Catholic Record.

Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XXIII.

The Catholic Record. London Saturday, August 17, 1901.

SKEPTICAL YOUNG MEN.

It is our misfortune to encounter now and then young men who profess to have serious doubts as to faith. In fact they rather pose as skeptics of a mild tyre. They are a bit censorious, as is the fashion with youth, and have schemes, and to spare, for the reformation of many things. But as no practical results are the outcome of the schemes, we imagine they are but a way of taking mental exercise. And we have noticed that the individusis who have doubts and misgivings are very often playing fast and loose with the Commandments. The devil generally works upwards.

LAY CO-OPERATION.

The strong words of Bishop O'Connell on lay-co-operation have been quoted from the East to the West. "We have passed the days, and passed forever, when we quietly stole unnoticed to our humble chapel and were grateful for being ignored." And, as the Catholic Transcript says, by the laity is meant not the pious female sex, nor the octogenarian, nor, we might add, the simpering effeminate individuals who are in class by themselves, but the robust and able bodied members of the present generation. When our laymen get in line some of our slick politicians will put on their thinking caps.

OUR SOCIETIES.

One word to those who wish to have new societies established : Don't. We have enough. Let us support the ones existence and endeavor to make them more efficient. Some of them, we admit, are not exactly ideal, but it takes a long time now adays to convince young men that proficiency in billiard and card playing is not the corner stone of a successful organization. Pastors all over the country are trying to uplift their organizations into higher altitudes-to convince the members that they cannot be children always, and that a Catholic society is intended for other purposes than the advancement of sport. But they are met mainly with heart-break. ing apathy and indifference, and we believe that but for fidelity to duty and faith in human nature they would long since have relaxed their efforts to help men who do not want to be helped.

CHURCH MUSIC

Mosher's Magazine for July contains an article on "Church Music." The author regrets that the musical classics gand, etc., and that street tunes, popular ditties, opera airs, worn out love songs, are utilized by so called Catholic authors; and, he blushes to state, by many a religious community, upon which to hang a sacred text. For this lax state of affairs he blames the authorities of educational institutions, who confide the musical education of their children to incompetent pedagogues. He deplores also that the St. Cecelia Society established by Pope Pius IX. has not received the recognition it deserves, and should have. And whilst recommending the teaching of music by those of approved taste and judgment, he bids us to no longer ig. nore the positive and binding laws of the Church which compel us, under the pain of sin, unless there be insurmountable physical and moral obstacles, to perform every part of the Mass as it is contained in the missa -including introit, gradual, offertory, communion - ail in either Gregorian chant or becoming figured settings, instead of in the shape of a cheap concert consisting of trashy music miserably performed.

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IBLES

"THE RIDDLE OF THE UNI-VERSE."

Inone or two of the current magazines we have read eulogistic references to the latest production of Dr. Haeckel. The book is entitled "The Riddle of the Universe," and has had a large circulation in Germany, where it was

Dr. Haeckel, we are told, is a brill ant professor, a peerless scientist, and a

theologian we suppose who has just evolved an up-to date soul-satisfying system. Dowie and Eddy are both in the business, but they have no attraction for the individuals who believe in facts and in anything, no matter how unsupported, when formulated by a distinguished scientist. The theory may be destructive of religion and morality, but that does not prevent writers from growing maudiin over it. They plume themselves on their emancipation from dogma, and all the while they are obeying blindly the behests of a scientist with a case against Christianity. And the wonder is that a man like Dr. Haeckel-who is an authority when dealing with phenomena and their laws; who knows, or ought to know that, as Bishop Spaiding says, all physical science rests upon assumptions which cannot be scientific. ally proven and that the inability of the human mind to adequately understand is evidence that faith is an essential element of man's knowledge-must needs devote himself to the task of trying to convince us that, microscope in hand, he has weighed and sifted all to apply error or delusion, in some de things, and examined and decided all | gree

Father Coppens flashes a critical search-light on this production of Dr. Haeckel and lets us see the naked skeleton of his worthless argument. After reviewing its mistatements and specimens of bad reasoning the learned Jesuit states that Dr. Haeckel's solution of the great " Riddle of the Universe" is what he calls "monism," which is only another name for pantheism and equivalent to atheism.

Dr. Haeckel informs us that freedom of the will is not an object for critical scientific enquiry, for it is a pure dogma based on an illusion and has no real existence: and by doing so gets rid of all moral philosophy and all

Dr. Haeckel, further, assures us that there is no soul distinct from the body of man and surviving the body. The atheist who abandons science for metaphysical speculation is ever an expert in the formation of theories, and Dr. Haeckel is no exception to the rule. To say that the true elementary organs of the soul are in the ganglionic cells is quite another thing from giving some proof for the assertion. But those who followed Dr. Haeckel do not want any proof. They are prepared to admit anything that a tyro in Catholicism can demolish without undue exertion and to embrace any theory that tends to convince them that the great truths on which civilization is based are but n supplanted by Marzo, Wie- figments, or, at best, but relics of dis-

But it may be asked, says Father cancer, that he has no cancer carded superstition. Coppens, even in their attacks on religion and morality, do not many of their They object to his blunt and offensive statements of doctrines and arguments which it is the fashion to insinuate and imply, but not to proclaim from the housetop Dr. Haeckel is just now the enfant terrible of the infidel school of scientists. In his talkative old age he has given away the secret of the craft, and there is, of course, indignation against him. That secret is that the teachings of infidel, scientists are not logical conclusions drawn by induction from well-established facts of nature and that therefore they are not science at all.

SUFFERING.

So true is it that suffering purifies and refines, if it does not always beautify, in a vulgar and sensual meaning, that the fact itself has become one of the universally admitted facts of mankind. Women are said to be natural discipline towards any great end of character or accomplishment that does not involve countless self-abnegations and actual sufferings of the heart, body and mind. Who has not traced the effects of such suffering in the refined and lovely faces of the many orders of Religiouses in the Church? there a thousand and one acts of obedience learned without suffering? Did first published. It will doubtless find its way to this country and be accepted as a classic by those who do their thinking by proxy and who imagine that any pronouncement from a man of

LONDON, ONTARIO, SATURDAY, AUGUST 17, 1901: science must needs be received gladly and unquestioningly.

Dr. Haeckel, we are told, is a brill:ant

Nevertheless, no suffering saemeth grievous, joyous for the present but grievous, but afterwards it worketh the peace but afterwards it worketh the peace.

Output

Nevertheless, no suffering saemeth grievous, it aught."

'But God is D.vine Principle."

'But God is D.vine Principle."

ful fruits of righteousness to those who are exercised thereby. - New World.

CHRISTIAN SCIENCEISM.

(8) We will now consider further Christian Scienceism as explained by Mr. McCrackan. He says:

"Viewed merely as a therapeutic agent Christian Science goes one step eyond homecpathy. The latter in its high potency phase administers medicine in which the drug can be no longer detected, even by the subtlest chemical test. As a foremost homeopathic physician once said, 'There is nothing left but mind.'" There is something left of the drug

or there is nothing left of it. If something is left you have matter; if noth thing be left you have nothing, and nothing cannot be an agent or a means to health. Christian Science teaches that there is nobody to be sick and no drugs to use as curative agents. In this you go one step, and a big one, beyond homeopathy. The fundamental principle of homeopathy is similibus curantur-like cures like. Any method of cure that is not in compliance with this principle is not homeopathy. Now holding as you do and must as a Christian Scientist, that there is no such thing as disease, that disease is an error of the mind, a delusion, the principle of "like cures like" requires you f density or attenuation, to the ieluded mind in order to set it right. This your science does not permit, unless you admit it to be a huge delusion which you administer in homeopathic doses to your patients. As you do not admit this, homeopathy does not help you in the least. You cannot utilize n favor of your science the dictum of the learned physician you quote, for that they are nothing, or at most a delusion. And you will not go so far as to say that truth or health can be arrived at through a high attenuation of nothing or of a delusion. It may be possible to erase one delusion by the use of another that is more attractive and seductive, but your science forbids you, at least in theory, to use delusion

of error as a curative agent. "Christian Science heals by an understanding of Mind, - not of the which modern psycholo gists have laid bare with pitiless per-severance—but the Oae Mind or Spirit,

which is God." It is the human mind, suffering un der the error or delusion called sickness, which you propose to set right or disillusion. This you propose to do, staggered," she said to me; "though not by understanding that mind, but I could not and I would not believe it,

But passing that, and assuming for inderstanding of "One Mind or Spirit, which is God," how do you apply that understanding of yours to the mind of the person you propose to cure of his delusion? How can that understand-

the right to ask that question and the right to an intelligible and reasonable belied. answer. What answer have you to give? You will say, "A proper understanding of the nature of God." He will go further, if pain and patience permit, and ask, "Where I can find this proper understanding?" You will have to reply, "The proper under-standing is that of an aged lady up in New England." The sick man goes World. "What evidence can you give me that her understanding of the nature

of God is any more proper than the understanding I myself have of Him?" nature of God without inquiry with a the Catholic fold.

view of verification would be an act of When a man, says the writer, by view of verification would be an act of

"But God is love," you tell him.
"I have always so believed," he reChurch.—Church Progress.

"I have always believed that He is the divine, independent and free supreme principle and cause of all things," says the sick man.

"He is incorporeal," you continue.
"So I have always believed, as a Christian. You see that you have given me no new knowledge of the na. ture of God. Assuming now that our understanding of the natue of God is the same, and correct, how do you propose to administer it to me as a curative

agent?" We will let this victim of cancer talk again, and he will ask some more questions. - N. Y. Freeman's Journal.

RESTITUTION.

Confession not Sufficient Where Harm

A parish priest in another country us the following narrative, the publication of which will emphasize the importance of restitution in cases where another has been robbed of his good name. The obligation of making amends as far as possible when one's neighbor has been left thus poor is frequently lost sight of; and the too common practice of gliding over the sin by confessing "uncharitable conversation " often misleads the confes-

sor as to his duty.

Mrs. G—was a lady of position.

Among her domestics were two maids whose mother was lodge keeper. On all three the lady had the utmost reliance, and felt the highest respect for character. And the confidence was well deserved. The greatest de-votion was manifested to the lady's interests, her servants being devoted to her young children and showing all

manner of loyalty to herself. A man who had previously been in the lady's employment came to her on one occasion with a report against the you hold that drugs are not real things, widow and her daughters. It was that they are nothing, or at most a demore than he could bear, he declared to see what was being done behind the lady's back, and he could hold silence no longer. He then gave a detailed account of certain articles that were stolen, naming the days when the mitted and the means thefts were cor employed by the culprits.

The lady knew this person to be at

tentive to his religion; she was not aware of any ill-will existing between him and the widow and her daughters and, on the other hand, having known these servants far a long time, she could not believe anything wrong of So she replied, promptly and straightforwardly that she did not credit what had been told her. the same time I must confess I was staggered," she said to me; "though by understanding another mind that and I meant to act as if I had never by understanding is infinitely different. In other words, heard the report. But, somehow, the you propose to cure a mind illusioned affair got wind and caused great dis r in error by getting as far away turbance about the place. Strangestrangest of all, as it seemed to methe woman and her daughters never argment's sake that your mind has an said a word, never complained or cried or seemed any way concerned over it

Things were disturbed for a year or ing or concept to God in your mind act so, but at last the incident began to be ing or concept to God in your mind act as a curative agent in the mind of another? How do your administer it?

