER-DOWDALL.

A quiet wedding treatment took place on the fair of the fair of

DWYER-DOWDAIL.*

A quiet wedding took place in St. Mary's church, Almonte, on Mondsy morning, when Very Rev. Canon Foley united in marriage Mr. Albert Dwyer, Port Dalhousie. Ont. to Miss Teresa Dowdall, one of Almonte's most popular young ladies. The bride was given away by her brother, Mr. P. C. Dowdall, and was attended by Miss Mary Dwyer, sister of the groom. Mr. Frank Dowdall acted as best man. The bride wore a brown travelling costume, with beaver hat to match, and the bridesmaid wore blue and a black picture hat. The presents to the bride were unusually numerous and hardsome. Mr. and Mrs. Dwyer left on the first train for Toronto.—Almonte Gazette, Sept. 5, 1902.

K. S. J.

3

CONVENT DE NOTRE DAME, KINGSTON, ONT.

CONVENT DE NOTRE DAME, KINGS-

The sixty first re-opening takes place this year for boarders, on Monday, Sept. 1st.; for day pupils, Sept. 2nd.

Out of thirty-seven candidates who wrote on the recent different examinations, thirty-five were successful. Following are the names:

SEPARATE SCHOOL. Entrance examination — St. Vincent's: Misses K. Staley. B. Kane, H. Dough rty, L. Myers, A. Seaton, A. Guirey, M. A. Fowler and I. Kennedy.

CONVENT.

Entrance Examination - Misses M. A.

C. M. B. A.

At a regular meeting of Branch 381 C. M. B.
A. the following resolution of condolence was passed moved by Bro. T. McQuade, seconded by Brother J. J. Dalton, that whereas it has picased Almighty God in His infinite mercy to remove by death Miss Alice Purcel sister of our highly respected Bro. Thomas Purcell. Treasurer.

remaining the spectral of the survey of the survey.

Resolved, that we, the members of Branch 571, hereby express our hearifelt so row for the loss sustained by Bro Purcell and family and to extend to them our most sincere sympathy and condolence.

Resolved that a copy of this resolution be inserted in the minutes of this meeting, a copy presented to Bro. Purcell and inserted in the efficial organ of the C. M. B. A. and Carliollo Record.

Francis J. McQuaid, Pres. JAS C. Sullivan, Rec. Sec.

MARKET REPORTS.

London, Sept. 11. — Dairy Produce — Eggs crates, per dozen, 13½ to 14c; eggs, retail, 15 to 18c; butter, best roll, 17 to 18c; butter, best roll, 17 to 18c; butter, best crocks, 16 to 17c; butter, creamery, 20 to 28c; honey strained, per 1b, 10c; honey, in comb, 12½ to 155.

Grain per entail — Wheat, new (sprouted) \$1,10 to \$1,15; corn, \$1.30; barter, \$1,00 to \$1,25; do. old, \$1,10; to \$1,15; corn, \$1.30; barter, \$1,00 to \$1.25; peas, \$1 40 to \$1.30; rye, \$1.00 to \$1.25; peas, \$1 40 to \$1.20; rye, \$1.00 to \$1.05; buck wheat \$1.10 to \$1.20; butter, \$1.00; best, \$1.00; best, \$1.00; butter, \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00; \$1.00

S1.25; lamb, by carcass, 9 to 9tc; lamb, by quarter, 10 to 11c.

Poultry—Spring chickens, dressed, 50 to 75c.; live chickens, per pair, 40 to 50c; bens, per pair, 40 to 50c; bens, per pair, 40 to 55c; turkeys, per 1b, 10 to 11c; live burkeys, per lb, 8 to 9c; spring ducks, per pair, 80 to 90c, Live Stock—Live hogs, per 100 lbs. \$6 75; pigs, pair, \$5 00 to \$7.00; fat cattle, \$3.50 to \$5 50; stegs, per cwt. \$2.50 to \$3 00.

Farm Produce—Hay, new, \$8 00 to \$9 00; straw, per load, \$3.50 to \$1; straw, per ton, \$6.

TORONTO.

MONTRAL

Montreal, Sept. II.—The markets continue quiet and about steady. Grain — Manitoba wheat, No. I northern 7te; No. 2, 72c for August delivered: oats, No. 2 Manitoba white, 48 to 4te; No. 2 Ontario, 14 to 16c; No. 2 Ontario, 16t; No. 2 Ontario, 18 to 4te; No. 2 Ontario, 18 to 4te; No. 2 Ontario, 18 to 4te; No. 2 Manitoba feed oats 42c, in store 18 to 18 to 2, 37c affont. Flour—Manitoba best post 18 to 2, 37c affont. Flour—Manitoba best post 18 to 18 to

Live Stock Markets. TORONTO.

Toronto, Sept. 11.—Following is the range of uotations at Western cattle market this

quotations at western cause market the morning: Cattle — Shippers, per cwt, \$5.25 to \$5.75; do., light, \$4.25 to \$5.00; butcher choice, \$4.50 to \$5.00; butcher, ordinary to good, \$3.00 to \$4.00; stockers, per cwt \$3.20 to \$3.75. Sheep and lambe—Choice ewes, per cwt. \$3.40 to \$3.60; lambs, per cwt \$3.75 to \$4.30;

Mattin, F. O'Comor, M. Guirey, A. McDer-mott, K., Doyle, L. Eves, G. Ryan, F. Daly, R. Parker, Commercial Diploma—Miss M. Conning, Model Diploma—Quebec Province—Miss C. Model Diploma Legris, Part I — Marticulation—Misses A. Coyne, N Dwyer, M, Palmer and M. Whelban, Part L—Junior Leaving—Misses M. Connor thonori), N. Cashman, S. Crowley, M. McCabe, M. M. Moran, N. O'Connor, E. Quinlan and E. Scaley.