Suppose you begin by telling the sick man, agonized by the pain of a been attending a mission by the pain of a been attending a m he has no body to have it on, that the cancer is only an erroneous idea existing in his mind. In view of his agony ion and morality, do not many of the ling in his mind. In view of the senses and the leaders protest against Haeckel's views and the testimony of his senses and the evidence of his consciousness, he will of "The Riddle for the Universe?" evidence of his consciousness, he will evidence of his consciousness, he will evidence of his consciousness, he will write to Mrs. G—— to tell her the evidence of his consciousness, he will evidence of his consciousness. he has no body, no cancer, no pain. If name of the poor widow and her he has the patience he certainly has the right to ask that question and the

There was a good confession; and the confessor, of course, was simply discharging his plain duty in requiring his penitent to retract the calumny. It is just possible that this point is not sufficiently insisted on in catechism classes, though detraction is often a more serious sin than theft .- New

REMARKABLE WORDS

Prayer was the subject of a recent All these questions of the sick man article in the London Spectator, con-are reasonable, and as a rational being tributed by some one who must certainhe should not accept your teaching, or ly be rewarded in the near future with any other teaching or teacher, until he the gift of the true faith. In fact, it receives answers that satisfy his reasis rather strange that one possessing son. To accept your understanding such notions of the efficacy of prayer of Mrs. Eldy's understanding of the should not already be worshipping in

extreme credulity. The first tribute pure living, high purpose and resolute kind. Women are said to be naturally be would have to pay to your science self-government, prays unselfishly for than are men because of the sharper suffering of their lives. There is no suffering of their lives. There is no suffering of their lives as a sarrifice. suppose the sick man asks you to most unexpectedly very often fulfilled.

Suppose the sick man asks you to state your "proper understanding of the nature of God?" You tell him "Christian Science teaches that God is Spirit or Mind."

"He replies, "You give me no information. I have always believed that God is agspirit or mind, infinitely perfect. eternal, wise, loving, true most unexpectedly very often fulfilled. That is not science, that is wisdom; and the man who reads these thoughts, who has experienced these thoughts, knows that they are true.

This fact of self-government, or at least this ideal of self-government, set before the Roman Catholic clergy—to put it briefly chastity and self-abnethat God is ageptrit or mind, infinitely perfect, eternal, wise, loving, true and merciful. Such is my understanding as a Christian of the nature of God, and you have told me nothing new."

"But God is ageptrit or mind, infinitely before the Roman Catholic clergy—to put it briefly, chastity and self-abnegation—is the cause, to my thinking, of the wonderful continuity of the Catholic religion, of the touching devotion shown by Catholics to the person and teaching of the priests and of the

AS TO RELICS.

The sectarian papers, with an as and high enlightenment, comment on the veneration which many thousand Catholics have recently manifested for the relies of St. Anne, mother of the Mother of Christ, which are preserved in the Church of St. Jean Baptiste, New York city. The feast of St. Anne occurred on July 26, and was the occasion of unusual solemnity and devotion. All of which, to the superior enlightenment and all comprehending intelligence of those sectarian editors

is rank and grovelling superstition. The sedate Observer (Presbyterian) begins a short editorial thus: A large rack in the basement of the Church of St. Jean Baptiste in this city was filled the other day with

crutches, trusses, supports and braces discarded by poor sufferers from various infirmities who had departed from the church declaring that they had been cured at services held in honor of It seems to us that these facts ought

to suggest to an intelligent observer very serious reflections; particularly a Presbyterian observer, for as they do not take place in Presbyterian churches, they ought to strike them as strange. And being strange and new to his experience, it is natural that he should set himself to discover some reasonable explanation of them. this end he should purify himself of sectarian bias and become pro tem, an preconceived opinions.

The facts are not disputed. How account for them? There are ways. First, by attributing the cures to the intervention of divine power exercised in response to the pleadings of a saint in heaven, near and dear to God.

Second, by attributing them to mental energy intensified by faith and a its sectarian contemporaries—N. Y desire to be cured, or by hypnotic influence.

Third, by supposing sickness to be a hallucination or delusion out of which the patient is shocked by more intense emotions in some other direc-

To Christians who believe in a merciful God who is always near to us Who, while incarnate on earth healed the blind, the deaf, the dumb, the paralytic and the leper, the first way above noted its reasonable and accounts for miraculous cures in the present as in the past, as the reward of divine faith and prayer.

If our sedate and esteemed contemporary will explain the sudden cures witnessed at the church of St. Jean Baptiste in the above way there is no need for further discussion; and there

is no superstition. But if it insists on accounting for them in the second or third way, it must confront the following difficulty, raised by infidels and other disbelie ers in the Divinity of Christ and the Christian religion. They will imitate the example of the Observer, in its accounting for modern miracles, and say that the cures effected in the time of Christ and His Apostles were the resul of mental energy intensified by faith and a desire to be cured, or the result of hypnotic influence; and that there fore the cures were the result of natural causes, and not miracles or evidences

Now, if the Observer commits itself to an appeal to natural causes to ac-count for the cures that took place at the Shrine of St. Ann, as attested by the discarded crutches, trusses, supports and braces, and the declarations of those who went away rejoicing over their recovery, how will it meet the objection of the scoffing infidel, that the cures in the time of Christ and His Apostles are to be attributed to like

natural causes? Why may not the infidel catch the tune from the Observer's tuning fork and say, "All those cures were the result of gross superstition and delusion and the poor deluded victims of such hallucinations were to be pitted. While here and there a hypocondriac many have temporarily received bene fit from such a mental shock or stimulation of the will power, no lasting good effect can possibly ensue from superstitious exercises of this sort ". meaning by superstitious exercises the touching the hem of Christ's garment -(Matt. ix., 2;) the placing of the sick in the streets, "that when Peter came his shadow at least might overshadow them and they might be de-livered from their infirmities" (Acts iv., 14, 15; and the handkerchiefs and aprons that were brought from

Paul's body to the sick. (Acts xix., All this the infidel may sing, having learned the tune from the pious Observer (Presbyterian).

But how can a relic of St. Ann, who

died over two thousand years ago, have any effect on the living sick of We suppose it is in the same manner

that the mantle of Elias divided the water of the Jordon when by it in the hands of Eliseus: "And he (Eliseus) from him, and going back he stood by the bank of the Jordon. And he struck the waters with the mantle of Elias that had fallen from him, and took up the mantle of Elias that fell

NO. 1,191.

they were not divided. And he said : "Where is now the God of Elias? And he struck the waters and they were sumed tone of intellectual superiority divided hither and thither, and Eliseus passed over."-4 Kings ii., 13, 14-Protestant Bible 2 Kings.

How did this relic of Elias divide the

It is enough that it did it; waters? and it did it if you believe the Bible.

Take another case from the same book of Kings, 13 21. It is in reference to the same prophet Eliseus: And some that were burying a man, saw the rovers, and cast the body into the sepuichre of Eliseus. And when it had touched the bones of Eliseus, the man came to life and stood upon his

How did these dead bones give life to the dead? It was evidently by the power of God. And why may not the touch of the bones of a dead Saint by the same power heal the sick? Is the God of Abraham, Isaac and Jacob dead or has He lott His power or His interest in mankind? What says the Ob-

Here is a bit of misinformation for which the Observer is responsible. It says: "At the dedication of the new crypt a piece of the bone of one of the many forearms of the Virgin known

to Catholicism was displayed. If our contemporary knew anything about Catholic theology it should know that Catholics believe that the holy and immaculate body of the Mother of Jesus Christ was taken up into heaven after her death. Such being their be-lief, how does the Observer account for investigator, free from the thrail of its "many forearms of the Virgin known to Catholicism?"

After mature deliberation we have arrived at the conviction that the Ob server ought to be ashamed of itself, for its having tuned the infidel's sackbut, and for its ignorance of Catholic belief. But this much must be said in its favor: it is no worse than some of

AND THEN?

A young man came to an aged proessor of a distinguished continental university with a face beaming with delight, and informed him that the long and fondly cherished desire of his heart was about to be fulfilled, his parents having given their consent to his studying the profession of the law. As the university presided over by his friend was a distinguished one, he had repaired to its law school, and was resolved to spare no labor or expense in getting through his studies as quickly and ably as possible. in this strain he continued for some time, and when he paused, the old man, who had been istening to him with great patience and kindness gently said :

"Well, and when you have finished your career of study, what do you intend to do then?'

"Then I shall take my degree," answered the young man.
"And then?" asked his venerable

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage ; shall attract notice by my eloquence, and wit and acuteness and win a great reputation.

"And then?" repeated the holy man.
"And then?" replied the youth, why then, there cannot be a question, I shall be promoted to some high office in the State, and shall become rich.

" And then?" "And then," pursued the young lawyer, "I shall live comfortably honorably in wealth and respect and look forward to a quiet and happy old

'And then?" repeated the old man. " And then," repeated the youth, and then-and then I shall die Here his venerable listener lifted up his voice and again asked with solemnity and emphasis:

And then ? Where upon the aspiring student made no answer but cast down his head, and in silence and thoughtful-ness retired. This last "And then?" ness retired. had pierced his heart like a sword, had darted like a flash into his soul, and he could not dislodge the impression. The result was, the entire change of his mind and the course of

HE GOT HIS ANSWER.

Among the passengers who were traveling one day not long ago on an express from London to Brighton were a commercial traveler and a Salvation Army girl. The traveler began teasing the girl, and asked her if she be-lieved the story of Jonah and the whale. "I don't know," she said; "but when I get to heaven I'll ask Jonah if it occurred." "But," said Jonah if it occurred.

the funny man, "supposing he isn't there." Then said the girl, promptly, 'you can ask him .- Chicago News

Discontent.

Was any existence ever so bright that discontent had no place in it? Was any human soul ever without these strange longings for another life than that which God has given? Was any heart so happy that it has not beat against its cage, yearn for better wings wider flight? Was any By Christine Faber.

CHAPTER II .- CONTINUED. "Ob, Tom!" she said, "she isn't what you said—she isn't nice; she isn't kind; she won't like me, and I can't like her; and they're all so funny here,—and I'll die before I ever see you again; I know I shall; oh, Tom! Tom!"

Herrick's "Palace Emporium" wa stretched in immense gilt letters over the front of the straw-colored frame building before which Miss Barram alighted from before which Miss Barram alighted from her buggy. Mr Herrick recognizing her from the rear of the store hastened for-ward, and the two clerks who had also ward, and the two cierks who had also simultaneously hastened to receive her gave way respectfully to their employer. "Miss Barram out such a morning!" and Mr. Herrick's tones indicated won-

and Mr. Herrick's tones indicated won-der, admiration, and even mild grief at his customer's brave defiance of the weather, though to his certain knowledge the weather never kept Miss Burram within doors, when she felt like going

without.
Miss Barram smiled enough to show her handsome teeth.

"I have come to ask you to get me some outfits for a little girl."

outfits for a little girl."

Herrick bowed.

"A little girl has come to live with me;
I want to have her suitably dressed."

The storekeeper bowed again.

"I want rich, handsome goods; bring me several samples with fashion plates from some one of the large dressmaking establishments in the city. I shall send the measurements of my Charge by Jim, directly after lunch."

directly after lunch."
Herrick bowed a third time, and as his customer turned to depart he said :
"Of course you have heard of the latest

"Of course you have heard of the latest intended improvement in Rentonville?"

She answered quickly, remembering Sarah's information of the morning:

"You mean the electric lights, I suppose "I"

Pose ?"
The storekeeper nodded.

"And I suppose you have also heard that there was a flaw in the title of Pear-son's property that Renton's agents bought last week?" No," said Miss Burram; " how was

Well, that I can't tell, but I expect to find out. Of course you have heard that old Rhett has at last consented to sell to

No; when did he consent?"

"Yesterday, I believe. I think myself there must have been very strong press-ure brought to bear, but what it was no-body, knows, and rebody, confirm bear, but what it was no-body knows and nobody can find out. Rhett himself was in here last week de-claring that he would hang before he would sell a foot of his place to Renton or his agents, but last night Mrs. Herrick heard from Miss Rhett herself that her father had consented to sell and the dead father had consented to sell and the dee

father had consented to sell and the deed will be made out early next week."

"The fool!" εjaculated Miss Barram.
"It is all the stranger," went on Mr. Herrick, "that the pressure brought to bear is not poverty, for we all know how secure old Sam Rhett's means are, and also that it ign't an increase on the price. also, that it isn't an increase on the price that was offered before, for Miss Rhett said that the sale was to be made for ten

said that the sale was to be made for ten thousand, and that's jist the amount Renton's agents off-red six months ago." "Didn't Mrs. Herrick ask the cause of this change in old Khett's disposition to sell?" asked Miss Burram with some as-

perity.
"To be sure she did; Mrs. Herrick is "To be sure she dut, ings by halves; she always goes to the root, when things have a root, which this thing in this particular case did not have, for Miss Raetteuld not give any reason for the sale."

"Or would'nt give any," said Miss Bar-

ram sarcastically.
"No, that is not it; Sam Rhett's daughter isn't capable of any such astuteness or reticence as that. Everybody knows what an open, simple, and I might say foolish mind, shallow Virginia Rhett

Yes, but Mr. Herrick, the shallowest water sometimes runs over pretty deep places, and in this case Miss Rhett's foolish mind may have sense enough to

keep a certain counsel."

Herrick laughed—a sort of feminine laugh, light, high and slightly shrill; then he said with an air of admiration: what I often say to Mrs. Herrick 'Bessie', I've said, 'it is a thousand pitter that Miss Burram wasn't a man; she has the mind of a statesman, the keen-Pardon the liberty I take in repeating ness of a lawyer, and the wisdom of a

Miss Burram felt constrained to smile then as she turned to depart she said with a little more suavity than usual:

"Before bringing the samples and the fashion plates to me, you might show them to Mrs. Herrick; tell her I am willing, as she has little girls, to trust to her taste in selecting the styles for the mak-ing up of the goods."

ing up of the goods."
And Mrs. Herrick will deeply appre "And Mrs. Herrick will deeply appreciate the honor," was the storekeeper's reply, as he accompanied her to her buggy regardless of the rain that beat upon his uncovered head. Immediately, however, that his customer had driven off he went back to his private office in the store, and laughed to himself.

store, and laughed to himself.

His mirth arcse from several causes, not the least of which was the proposition of Miss Burram to have Mrs. Herrick select the styles for the dresses of her Charge—Mrs. Herrick, who, in Mr. Herrick's opinion, had not judgment enough to dress her own children, and to whom he never spoke of any matter save those which related to domestic economy; another cause of his mirth was the readiness with which Miss Burram accepted his flattery; it gave him an opportunity his flattery; it gave him an opportunity to congratulate himself on the success of to congratulate himself on the success of his treatment of women. His own wife was a pattern of this treatment; she had was a pattern of this treatment; she had no views nor thoughts of her own; she never dared to ask her husband a ques-tion, save on purely household matters; she never objected to do his bidding; she never objected without remonstrance and she accepted without remonstrance his oft-repeated saying, that every woman was the inferior of man. She seemed to be wedded to her domestic duties, and in an indifferent way to be duties, and in an indifferent way to be happy in them—her children, thanks to their father's example, were growing up to feel themselves very much superior to their mother, but, if their mother realized that, she neither resented the spirit, nor attempted to cure it. Nor did she dream how in her shearce she was nor attempted to cure it. Nor did she dream how in her absence she was quoted by her husband; his associates, and even his customers, believed Mrs. Herrick to be an honored and trusted partner in all of her husband's opinions, and the no less able sharer and abettor of

asked for an introduction to Mrs. Herrick, Mr. Herrick always answered with a little and shake of the head:
"Mrs. Herrick's one peculiarity much to be regretted is her refusal to make acquaintances—she lives solely for her husband and her children, and if she were obliged to receive, or to make social visits, she would be positively unhappy."

happy."

Consequently, no one who called upon Mr. Herrick at his private residence, which was at some distance from his store, ever saw Mrs. Herrick, and Mrs. Herrick's obedience to her husband prevented her from making any but the most casual acquaintance on her own account.

In her presence her husband was for the most part a grim, silent autocrat, and though he often relaxed to his childrenthere were just two; twin girls of eleven
—sufficiently to smile at and talk to them
on topics that interested them, he never

—sufficiently to smile at and take to them on topics that interested them, he never granted any such condescension to his wife. Consequently, when after dinner, which he took in the middle of the day, Mrs. Herrick saw him making a toilet which indicated that he was going farther than the store, she did not dream of asking more than would he come home to supper, and he did not dream of giving any other reply than a laconic "No!" He was preparing to go in person to the city with Miss Burram's order for her Charge, which order he felt confident would arrive at the store shortly after his own return there, for Miss Burram in his five years' experience of her had never failed to keep her word. He was conscious of some rather numanly curiosity as scious of some rather numanly curiosity as saled to keep her word. He was conscious of some rather unmanly curiosity as
to whom this Charge could be, but he was
not without a certain confidence of
speedily learning all about her, not from
Miss Barann and did not as next that Miss Burram—he did not expect that—but from Sarah Sinnott, whose gossip he was sure to hear either directly or indirectly.

CHAPTER III.

How long Rachel lay upon the floor where she had thrown herself she did not know, for after her grief was spent she had fallen asleep, and so soundly asleep, that Sarah's repeated knocks on the door failed to awaken her; the knocks were in obedience to Miss Burram's erder. On that lady's return from Herrick's she had that lady's return from Herrick's she had told Sarah to bring the child to the par-

White and sacred looking, Sarah hastened to her mistress:
"She's locked herself in and I guess
she's dead."

"Or obstinate enough to pretend she is," said Miss Burram, arising from the chair in which she awaited the coming chair in which she awaited the coming of her Charge, and leading the way to the room on the top story. She did not knock nor even touch the knob of the door, but she called "Rachel Minturn!" in a voice so loud, hard and stern, that it seemed to reach the child instantly; she awoke with a start, gathered herself up in a dazad way, but one look at the window was enough to recall her while the loud voice was reneating:

was repeating:
"Rachel Minturn, open this door!" Rachel shook herself—very much as a dog might do—in order to adjust her clothes, smoothed her hair with her hands, shut her teeth hard together, and hands, shut her teeth hard together, and closed her lips upon them as firmly as she could get them, and then passed her hands over her eyes to make sure they were dry; by this time Miss Burram was a third time calling, louder, harder, sharper than before, and with the added threat that if the door were not immediately opened it should be broken in.

The threat did not hasten Rachel's

opened it should be broken in.

The threat did not hasten Rachel's movements; she walked slowly to the door; both women heard the deliberate footfall, and it was a full minute when footfall, and it was a full minute when she reached the door before she unlocked she reached the door before she timeseed it; then she stood a most pitiful picture of recent grief despite all her attempts to conceal it. But Miss Burram was not moved to any sympathy; instead she was crimson from anger at being in a measure defied by this child whom she had com-mitted herself to support. "Why did you not open this door be-fore?" she asked.

"Because I was asleep, and when I "Because I was asleep, and when I woke when you called I had to wait a moment to smooth my hair and my dress." Her voice, trembling so much at first as to be almost indistinct, was quite firm before she had finished.

Miss Burram felt there was nothing for the to say just then, so, repeating her

her to say just then, so, repeating her order to Sarah to bring Rachel to the parlor, she herself went to her own room parlor, she herself went to her own room which was on the floor below, shut the door and seated herself to think in what manner she would best manage and master according to her idea of management and mastery—this self-possessed, determined Charge of hers.

Miss Burram's parler was a very odd-looking room; there was no need to tell

Miss Barram's parler was a very odd-looking room; there was no need to tell that it had been furnished by some one who had been fond of the sea and who had been to foreign countries; everything in the large square apartment told that from the sextants, compasses, shells and marine plants, to the Datch sofas, French chairs, and even two porcelain stoves, which in this case were turned from their original purpose and made to serve as original purpose and made to serve as cabinets for keeping small preserved animals of the molluse tribe, and also as animals of the molluse tribe, and also as pedestals for vases of southern moss. There were pictures on the white walls by Spanish artists, and from the windows hung curtains of the finest, softest cream-colored silk; on the floor were rugs rich and heavy, but no two alike in either color or taxture.

and heavy, but no two alike in either color or texture.

Even Rachel, as she waited for Miss Burram's coming, half forgot her heavy heart in the strangeness of her surroundings, and her eyes wandered to the stuffed birds and marine plants with an expression that showed her desire for a closer inspection; but, despite Miss Burram's charge of ill manners, when Rachel seated herself without an invitation, she had manners enough to feel that it would be impolite to do more than look as she was doing, without special permission. Sarah lingered also in the parlor, feeling it to be her duty to remain till her mistress came, and she said to the little girl:

"Sit down!"

"Sit down!" But Ruchel remembering the reproof of But Kachel remembering the reproof of
Miss Burram for having seated herself
that morning, felt that an invitation from
Sarah was not sufficient in this instance,
and so she neither took the chair Sarah
obligingly pointed to, nor did she make
any answer.

any answer.

"Ever seen anything like these before?"
said Sarah, pointing with a sort of sweep
of her arm to the various ornaments.
The child did not reply, and she looked
as if she had not heard the question, for

all his views. When some of them in this delusion, desiring to make the acquaintance of \$2 estimable a woman, asked for an introduction to Mrs. Herrick, Mr. Herrick always answered with a little sad shake of the head:

"Mrs. Herrick's one peculiarity much to be regretted is her refusal to make acquaintances—she lives solely for her

"Have you lived near the water before?"
ventured Sarah again.
"What do you want to knew for?"
asked the little one suddenly, and with a
look that disconcerted the woman as
much as the speech. But in a moment
she was comforting herself with her
favorite solilequy:
"May I never be burned nor drowned
aliye!"

Her mistress entering just as she had concluded she hurried out; but when she got to the top step of the stair which led to her domain, she sat down, threw her apron over her head and chuckled behind

Miss Burram seated herself before she

seemed to pay any attention to her Charge, then she said:

"You may sit down, too; I have some questions to ask and I expect you to answer them very frankly; do you under

"Yes," answered Rachel from depths of a great armchair into which she had sunk at Miss Burram's invitation.

"Yes," repeated the lady sharply, "have you not been taught to say, "'Yes

"have you not been task."

"Tom said 'yes, ma'am, and 'no, ma'am,' was only for servants in this free country of the United States, and he didn't want me ever to say it, because I wasn't any servant;" the last words were said in a tone that indicated defiance should there be any indication on Miss Burram's part to make a servant of the

Barram's hand that rested on the arm of ner chair grasped it tightly, and her lips set themselves together with a snap, but almost instantly she said in the same tone she had used before:

"It seems to me that 'Tom'; with a prolonged smphasis on the name—"has

"It seems to me that 'Tom'" with a prolonged emphasis on the name—" has been a very successful teacher, and that you have been an apt pupil; I trust that you will be as apt and as dutiful in carrying out my wishes. You know that everything you will have in the future—your clothes—your food—your home, here—will come from me; that I shall pay for it?" pay for it?" said the child simply.

"Will it?" repeated Mies Barram, angry at the manner in which her Charge

angry at the manner in which her Charge seemed to receive the announcement of all these gifts as if they were her natural due getting the better of her self-control; "didn't this 'Tom' who, according to your own account, has told you something about me, tell you that too?"