Staley.

Part II.—Junior Leaving—Misses A. Eves (honors), A. Draper, A. Norris, E. Staley.

Pupils prepared for Departmental Examinations. Commercial and Music Diplomas. Drawing, Painting. Shorthand and Typewriting also taught.

bucks, per cwt, \$2.50 to \$2.75; culls, each \$2 to \$3.10 Milkers and Calves—Cowe, each, \$25 to \$12; calves, each, \$2 to \$10.00. Hogs.—Choice boxs, per cwt, \$7.00 to \$7.25; light hogs, per cwt, \$6.75 to \$7.00; heavy hogs, per cwt \$6.75 to \$7.00; sows, per cwt \$3.50 to \$4.00; sows, per cwt \$3.50 to \$4.00; sows, per cwt \$4.00;

EAST BUFFALO.

East Buffalo, N. Y., Sep. 11 – Nothing doing, Veals – Receipts, lower; tops, \$7.75 to \$8; fair to good, \$7.50; common to light, \$5 to \$6. Hogsheavy, 5 to 10c higher; pigs, and Yor \$7.50: common to light, \$5 to \$6 Housheavy, 5 to 10c higher; pigs, and York to 40c higher; beavy, \$8.65 to \$8.10; \$7.90 to \$8. Torkers, \$7.90 to \$8. Torkers, \$7.90 to \$8. Torkers, \$7.90 to \$8. Torkers, \$7.90 to \$8.75; pigs, to \$7.50; co. \$7.75 to \$7.90; to \$7.50; stag; grassers, \$7 to \$7.60; dairy, \$7.40 to \$7.71 ing strong; Sheep and Jambs—Sheep to strong; Jambs 10c, higher; lambs, \$\$7.51; fair to good. \$7.25 to \$5.50; common, \$3.50 to \$4.50; years, \$3.50; common, \$3.50 to \$4; ewes, \$3.10 \$8.50; top mixed, \$8.25 to \$3.50; fair to good. \$3.20; culls to common, \$1.75 to \$2.75.

TEACHERS WANTED.

WANTED FOR S. S. NO. 6, RALPH, A FE-W male teacher for the balance of the Duties to begin. Angust 18th. Applicant please state salary expected and addres undersigned at Wylie, P.O., Ont. F. McCo

WANTED IMMEDIATELY, A TEACHER

TEACHER, MALE OR FEMALE. FOR School Sec No. 5. Wellesland 1 School Sec No. 5, Wellesley Township the year 1903. German preferred. By sen their application, state salary, and apply John Haid, Sec, Treas., Hawkesville P. WANTED IMMEDIATELY FOR PRES

SOUR STOMACH, FLATU-NO ALL OTHER FORMS OF DYSPEPSIA Pringed and K.D.C. THE MIGHTY CUREN ST. JEROME'S COLLEGE

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Commercial Course WITH BUSINESS COLLEGE FEATURES

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THOS. COFFEY, Catholic Record. LONDON. Canada.

VOLUME X The Catholic

LONDON, SATURDAY,

A WASTE OF INK A book has been se with a request for our We may say that volume is written by hails from the breezy claims to literary

vouched for by hersel

doubtless have seen th to in the daily prints enlightened as to its ti Onr humble opinion is of ink and paper. Th herself on being bold is merely stupid. Ho lisher has managed to with more or less jo individuals we suppose grow maudlin over m laws. We may be w position - but there ground some who are i

critics to the perusal

THE RESULT WISD Our Angle-Saxon

vaporings.

ing up and displa ing fertility of invent idea from histories benefit that they are unimaginative, blunt times upon rende others. We have fact before, but constrain us to put i readers. And it is a able when we remem! ful devices of the l with contempt by t Why, when it was sug line, the brigand, sh text or another, be g esteemed editor wo several kinds of a fit of it. What thwar various other things of the unspeakable men in Ireland he venture to say th alvanced excuses fe brutality of these bla editors have elastic it comes to deal against Catholics. parliamentary to sa kind are smug hypo is never a hypocrit by his enemies, but

very embodiment he is adopting explaining away wont do be looked unjustifiable, but result of his super haps he is trying ample of these g United States who weather is respons cure," and that oth skinning the Filip roasting him. We readers may glanc news from London

us that "Since the Old weeks ago 20 peo dered in London there have been violence, including

selves. A despate

Pretty bad recor as say our Ontari the "open Bible." first, but a well-kr ist has shown us o the blame on the be too hot, he exp mad. It need be it has been that. that the liver ha with these murde

How delightful

ening, and what doners to know were insane and t weather and a theory, however, The Londoner ma a period of dep avoid the danger But howlis he ev man with the d run amuck in According to t and such, should and not prison. ladies who k the divorce con moved by forces Things of all kir with the hope th trial they may

the caution to g smoothly. But suppose t

in Dublin, and