"No." was the answer given very slowly, as if the little speaker were trying to remember in order to be very exact in her reply; "Tom only told me that I should live with you and that you was a lady, and that you knew who I was; he didn't say no more," gravely shaking her head. "And did nobody else say anything

more?" asked Miss Burram.
"Only Mr. Terry; he said you was a
lady too, and that I was to be a good "Umph!" said the lady, thinking at

the same time with secret indignation how "Tom," whoever he was, and Terry took it for granted that she would not refuse the Charge they had thrust upon her the charge they had thrust upon her; then, she resumed:
"Tell me some more about yourself."
Rachel straightened herself in the

"Ask me what you want to know

Tom said I was to answer any question you asked, but I wasn't to tell you any-thing you didn't just ask."

Miss Burram arose so quickly it seemed as if she sprang from her chair, and she was so angry that her thick and half indistinct. that her voice sounded "Don't you ever mention Tom to me ain. Do you hear?"
"Yes," said the child, her face grow-

ing so pale that to the heated and mo-mentarily distorted imagination of the angry woman it seemed to be like the faces of the drowned sailors that had farther aside the silken curtain and look-ing forth on the bay. The weather was clearing rapidly, and though the waters were wild and black looking still, there were rifts in the clouds and a promise even of speedy sunshine.

When she turned back to the little girl

there was no trace of her anger, but it was with a very firm, severe, cold manner: "How old are you?" she asked.

"Ten years, one month and seventeen days by 6 o'clock to-night."
"Who instructed you to tell your age in that way?

No answer. Miss Burram sharply repeated he

Rachel replied:
"Him what you told me I mustn't men

tion no more."
"Umph!" said the lady, angry at herself for seeming to have forgotten her own instructions, and though she was curious to know how and why Rachel had been to know how and told to answer so explicitly, she would not again infringe upon her own order by asking; instead she drew a tape measure asking; instead she drew a tape measure out of her pocket, and telling Rachael to stand she proceeded to take her measure for the clothes she was going to order. When the measurements were completed

"Dinner is in the evening at 6 o'clock

she said:

"Dinner is in the evening at 6 o'clock; luncheon at 12. I shall expect you to be punctua'. During the rest of the day you are free to go anywhere through the house except into my apartments, which are just above this room; you may also walk on the grounds or upon the beach, anywhere you choose, so long as you do not go outside the fence." And Miss Burram left the room.

Rachel sank again into the big armchair, a lump in her throat, and a weight on her heart; she had no desire now for a closer inspection of the interesting things about her. Homesick and heartsick as she was, they all seemed to be a part of the cold, cruel woman who had just gone. Having exhausted her tears that morning, she had none to shed now, but she dropped her head on the arm of the chair, closed her eyes, and thought of "Tom," whom she was fo bilden to mention; that was the most cruel order Miss Burram could have given. Not to mention "Tom;" the little girl wondered how she could always be on her guard sufficiently not to disobey; she who was always thinking of "Tom," how could she help mentioning him? Her very

age was given with such exactness because Tom and she together in the last days before their separation had spoken of her age in that way, so that Rachel every day might count how many days must pass before they should meet again.

about him; I'm glad to have some one to speak about him to. Miss Burram said I mustn't mention him no more to her. I lived with 'Tom' and his blind mother for seven years; I was a little over two years old when my mother died, and somehow 'Tom' and his mother took me. They wasn't no relation but they knew my mother someway, and they took me; they didn't have no nice place like this to live in, but they wasngood, nice people. Tom's mother wasn't like 'Tom'—she was cross sometimes, and I used to thread lots and lots of needles for her because she sewed all day; she could do it, you know, when all the needles were threaded for her; but oh, he was good!' Her voice began to tremble and she had to stop for a moment. must pass before they should meet again.

Tom had said he would come to her in five years. Mr. Terry, though knowing of that promise, had prudently withheld his knowledge from Miss Burram, and Rachel herself had been instructed to say nothing about it. Now she thought of it, and it was her only comfort in the awful coldness and strangeness of her new home. She felt at her neck for the cord which was fastened to Tom's last little keepsake—two twin golden hearts with Tom engraved on one and Rachel on the other. She drew it forth and pressed repeated kisses upon it, trying as she did gan to tremble and she had a moment.

"He just got everything for me that he could, and he used to teach me to spell and to read, and to write too; I can write a little, I you know. But Tom's mother died, and then came Mr. Terry. He was a nice man too, and he and Tom talked and talked; and Tom told me it was all about me, and that they had to make up their minds to send me here because Tom would have to go to sea. Mr. Terry knew Miss Barram and he told Tom about her, Tom engraved on one and reased repeted kisses upon it, trying as she did so to infose courage into her poor little forlorn soul by remembering her promise to "Tom"—to try with all her might not to feel lonesome, and to be such a good, brave girl that when Tom came to her at the end of five years, as he promised most sacredly to do, and with a strange conviction within himself that he should be able to keep his promise despite the most sacredly to do, and with a strange conviction within himself that he should be able to keep his promise despite the untoward circumstances of illness or death—she could be able to tell him that she had kept her word. But five years!—they were like five centuries to a little girl who had but justentered her eleventh year, and at the thought of the days, and days that must be counted before those fivegyears should pass, her heart sank till it seemed to her as if she wanted to lie down and never get up. She had not even the certainty of hearing from Tom during that time—his promise for some reason of his own to send her any word being more among the possibilities than the probabilities, nor could he tell her any way by which she could end news to him. To be sure she could write a very little, being indebted for even that to "Tom," for she had never gone to school, and her penmanship was not very legible; still "Tom" could make it out, if only he could have told her where to write. But then, he couldn't, because he wasgoing to sea, and he shouldn't be long enough at any port would have to go to sea. Mr. Terry knew Miss Barram and he told Tom about her, and they both told me that she would take me till Tom could come to me—he's to come in five years, but they told me not to tell Miss Barram that, and don't you tell her."
"No, Miss; I shall not," said Jim gravely. "I don't know why M ss Burram don't want me ever to speak of Tom never no more, do you?" asked Rachel simply.
"No," answered Jim; "but I suppose she's got her reasons and we've got to abide by 'em."
"Well," went on Rachel, "I promised Tom to be brazelend, god, not to mind Tom to be brave and good, not to mind, you know, if I did feel very bad and lonesome, because he's coming in five years, and I want to be able to tell him I have kept my promise — but it's such a long time." The last words were spoken with a sob, that she could not keep back. couldn't, because he was going to sea, and he shouldn't be long enough at any port

to get a letter.
All these thirgs she said over and over All these thirgs she said over and over to herself as she repeatedly kissed the little keepsake, and seeing nothing beyond it till a sudden burst of sunshine flooded the room and lit up the waters without. The child started, and her spirits rose in the bright change which the sunlight made. She went to the window and looked with delight at the broad expanse of water: she had never broad expanse of water; she had nevel been so near the ocean before, and she could just make out in the distance the could just make out in the distance the outlines of a great ship—such a ship as "Tom" might even then be on, and she felt thankful in her childish way, that since her home for the next five years was to be away from "Tom," it was at least near the sea, some part of which, even though it were on the other side of the world, "Tom's" home was to be for the next five years.

asked:
"What was"—hesitating,

then he was Mr. Tom Cheller,

somewhat amusing decision—"he wasn't Tom Cheller; nobody ever called him

TO BE CONTINUED.

BLESSED VIRGIN MARY.

AUGUST 15.

Oa this festival, the Church com-

memorates the happy departure from life of the Blessed Virgin Mary, and

her translation into the kingdom of

her Son, in which she received from

throne above all the other Saints and

heavenly spirits. After Christ, as the

triumphant Conqueror of death and

hell, ascended into heaven, his blessed Mother remained at Jerusalem

persevering in prayer with the dis

ciples, till, with them, she had received the Holy Ghost. She lived to a

among the children of Adam being

exempt from that rigorous law. But

the death of the Saints is rather to be alled a sweet sleep than death; much

God soon after her death, and taken

up to glory, by a singular privilege,

pefore the general resurrection of the

dead. The Assumption of the Blessed

Virgin Mary is the greatest of all the festivals which the Church celebrates

in her honor. It is the consummation

of all the other great mysteries by

of all the virtues of her whole life,

which we admire single in her other

Reflection-Whilst we contemplate

in profound sentiments of veneration

astonishment, and praise, the glory to

which Mary is raised by her triumph

Be Ye Therefore Perfect.

We are all called to be saints.

or grace, or reward. They will all re

ceive of the free sovereign gift of God, —eternal life. But they will not all

have the same grace here nor the same glory in heaven.—Cardinal

which her life was rendered derful; it is the birthday of her true greatness and glory, and the crowning

torial Lives of the Saints.

festivals.

ascended into heaven, His Bles-

common debt of nature, none

nced age, but finally paid

Him a crown of immortal glory, and

THE ASSUMPTION OF

THE

"he and Mr. Terry only said going to sea"
—going tolive on a ship for five years."
"What was his other name?" asked
Hardman again to relieve the silence.
"I never heard him called anything
but Tom—they used to call his mother
Mrs. Cheller." CHAPTER IV. As Rachel had permission to go where she would except to enter Miss Burram's private apar'ments, or to go without the fence, her first visit was to the stable in said Hardman.
"No, he wasn't," said Rachel with fence, her first visit was to the stable in in search of Jim Hardman. She had been drawn to him somewhat, and with a kind of childish instinct of trust in him, she went to him now for information she would not ask of Sarah Sinnott, and for companionship in her loneliness, that she neither expected nor wanted from Miss Barram. Jim greeted her kindly, showed her the horses, and took her all over the well-built stable, explaining things to her as he went—it was all novel to her—without asking a question about herself. Then as he went—it was all novel to her—without asking a question about herself. Then
he took her to the carriage house which
was adjoining and in the upper part of
which he had a sleeping room. Everything in the carriage house was as neat
and tidy as in Sarah's kitchen, and as
well polished, for the metal part of the
harness which hung upon the walls shone
like silver, and the very runners of a
handsome sleigh that occupied a corner,
were as bright as Sarah's well-scoured
tins. Jim seemed to have a sort of pride
in the carriage house; possibly because he faces of the drowned sailors that had looked up to her from the sands, only with the additional peculiarity of taking on the features of one whom she had known long ago. To dispel the illusion she walked to the window, drawing farther aside the silken curtain and looking forth on the bay. The weather was learing rapidly, and though the waters as he explained to Rachel when he showed her the corner containing a table and chair, and just above the table a half-

and chair, and just above the table a half-dozen neatly-painted shelves filled with newspapers and some books.

"And it's as cozy as I'd want, Miss; especially in the winter when I have the stove up and a bright fire going, and I have an hour or two for myself."

"I guess it is," she answered, feeling more and more drawn to him and wanting to tell him about "Tom," and yet half afraid todo so; but when she reached the door of the carriage house on her way

ing to tell him about "Tom," and yet half afraid to do so; but when she reached the door of the carriage house on her way out, she had quite made up her mind to confide in him, and she was about to begin when there appeared in the turn of the path Miss Barram. She was dressed as if for a walk or a drive, and she bore herself in her wonted haughty, erect manner, addressing herself to Jim when she reached him and his companion, without paying any attention to the latter.

"Take this note to Mr. Herrick, directly after lunch," holding out an envelope sealed with an orange-colored wafer and addressed in masculine-looking penmanship. And Jim having taken the note and having said respectfally: "Yes, ma'am!" Miss Birram continued on her haughty way in the direction of the beach it was evident that her Charge was not to be admitted to any more intimacy than was absolutely necessary for a mere "Charge." But her lip curled as she thought with a certain sarcasm:

"Rachel is more at home in the society of servants."

Rachel, in her childish way felt that

Rachel is more at none in the society of servants."

Rachel, in her childish way felt that she had been humiliated, and stung, so that angry tears rushed to her eyes. She looked at Jim; he was looking at her, a kindly pity in every feature of his face. The pity came very near to making her tears come forth with a gush, but her pride kept them back, and after a moment she said tremulously:

"Miss Burram told me I could go anywhere I wanted to so long as I did not go to her rooms nor outside the fence."

Jim nodded.
"I sort of liked you," Rachel continued,
"you ain't cold like Miss Barram, and
you ain't queer like that woman Miss
Burram has." Jim's face broke into a smile; Rachel

went on:
"You're just a little like "Tom "; I
don't mean you look like him, but I guess
you're kind, like him."
Jim laughed aloud, venturing to sak:
"Might I sak who Tom' is, Miss?"

A FAMOUS CRUSADE.

Glorious Example of Fine Christian Chivalry. ST LOUIS - AUGUST, 25.

The dauntless king, St. Louis, than whom no tenderer character is known to history, displayed his piety as simply as the most devout religious. He always recited with his chaplain the office of the Blessed Virgin daily, even on his journeys and forbade any one to interrupt him; he fasted on bread and water on the eves of the bread and water on the eves of the feasts of Our Lady, and gave great alms on Saturdays in her honor. "When he resolved to undertake the crusade he came to Notre Dame, Paris, accompanied by his barons, barefoot with the scarf on his neck and the there with great devotion. On arriving in Egypt the King

found, at the spot where he proposed to land, a Mussulman army, drawn up in order of battle. The air was dark. ened by the clouds of arrows disharged at the French boats by the Saracens, whose lances glittered through the dust raised by their horses, like fire behind a dark curtain ; their commander wore "armor of fine gold o bright," says Joinville, in his simple "that it seemed, when the language, un shone upon it, that it was that neavenly body itself." were surmounted with that ancient gold crescent which was the emblem of the Tarkish kings long before the days of Cyrus; and their warlike weapons made a "noise frightful to hear, and very strange to the French." But Louis IX. and his brave men were not so easily daunted. As they were but a short distance from the shore, the holy king, after commending himself to God and the Blessed Virgin, springs with a sob, that she could not keep back and to Hardman's distress, which was all first into the sea; the foaming waves cover him to the shouland to Hardman's distress, which was all the greater because he was powerless to give any comfort, she broke down utterly in a wild burst of tears. In a moment, however, she had recovered herself, and more to break the silence that followed than to gain any information, Hardman ders; a cloud of arrows falls around him; but neither waves nor arrows can arrest him ; with his shield hanging from his neck, his helmet on his head and sword in hand, he rushes upon the Saracens with a true furia Erancese; the whole army pour on "What was"— nestating,
"Tom" did not seem respectful enough,
and Rachel had given no other name,
and Rachel had given no "what was after him, and the Africans are completely routed to the loud cries of "Mont Jole Saint Denis!" When the but finally compromising on—"what wa this gentleman going to do at sea?" Rachel looked at him in innocent won Egyptian horsemen had vanished, driven by the wind of fear, the gates "I mean," said Jim, "was he going t of Damietta, the key of "I mean," said Jim, "was ne going to be a cap'ain or a mate, or a—" He stopped short at sailor, as being certainly too low in the scale for any one who had the care of Miss Burram's Charge. "I don't know," she answered simply; "he and Mr. Terry only said going to sea going toliva on a ship for five years." opened to the crusaders, whose first care was to make the triumphant chant Te Deum resound in the mosque of the Mussulmans, which was consecrated

by the Roman legate under the title of our Lady of Damietta. The fame of the glorious day soon reached Syria, where they attributed the glory to the protection of Our Lady of Tortoea, a celebrated Syrian Madonna, whom even Mahometans implore, and, which was became to lieved to have left its sanctuary to pro tect the landing of the French crusad.

The disastrous termination of this crusade in Egypt, so brilliantly begun, is but too well known. After paying an enormous ransom, St. Louis turned the prow of his vessels toward Syria; the Christians, who had become masters of Palestine in 1099, possessed nothing there then but a few strong among which was Nazareth, places, among which was Nazareth, the birthplace of Mary, which had peen transformed into a feudal fortress, and the first Frank lord of which had been the bravest of the brave, Tancred, of whom Tasso has so nobly sung in his Jerusalem Delivered. Louis rebuilt the walls of the Galilean fortress, and being there on Assumption Day, had the office sung, accom panied by organs and string instruments, in the Church of St. Mary,

where he communicated with great solemnity.
As King Louis IX. was leaving the Holy Land with his Queen Margaret, stress of weather drove their vessel beneath a high promontory, which cast its shadow far over the waters. When the tempest abated, they anchored behad been exempt from all sin. It is a traditionary pious belief that the body of the Blessed Virgin was raised by waves, the religious sound of a distant beil was heard coming with the sweet scent of marjoram and wild thyme. "What is that?" eagerly asked St.

Louis, who was still watching. Phoenician sailors who manned the ship answered that it was the convent of Our Lady of Mt. Carmel. The holy king landed at the first rays of day, to go and hear Mass at the monastery of Mary, whose religious, clad in the striped Arab dress of brown and white, lived on fruits and vegetables, fasted half the year, kept rigorous silence, and worked with their hands; the fervent and cenobitic spirit of the ancient olitaries of the desert still reigned there. Penetrated with respect for on this day, we ought, for our own advantage, to consider by what means she arrived at this sublime degree of this austere piety, St. Louis took away with him six of these religious who were called Friars of the Order of Our honor and happiness, that we may walk in her steps. No other way is open to us. The same path which con-Lady of Mt. Carmel, and established them at Paris on the banks of the Seine. They removed subsequently to the place Maubert, and
their new church, consecrated
under the title of Jur Lady of ducted her to glory will also lead us thither; we shall be partners in her reward if we copy her virtues .- Picthe Carmelites, was built principally by the liberality of Jane of Evereux, third wife and widow of Charles II., surnamed the Fair. This princess offered to the Blessed Virgin of Mt. that are saved must be perfect before they can see the face of God. But all Carmel her crown of diamonds, em carmel her crown of diamonds, and rubies; she added to it her rich cincture set with pearls, and the are not called to the same perfection, no to the some degree of perfection, nor by the same way. As in the kingdom of bliss there are many mansions, so bouquet of golden lilles set with pre-cious stones, which the king had given to her on her coronation day. Fifteen hundred gold florius accompanied this in this order of grace, there are many ministrations of the Spirit of God. All royal present .- Catholic Columbian. are called, but not all to the same office,

If you suffer its agonies, and fail to get a remedy, we want you to try Nerviline. Its action on nerve pain is simply marvellous. Nerviline is the most pleasant and powerful remedy in the market. Try it.

AUGUST 17, 1901. THE SLAVE GIRL'S STORY.

BY HENRY MARTIN.

CHAPTER I.

My first recollections are of a small village only a little distance from a yillage only a nutle distance from a great river which in our native language was called "Mighty Waters."
Many horrible monsters, such as white people would call crocodiles and alliging in the master. people would call crocodiles and alli-gators, lived in the marshy creeks formed by the wash of the river, and other terrible living things, such as you perhaps had never heard of, also had their haunts in the tail reeds and rushes of these swampy nooks. We children of the village used to play about the open banks of the river, and elder and more daring would, when the waters were quiet, go out a long way in the canoes of their parents but we never went too near the great rushes, for well we knew that they re the home of that most terrible of

all kings—Death.

Many were the dreadful tales we Many were the dreadful tales we used to hear of boys and girls—ah! and men and women, too—who had been seized by some of the fearful animals that dwelt in the dense thick. ets of reeds and had been seen no more. Many were the death dances (a of our village) for those who had left us in the morning in all the bloom of youth and strength and who had never come back again. Patiently those who loved them would wait, thinking perhaps they had traveled much in the great forests near us in search of wild honey (which was a precious delicacy with us simple folks) d had been overtaken by the night. Ah! many nights would come, but the bonny young hunter would not come and then we knew that the wild beasts we feared so much had devoured his body and that he had gone to the home

of the Great Spirit.

Although our fear kept us away from the thickets of rushes, we played entere about the trees that skirted the forest under near us. Sometimes we had heard of fierce lions prowling about the village by night, but by day they seldom came near our huts, for our men were brave and cunning, their spears were sharp and the pits they dug were deep. Some unwary or overdaring beasts been entrapped by our braves, and perhaps the savege animals find ch things, but however that may be, they rarely came too near our thus we used to play without fear near the great trees, chase the bright-eyed squirrels and the many birds-golden purple, blue and many other colors - these last are very beautiful in our country-from bough to

Ah me! My first great sorrow in life was under those same tall trees. It happened thus: A number of us merry children were playing on the borders of the forest: my only brother, an affectionate little fellow (we 'say. ages" have the same feelings as you white folks, you know) of about six years old was with me. Ah! how I loved him, my brother! The customs of our tribe made my father cruel and crushed out much of the natural tenderness of my mother: but my brother was too young to have learned any. thing but what nature taught, and he

was very dear to me and I to him. was very dear to me and I to him.

We were playing at some native game—something very like what your little child has described to me—one hides and the other seeks him.

Uwatha (that was my brother's name) had to hide himself and left my side. had to hide himself and left my side laughing merrily, saying words that would be on your tongue: ne, sissie, for I know a a beautiful hiding place." He trotted away and as he reached the trees just turned round to see if we were watching him. He gave me such a loving look-it will remain in my mind until

I leave this world-and disappeared.

After a time we heard the childish cry, which was a sign that the hider was hidden, and we all scampered off laughing and shouting to seek him. It was customary with us to im itate the cries of birds and animals, and then the child in concealmen would reply from the distance in the same cry. We were so clever at these sounds that it would be impossible for many people to detect the true sound from the imitation. As we raced through the long grass and examined the bushes in our path one of the lads gave a lion's roar, and we wailed for my brother's reply so that we might be guided by the sound as to what direc tion in which to seek the hider. The answer came quickly and clapping our hands with glee, we raced at full speed towards a clump of short, thick trees some little distance off. As we got nearer a sound was heard that made each one of us stop and tremble with

ing as of bones! We all stood stock still, and the with many shricks my companions le me and fled for their ltves, for we they knew that the mighty king beasts was there! And I? I was pa alyzed with fear, but I could not ru away and leave my little broth Uwatha to his fate. Love gave n courage and I hurried towards the trees; before, however, I reached the an immense beast came slowly or

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We were so clever at these fear. A second roar and a frightfu growl was heard, and then a crunch

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were the home of that most terrible of all kings—Death.

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Charles II.,

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ing as of bones! We all stood stock still, and then with many shricks my companions left

less mass, was my brother Uwatha. I knew him by a piece of colored cloth I had tied round his neck to please him In the morning. I gave one shriek of agony and fell senseless on the grass, that cry may have frightened the lion in the morning. I gave one shriek of agony and fell senseless on the grass, that cry may have frightened the lion in the morning. I gave one shriek of agony and fell senseless on the grass, whad it is also here they would offer for me. Beauty is a great gift, but not always a blessing. When the appointed hour for the mingled with and it is many villatious-looking men stopped near me and with brutal words made notes on their catalogues as to what one was many villations-looking men stopped near me and with brutal words made notes on their catalogues as to what one was many villations-looking men stopped near me and with brutal words made notes on their catalogues as to what one was many villations-looking men stopped near me and with brutal words made notes on their catalogues as to what one was many villations-looking men stopped near me and with brutal words made notes on their catalogues as to what one was many villations-looking men stopped near me and with brutal words made notes on their catalogues as to what one was many villations-looking men stopped near me and with brutal words made notes on their catalogues as to what one was many villations-looking men stopped notes on their catalogues as to what one was many villations-looking men stopped notes on their catalogues as to what one was many villations-looking men stopped notes on their catalogues as to what one was many villations-looking men stopped notes on their catalogues as to what one was many villations-looking men stopped notes on their catalogues as to what one was many villations-looking men stopped notes on their catalogues as to was many villations-looking men stopped notes on the province of the province was many villations-looking men stopped notes on the province of the province of the province of the province of t

away, for when I recovered my senses was alone and uninjured.

CHAPTER II.

Years passed by ; since my brother's My first recollections are of a small death nothing had greatly varied in our lonely village. Many had died among us from the wild animals and snakes around us, but many more had been born into our community.

This was our life from year to year

and had been that of our fathers a long time back — how long I know not, for we had no written histories and had to rely upon the traditions of our people. Lately many rumors had found their way through the great forest that sur rounded us of wars between other tribes, and also that the cruel stave dealers were in other parts collecting great numbers of slaves and driving them off far away to be sold. We heard of these things, but they did not trouble us much, for we were but a small tribe in an out-of the way place, and hitherto no one had counted it

worth while to seek us out. I was then about seventeen and con You can see now sidered comely. that, although much darker than white people, I am not black nor are my features at all of the Negro type. There are, I am told, hundreds of distinct races in Africa, and my own tribe, I think, is the nearest approach

to the white people.

About this time Nargara sought me for his wife—love is sweet with us as with you — and my heart inclined towards him, for he was one who was worthy of a malden's love. Tall, strong, brave and handsome-what more could one of my race require? So we exchanged blood drops, as was customary with my people, and were to be married—as you would call it—in about a year. This ceremony of "blood drops" is yery simple, but was considered so binding that no thought of ever bringing its solemn engagement ever entered the head of those who once underwent the sacred rite. Itiscarried out thus: a little puncture is made in the right wrist of both the young lovers, the slight wounds are pressed together and then both wrists for short time are bound tightly one to the other. By this means the blood of the young couple mingles, and they are from that time what you would call engaged." Thus did Nargara and I pledge our troth together. After this ceremony we were allowed to wander at liberty through the forest, or side-by side in the rough canoe of my lover float down the great river. would chide us when once the "blood drops" had mingled, and we were for a time very happy, for the language of love is sweet to "savage" as to white

The rumors about the slave dealers became stronger and stronger, and I noticed that the elders of our village met often together and looked grave. Soon the news passed from hut to hut that just beyond the great forest many tribes had been destroyed or carried off as slaves. Strange men, too, had been seen in the forest itself, and we were all cautioned not to go far from our homes. For a short time we heeded the warning of our wise men but as days passed on and no further alarm came to us, Nargara and I who liked not that all in the village should watch us in our love-making, strolled once more among the vast trees and lived for a time our happy lovers' life. Nargara would tell me many a beautiful legend of the history of our tribe, had to hide himself and left my side laughing merrily, saying words that would be on your tongue: "You will never find me, sissie, for I know a beautiful hiding place." He trotted when we had passed away from this beautiful hiding place." He trotted when we had passed away from this friend to thee." away and as he reached the trees just turned round to see if we were watching him. He gave me such a loving resting place on our way to the sun, and that there alone would our journey of life really end.

One day while talking of these and other things we had wandered much muttered almost to himself: farther than usual in the dense forest, when a sudden exclamation of my lover caused me to start in terror.

"Lie flat for your life," he whis-pered. "Slave Jealers!" and we both threw ourselves on the ground and crawled stealthily into the long grass. As we both lay in profound stillness I could hear the beating of our hearts; from the imitation. As we raced through the long grass and examined just the chance that we had not been seen and that we might presently gave a lion's roar, and we wailed for make our way back unnoticed. This my brother's reply so that we might be hope, however, soon fled, for we heard hope, however, soon fled, for we heard the guided by the control of the control o guided by the sound as to what direc a number of men rushing towards the spot where we were hidden. We could not understand their language, but they were evidently searching for

We found curselves surrounded by thirty or forty cruel-locking wretches. They laughed and jeered at us and presently began to speak to us. presently began to speak to us in the tongue of some neighboring tribe which we well understood. they knew that the mighty king of beasts was there! And I? I was paralyzed with fear, but I could not run away and leave my little brother Uwatha to his fate. Love gave me courage and I hurried towards the trees: before, however, I reached them Know- | said : bound us as yet, but presently one rough, brutal fellow dragged me from trees; before, however, I reached them an immense beast came slowly out, lashing its tail fiercely against its sides, in anger perhaps at being disturbed.

I hardly noticed the huge brute, terrible as it was, for there was something it was carrying in its cruel mouth which fascinated and appalled me; for there, crouched into a bleeding, shape-

ing kiss, when the miscreants dragged round the auctioneer and one after an other the various lots were disposed of had just time to give him one last lovfast to a tree, while they proceeded to punish my poor lover for striking one of their countries. of their number.

This I afterwards found was considered a heinous crime by these slavers, which only blood could wash margara. Sufficient to say that he was murdered before my eyes and his mangled bedy left in the forest for the wild beasts to feed upon. As for the see the signor who had promise the wild beasts to feed upon. As for me, I was hurried off and soon formed part of a miserable gang of captives who were being taken to the great slave market.

CHAPTER III.

Of the horrors and degradation or our long journey I will say nothing. Great was my anguish and many my cries that death would take me away from the dreadful scenes I had to wit ness. Many died on the way of fatigue or thirst, but somewhat better care was taken of me, as, being well caravans, and the rest enabled me to live through trials that killed many of those unhappy people. I will, how-ever, pass over all this and tell you of

the day I was sold.

There were about one hundred men women and children to be put up for sale. They were arranged in lots, according to the judgment of the overeer, and great was the agony of some as they found themselves thus arrauged, for in some instances husband and wife were in separate lots, and the chances were they would be parted Terrible was the distress among many of the slaves as they looked anxiously about them, hoping against hope that one master would forever.

buy them and those dear to them. Others were, on the other hand, quite apathetic as to what became of they had been torn from all they loved in this world and seemed perfectly callous as to what other fate

might befall them.

As for me, I was alone, and as I had no such terrible trouble now upon me as some of those around me, I could the easier try to comfort some of the poor women about me, so I went from one to the other and did what I could to soothe them. Words are but weak, but yet often have great power, and many of the women in sorrow became somewhat comforted. I had compassion, too, upon the poor little children and made them sit round me while I told them wonderful stories-such as you would call fairy tales. This for the time quite brightened up the little ones, for in childhood sorrows are but as showers which pass by and are for gotten. The overseer not only permitted me to do this, but gave me words of rough praise, for cheerful laves fetched better prices than those

who were downcast and sad. The sale had not yet begun, so we could do pretty much as we liked so long as we kept to our allotted division. and as after a while one of the tiny children got fired and fretful I took her in my arms and soon hushed he When this feat was happily to sleep. accomplished I happened to raise my eyes and found a grand signor of noble appearance watching me curiously. As our eyes met he walked up to the barrier that separated us slaves from the rest of the people in the mar-

and his gentleness of manner won my confidence at once, and I told him briefly the story of my life. The deaths of my brother and lover seemed to touch him deeply, but he merely these quiet German people, so far, have

"Jesus and Mary, have pity on

"I spoke almost passionately in my eagerness, for there were many brutal-looking slave dealers sauntering to-

The signor smiled almost sadly at wards me. my concluding words, but merely

"Arista, I will buy thee."

He then left me. The market bell now began to ring

and then the intending buyers crowded to get up on a kind of small raised platform, and as I stood there a buzz of approval went round the ring-I say it not in vanity-I was tall and

comely.
I looked timidly round, for the sight to keep his promise, for truth was written in every feature of his noble face. Presently I noticed him on the outskirts of the crowd; he merely gave me a slight, encouraging smile, but that was sufficient, and I stood unmoved from that time forward amidst

all the excitement around me.

Many were the bids made for me and loud were the curses and oaths as one man after the other bld higher and higher. The signore had offered nothing, as if he scorned to contest with these brutal men. At last one great savage fellow said with a fierce imprecation that he meant to higher price than most of the others of our troop, so when I showed signs of weakness I was thrust into one of the name. A murmur of applause went round the ring and then there was a dead silence. made and the auctioneer called out,

Any higher offer ?" Now, the sum that had been bid for me was equal to about £750, a very big price in those parts. No sooner, however, had the auctioneer speken than a glorious voice sounded like a trumpet :

"£1,000 for Arista." A storm of cheering greeted this offer amidst which the hulking scoundrel who had bid so high for me with

a frightful curse slunk away.

Thus I became the slave of Signor Sagastan, who took me to what I now know was a convent of holy Catholic nuns. At the time I was ignorant of almost all things and only knew I was sn the energe of wondrously kind and gentle ladies, quaintly and curiously clad. They instructed me with boundless patience in the holy Catholic faith, and the happiness of heaven seemed to fill my soul. One thing alone troubled me: the signor who had saved me from a life of ignomy and wretchedness came not to see me, and my grateful heart longed to thank him, and—and I felt sometimes sad lest perhaps I should never see him more. But the most blessed day when I was received into the holy Catholic Church, behold an exceedingly great joy was given me, for standing by the font as given me, for standing by the font as given my head was my beloved benefactor.

Valuable Advice to Rheumatics.

Eat meat sparingly, and take very little sugar. Avoid damp feet, drink water abundantly, and always rely on Polson's Nervidantly, and always rely on Polso

A Catholic Lilliput.

If the famous kingdom of Lilliput was a table, there is another principality of dimensions no greater, which is not. It is that of Lichtenstein which lies between the Swiss Grisons and the Tyrol, Lichenstein contains 9,500 inhabitants, nearly all of which are Catholics. The capital, Vaduz. contains 140 inhabitants.

The principality, which exists un der the protectorship of Austria has a

parliament consisting 15 members, who are elected by the "universal suffrage" vote of the people. This suffrage" vote of the people. This parliament seldom hears great displays of oratory. There is rarely a question of politics. The budget is hurried through at one sitting. consists of all able-bodied citizens, but never had occasion to go to war.

in Jesus and Mary, have pity on these poor people!

I knew not then what these strange words might mean, for I was but a poor heathen girl. Presently he added:

"For the love of Thee, my God, I will save this gentle maiden from these cruei thieves," and turning to me said: "What is Thy name?"

"They called me Arista in my own land," I replied.

"Wouldst thou like me to buy thee, Arista?" he said.

"Signor," I answered, "I am a lonely, helpless maiden; thou hast a noble face and thy voice hast made melody in my soul, for thou hast spoken kindly. Buy me, signor, and I will be a faithful servant to thee and give my life to save thee from evil. Take me away from the feartul men who are now crowding into the market and the Great Spirit will reward thee."

"I spoke almost passionately in my

A Knock Out for Asthma.

You have had many disappointment, filled your stomach with nasty drugs, tried lots of things, but they ald many disappointment, filled your stomach with nasty drugs, tried lots of things, but they need inty be timed. You have had many disappointment, filled your stomach with nasty drugs, tried lots of things, but they all many to be eure Asthma can't be sumach complaint, of course Asthma; it gives it a tired feeling in about fitteen minutes. Inhale Catarrhozone; it makes breathing easy, cures the cough, makes you well. Doctors asy there is nothing like Catarrhozone for Asthma. 25 cents and \$1.00.

Cholera morbus, cramps and kindred complaints annually make their appearance at the same time as the hot weather, green fruit, eucumbers, melons, etc., and many fittely have Dr. J. D. Kellogg's Dysentery Cordia, and take a few drops in water. It cordial, and take a few drops in water. It cordial, and take a few drops in water. It cordial, and take a few drops in water. It cordial, and take a few drops in water. It cordial, and take a few drops in water. It cordial, and take a few drops in water. It cordial, and take a few drops in water. It cordial, and take a few drops in water. It cordial, and take a few drops A Knock Out for Asthma.

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RAPIDLY SPREADING. The Catholic Religion Will Gain Much

We quote the following interesting

account of Transvaal from the Religious Weekly of Bayonne: "Thanks to the constant efforts of the Oblate Fathers, the Catholic religion is finding its way among the Boers. There are now fifty Fathers among them, under the jurisdiction of

the resident prefect apostolic in Johan-nesburg. The Brothers have a boys' school and French and Irish religious are at the head of the large city hospital, by con-sent of the Boer government. Oher Sisters instruct the young girls. All Catholics and Protestants, Boers, Africanders, Europeans, Americans, strangers and natives, esteem and venerate the Catholie Sisters who prove themselves above all human praise. Boers who do not send their children to the Sisters, refrain from fear of their pasters, under penalty of excommunication. The ignorant Boer would believe himself lost if rejected from

his temple.
"I asked one of the veterans of the mission Father Baudry, his opinion of the issues of the war. He replied:

" Above all things, we are mission-The last bid seemed aries; the salvation of sculs alone occupies us, and political opinions apart from that are of little concern to Oar only ambition is the glory of God by the prepagation and support of the Catholic faith. All is in the hands of God; we do not know the end of this murderous war, but whether the Boers or the English lose in the end, the Catholic religion will gain much by the struggle; the English know us, and the Boers have also learned to know us. Unfounded prejudices have begun

to be removed from their minds; we are congenial to them. With the help of God, the true and complete doctrine will rapidly penetrate among this plain people, and we older ones will live to see many Boers become Catholics."— Annals of the Propagation of the Faith.

Valuable Advice to Rheumatics.

upon my head was my beloved benefactor.

I am now h's wife. I look out of that window. You see that graceful yacht on the blue waters yonder? To morrow we shall be far away from this sad country, and in some brighter and happier land the sorrowful scenes of my youth will soon become but as an evil dream that has passed away forever.

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is prin gin of Mt. onds, emer-d to it her rls, and the g had given y. Fifteen panied this Columbian.

d fail to get a Nerviline. Its

y marvellous.

Assumptionists and the Jesuits, none

of which orders would be recognized

by the Government, owing to the fact

they are obnoxious to the Infidel rulers

of France, so that a pretext for not

recognizing them would be easily

found in the fact that their member

The Jesuits and Dominicans are pre-

paring to leave France in consequence

of the final passage of the law, but

many, especially of the Jesuits, will re-

main as private or secular preachers

and teachers, being prohibited to live

in community. Other congregations

are also preparing to leave. These

headquarters at Brussels or other Bel-

this determination, many millions of

francs have already been withdrawn

from the Bank of France, to be trans-

ferred to the banks of those countries

to which the religious orders are about

But there is another side to the pass

age of this law, arising out of the in-

ternational character of the Catholic

Church. It was foretold that the posi-

tion of France in the East as " protect-

orders. The Government appears to

have thought that this anticipated re-

suit was visionary, but it has already

proved to be a reality to some extent,

and it is certain that the evil conse-

quences to France will be much great-

er than the Government has yet antici-

pated. Already the Italian minister

at Pekin, Count Raggi, has invited

the Italian missionaries in China, most

of whom come from San Calocero Sem-

inary in Milan, to place themselves

under the protection of Italy, and re-

nounce that of France. The Francis

protection of the French Government.

Protectorship be irretrievably lost.

general election will be fought on the

issue of the Law of Associations. The

Government may be very sanguine

that its policy will be approved by the

ople, but the religious press on their

The Holy Father, Pope Leo XIII.,

in a letter of encouragement addressed

to the religious orders persecuted for

"They are to remember the words

of Jesus Christ: 'Blessed are ye when

they shall revile you and persecute you and speak all that is evil against

you, untruly, for My sake.' The true

eason why they are persecuted is the

capital hatred of the world against the

City of God, which is the Catholic Church. The real end of it is to drive

out from human society, if possible, the restorative activity of Christ so

iniversally beneficent and salutary.

Religious of either sex are the elite of

the City of God, since they especially

represent the spirit and the mortifica-

ion of Christ, tend in their practice of

Prince of this world himself.'

fied attitude amid the trials to which

Christ's name's sake, says:

side give quite a different forecast of

the result.

to withdraw.

ship is not limited to Frenchmen.

BDITORS : EEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels.

Author of "Mistakes of Modern Insidels."

EHOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

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LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

The Editor of The CATHOLIC RECORD
London, Ont.:
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.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success,

e faithful.

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

London, Saturday, August 17, 1901.

THE KING'S ACCESSION OATH The force of Lord Salisbury's effort

to change the King's accession oath is ended, and it is now decided that no change will be made in it this year.

The Government has admitted all along that the oath is an insult to Catholics which ought to be abolished, and this sentiment was universal among the Peers who made the first movement toward its repeal. But the committee of Lords and the Government, in the feer that the ardor of the North of Ire land Orangemen in support of the Government might be cooled if the oath were to be abolished just now, would not go further than to propose to omit the declaration that the doctrines of transubstantiation, invocation of the Blessed Virgin Mary and other saints, and the Sacrifice of the Mass, are superstitious and idolatrous, and the insinu ation that the Pope is in the habit of giving dispensations permitting persons to take evasive or equivocal oaths, or to take false oaths with some mental reservation, an insinuation which is both false and insulting.

The Catholic Peers very properly objected to the statement in the proposed oath to the effect that Catholics adore the Blessed Virgin Mary and other Saints, and declared that they desire no change in the oath unless this insulting clause be omitted. Hence the Government have dropped the measure, as they have found it unsatisfactory for the purpose for which it is intended.

The situation is this, that the Or emen of Uister, and the Presbyterians of Ireland have united in sending in protests against any change. The Government, however, being aware that the oath is so glaringly false as well as insulting, wishes to moderate it somewhat that the absurdity may not be so palpable. They are not afraid to run counter to Orange sentiment to some extent, as they could plead their strong Protestantism in the retention of some of the odious features of the oath, and they might thus rely on not offending the Irish Protestants so far as to lose their support in a general election, even with the new oath on the statute book ; and it would be a positive gain if they could obtain even some modicum of Catholic good will.

But they have discovered that they cannot please the Catholics by such a delusive measure as was proposed, and notwithstanding that an overwhelming majority of the House of Lords showed itself to be in favor of removing the insult, at least in part, it would be useless to pretend to do this, when it is seen that the Catholics are not to the slightest extent pleased with the half-way measure proposed, and therefore the change will not be made at present, though we have no doubt a more radical change will be made before many years elapse.

The despatch of date Aug. 5, which gives the news that the measure has been dropped for the present says:

" Lord Salisbury, the Premier, re ferring to the statement of Catholic people, said that the Governmen: now realizes that the Catholics do not wish the offensive words of the original declaration to be withdrawn unless the Government at the same time withdraw the declaration regarding the security of the Protestant succession.
The Government never had the slightest intention of withdrawing that the Catholics regret that they must be prepared to see the declaration stand in its present form."

We say it unhesitatingly that Lord Salisbury here asserts a falsehood to cover his duplicity. We do not wish to hide the fact that Catholics would wish the Protestant character of the oath to be entirely abolished ; for it is but natural that we should wish all Catholic disabilities to be removed. But the present agitation has not had for object the setting aside of the Protestant succession, as Lord Salisbury asserts. Catholics fully realize that the Protestants of England, and indeed of all the British Isles, are bent upon retaining the Protestantism of the Sovereign, and that no effort to open the throne to a Catholic would be successful now. But there was, and is, belief that the Protestantism of the Sovereign could be maintained without unnecessarily wounding the feel ings of twelve million British subjects over the whole Empire; and the purpose of the agitation on the part of Catholics was nothing more than to have the insulting language eliminated, the Protestant succession remaining untouched. There was no attempt looking any further than this. An injustice has, therefore, been done to Catholics even by several Canadian papers which have stated in connec tion with this matter, that Catholics have "thrown off the mask" by de manding that the security of the Protestant succession should be made

weaker. There was no such mask worn, and it could not, therefore, have been thrown off. We have already before now explained that to attribute to Catholics the practice or doctrine of the adoration of the Blessed Virgin and the saints is a falsehood as well as an insult, and we supposed that Protestant ism could be maintained without putting forth this insulting falsehood. The Government, however, by the plea on which it defends its inaction, practically asserts that Protestantism can be supported only by falsehood; and

Parliament takes the same view. Well, if this is the case we prefer to see that the falsehood which so wise and learned a tribunal as the British Government and Parliament insists upon as being the foundation of Protestantism, should be so glaring that he who runs may read.

The proposed oath on which the Lord's Committee settled contains only one falsehood, that which makes Catholics adorers of created beings. But the oath as it stands, and which the British Government has decided shall be still the test of fitness to occupy the British throne, contains half a dozen falsehoods.

We have no doubt the time will come soon when Protestants will themselves be ashamed of this oath which is a relic of the barbarous days when Titus Oates and his associates in iniquity were heroes apotheosized by the British people, because by the grossest perjuries they swore away the lives of

We cannot do better than quote here from Sir Walter Scott's " Peveril of the Peak" the words which that celebrated author puts into the mouth of King Charles II. in reference to the prevailing sentiment of the people of England at the period in question.

Charles thus rebukes the Duke of Buckingham for encouraging the barbarities of that period :

"Now Heaven forgive thee thy hypocrisy, George. I would rather hear the devil preach religion than thee teach patriotism. Thou knowest as well as I that the nation is in a scarlet fever for fear of the poor Catholics, who are not two men to five hundred, and that the public mind is so harassed with new narrations of conspiracy and fresh horrors every day, that people have as little real sense of what is just or unjust, as men who talk in their sleep of what is sense of nonsense. I have borne, and borne with it—I have seen blood flow on the caffold, fearing to thwart the nation in its fury-and I pray to God that I or mine be not called on to answer for it. I will no longer swim the torrent, which honor and conscience call upon me to stem-I will act the part of a Sovereign, and save my people from doing injustice, even in their own de-

spite ! Would that these same noble sentiments were to be found in the breasts of King Edward VII. and Lord Salisbury ! We do believe that in his soul the king entertains such sentiments ; but the Premier, politician as he is, is influenced more by the effect which his The cry, therefore, which has been professions will have upon his party in the House of Commons.

The many friends of the Rev. Father pretext for their persecution. Fiannery, D. D., of St. Columban, physician, Dr. McGinnis of Seaforth, larly incorporated under the French Lord: "Father, forgive them."

DISHONORABLE TACTICS.

The various Protestant missionaries n the Philippine Islands have agreed upon a means of throwing dust into the eyes of the natives by making it appear that they constitute only one Church. To effect this they have called all their Churches by the one name, "the Evangelical Church." The Boston Congregationalist, an American Church organ, announces

this agreement as follows : "Christians may continue to know one another as Presbyterians, Methodists, Baptist, etc. but they will stand before those to whom they bring the gospel simply as members of La Iglesa Evangelica,"

But it may be that in thus attempt ing to practice a deception upon the Filipinos they are overestimating the stupidity of the natives, who are said to be an astute race who will easily penetrate the mask of unity, and will discern the divided state of the Protestantism which is thus attempting to practice a deception upon them, and will know that this patched up union of jarring sects cannot be the one fold of Christ into which He wishes all His sheep to be gathered. (See St. John x,

THE LAW OF ASSOCIATIONS.

The French Infidel press is jubilant because the Holy Father, after due de liberation in regard to the action which should be taken by the French Religious Orders under the Law of Associations, has decided that "in order to avert the grave consequences which would follow the extinction of these orders which are doing so much good, he permits unrecognized institutions to apply for authorization under conditions specified in his letter addressed to them on this subject.

The Courier du Soir, an official paper of Paris, comments upon this announcement of the Pope as follows:

"These pontifical instructions contitute the first victory for the new law. They imply the submission of the congregations, while the conditions specified leave absolutely intact the fixed rights of civil society over religious consequences." ciations.

It was never denied by the Pope or any Catholic authority that the Government has the power to persecute, and the Holy Father acts wisely in permitting the congregations to bend pefore the storm, but this fact does not justify the action of the Government in forcing through the two Chambers a persecuting measure the purpose of which is to impose heavy penalties upon associations simply because their objects are to promote religion and to benefit the nation.

It is a short sighted policy on the part of the Government to pass antireligious laws, and is calculated to in flict on the nation a permanent injury which will not be repaired for many years. Yet this is no reason why the religious orders should beat their heads against a rock. We must add, however, that we have still this muc confidence in the French people that they will in due time punish these anti-religious legislators who have played into the hands of the infidel factions of France. In the meantime it is well that the religious orders should submit even though the laws are unjust.

The Holy See declares, however that "the provisions of the law which impair the rights, prerogatives, and religious liberties of the congregations are to be condemned as unjust." This vindicates the principles of right and justice, even though the principles themselves may not be manifestly triumphant for a time. We believe that the triumph of infidelity will be

short-lived. The Associations Law as finally passed may be summarized as follows: Religious Associations are divided

into two classes : 1 Authorized Religious Associations, which are not interfered with by the bill, and which, therefore, continue to exist. These number 70,000 members, and possess property to the

amount of \$120,000,000. When it is borne in mind that this property lucludes schools, hospitals, asylumus for the infirm, insane, deaf and dumb, orphans, and penitent women, as well as residences for the religious, it will be understood that the amount of property held is moderate. raised against all religious orders, on the ground that they hold too large an amount of property, is but a flimsy

2 The unauthorized associations who was very sick, will be rejoiced to are those which consist of voluntarily learn that he is rapidly recovering. associated members, usually of differ-For some time past he has been able to ent nationalities, who from the nature drive out every day with his attending of their community cannot be regu- treat;" and to repeat the prayer of our quest of this kind had been declared

CHARITABLE PURPOSES.

ties that the Associations Law is chiefly The question whether or not legacies directed. If these do not ask authorleft by will for the purpose of having ization or fail to obtain it, the mem-Masses celebrated for the repose of the bers will be obliged to disperse, and soul of the testator or for other persons will be forbidden to teach. Their living or dead, are valid, has been property will be sold, and will be dismany times discussed in the news posed of partly for the support of indipapers, the only result being so far vidual members of the dissolved comthat there still remains a doubt as to munities, and partly in such way as what would be the decision of the the Government will deem proper. courts in Canada on this matter. Among the orders against which the Law is aimed are the Dominicans,

Recently in Louisville, Kentucky, a ase arose in which such legacies were left by Mr. John D. O'Leary, a highly educated and prosperous business man who died on May 14th, 1893, leaving an estate valued by the executor at \$65,000, but which Thomas F. Cole man, one of the heirs to the estate, values at about \$200 000.

Mr. O'Leary left \$3 000 to Rev. James M. Hays, S. J., of Chicago, for Masses for Mr. O'Leary and his family, and \$1,000 to the Cathedral of Louisville for the same purposes. Three thousand were also left to the Bishop of Louisville, and a like sum to the Bishop of Cork for purposes of education and religion as they might deem will for the most part establish their advisable. gian cities; and in consequence of

There were other legacies also for charitable purposes, and the balance of the estate was willed to the Bishop of Louisville, and three other persons to be selected by him as trustees for the establishment of a home for poor and infirm Catholic men.

A suit was brought by Thomas F. Coleman, one of Mr. O'Leary's heirs, to have these legacies set aside as invalid on the ground that they were too indefinite and ancertain, or that they were for superstitious uses. or of the Church " would be impaired by this law attacking the religious

The suit thus brought forward was entered on the plea that it was on behalf of the heirs, but it was shown that the heirs had not authorized Mr. Coleman to act on their behalf, or at least it was not shown that he had received any authority to act for any of the heirs. In fact, the Rev. Father Hays, one of the heirs, would be entitled if the will were upset to a larger sum than and for the accomplishment of which was left him for Masses.

In the evidence given by the executor, and by Bishop McCloskey, the meaning of the Mass was explained to be a religious act, or an act of worship of God for the benefit of the living and cans have agreed to do this, and the dead. It was shown that the Masses France must lose prestige in China in proportion to the number of religious are offered publicly in the Church, and orders which will cease to be under that all Catholics may assist at them, and that prayers are said for the in-The Government has always regarded tention of the person who contributes in this way for the support of the its position as Protector General of Church and the maintenance of public Christians in the East as one of great worship. The nature of the Mass was importance, but as matters appear at explained, and was shown to be in conpresent this position will be soon forfeited, unless the attitude of the Governformity with the teachings of Holy ment be changed before the Christian Writ, and of the Church of Christ from the beginning. There is no doubt that the next

Judge Toney, who tried the case, explained that in England, where the Church of England is established by law, all religious rites which are contrary to the doctrines of the Church of nd have been pronounced to be superstitious, and legacies founded thereon are invalid. Such legacies would be invalid if they were for the support of Presbyterian, Methodist, or Baptist ceremonials or tenets, but under the constitutions of the United States, and of the State of Kentucky, there is no State Church, or Church established by law. The ceremonials, tenets, and beliefs of one Church are just as sacred in the eye of the law as those of another. The Mass, preaching, praying, Communion, and other forms of religious worship are not superstitious in the eye of the law, whatever may be the Church which makes use of these practices. The belief in Purgatory, also, is as sacred, true, and valid in the eyes of the law, as the creeds of any religious denomithe evangelical counsels to carry the Christian virtues to the highest pos-

sible perfection, and in many ways powerfully aid the action of the Church. It is not strange, therefore, that the City of the World rises against The judge decreed, therefore, that a bequest for the saying of Mass is a bequest for an act of religious worship, as much as a bequest for preaching, or them, especially the men who are by sacrilegious compacts more closely bound and servilely submitted to the putting memorial windows in a Church, or for supporting religious music in a Church. The money directed to be The Pope then reminds the religious used for such purposes is not considered that when God allows right to be for a as the purchase price of the Mass, time overcome by violence, " He per but as an aid in the maintenance and mits this in view of a greater good performance of a religious ceremonial and He is used to succor in unexpected by the clergy or priesthood." It is ways those who suffer for Him, and therefore held in the case of Schouler's resign themselves to Him." He petition 134, Mass. 426 that a bequest of therefore bids these religious to meet money for Masses is a good charitable their persecution with courage and bequest of the testatrix. virtue, and to take a firm and digni-

The Court added :

"Masses are religious ceremonials, or the observances of the Church of which the testatrix was a member, and Judge Toney stated that in Alabama

they are subjected, meeting them with the charity which knows pity but not come within the religious or pious uses anger, recalling the magnanimity of which are upheld as public charities. the Apostle: "We are reviled, and we bless ; we are persecuted, and we a case had been decided, wherein a besuffer ; we are blasphemed, and we en-

Law. It is against these communi- LEGACIES FOR MASSES AND had been wrongfully reached. In decision to that in Alabama had been given, but this arose out of special State legislation invalidating such bequests, and the decision would not have any authority in States where there was no such legislation.

So far as we are aware, there is no decision of a Canadian court in regard to the case in point. The testators usually bequeath their contributions absolutely to the priest whom they wish to offer Masses for themselves or for any other purpose, and thus danger of future litigation on the matter is avoided. However, we see no reason why the argument of Judge Toney should not be of force in Canada to validate such bequests as might be made in this manner, as we have no State Church in the Dominion. But, to avoid the possibility of dispute in a matter so closely allied to religion, it s advisable, when such legacies are to be left, to make them absolutely.

A NOTABLE PERSONAGE

Amongst those who attended the funeral of the late Patrick Boyle of Toronto, was M. Teefy, Esq., P. M., of Richmond Hill. Mr. Teefy is perhaps the oldest postmaster in Canada, and we might also state about the oldest printer, as he was a member of the craft over sixty years ago. The familiar faces of the old timers are fast disappearing. Although Mr. Teefy has attained

a good old age, we trust it will be many years before we will be called upon to announce his departure from amongst us. He stands in the front rank of the old guard whose lifework reflects credit on faith and fatherland and on their adopted country.

AERONANT SANTOS - DUMONT.

The Brazilian aeronaut, Santos Dumont, on the 9th inst. made his third attempt at accomplishing the task set by the Swedish savant Mr. Deutsch, Mr. Deutsch had offered a prize of 100,000 francs, (\$20,000) The object Mr. Deutsch had in offering this prize was to encourage the construction of a balloon or airship which should be perfectly under control of its manager. The conditions annexed are such that they can be fulfilled only with an airship perfectly under control. The aeronaut must leave the vicinity of the Aero-club at St. Cloud, sail to the Eiffel tower, which it must go round three times, and then return to the starting. point, and all must be done within half an hour.

In the first attempt to fulfil these conditions, Mr. Santos Dumont succeeded in all except the limit of time, which was somewhat exceeded. But he proved nevertheless that he had solved the problem of a perfectly dirigible baloon. In both first and second attempts, adverse winds prevented the experiment from being successful.

The third attempt was made on the 9th inst., when the brave aeronaut succeeded in rounding the Eiffel tower as required, and though the despatch does not state that the three circuits were made, we presume this was the case, as the balloonist had begun his return to St. Cloud, 9 minutes and 34 seconds after starting, when a strong gust of wind struck the machine, turning it to one side and causing it to rebound for fifty yards. The sudden expansion of the hydrogen gas caused the machine to dip. The screw touched the steel cords and broke them, whereupon M. Santos Dumont stopped his motor and began to descend. The air-ship then came into contact with a six-story building and burst with an explosion like a cannon-shot, but most providentially, as the machine collapsed the frame caught on the coping of the building, and remained suspended in mid air. Thus the balloonist's life was saved, and after about half an hour he was rescued from his perilous position.

Mr. Deutsch was present, and was so affected that he told the balloonist he would give him the prize rather than let him endanger his life again. Mr. Santos Dumont, however, declares that he will make the attempt again, as his motor is uninjured, and he is himself unhurt. Mr. Deutsch says that this form of

balloon will always be at the mercy of the winds, and is therefore not the machine he had hoped for when he offered the prize.

The strong religious faith of the aeronaut M. Santos - Dumont, was made manifest, as he attributes his escape to the intercession of St. Benedict, a medal of whom had been given him a few days ago by the Countess invalid, but he believed this decision d'Eu, and which he were during the

ascent, attached to a bracelet on his takes wrist. As he referred to his conviction on this point, he reverently kissed the

It is a noble example that M. Santosmedal. Dumont proclaims his faith in this age of humanism, and in Paris where the want of any faith in God or the supernatural is now at a premium.

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THE TERRIBLE EVILS OF DIVORCE.

History Repeatedly Shows that When-ever the Unity of the Marriage Con-tract is Tampered with Every Ave-nue to Wickedness is Open, and the Foundations of Society Shaken.

Divorce may be considered from three aspects: Firstly, a vinculo, or a complete dissolution of the marriage contract, whereby the parties become contract, whereby the parties become as if they had never entered into such contract; secondly, ab initio, or a complete separation because the parties had never, in fact or law, entered into the marriage relations owing to disa bilities rendering a contract impos sible; thirdly, a mensa et thoro, or a separation as far as common life en joined by the contract is concerned but the contract, as before, indissoluble The distinction between these classes must be observed to gain an under-standing as to the doctrine of the Church; and to some seeming difficult ies from time to time advanced from history against the constancy of that doctrine this distinction will be a solu tion. In the latter case it is evident that divorce may be legal and laud-able; in the second a separation can take place because in reality there is no contract, hence no marriage, only an external ceremony. In the first the dictum of the Church is: "What God has joined let no man put asunder." Not only does the Church deny the State any such power to dissolve the marriage contract, but she herself asserts she has no power to 10 80. HISTORY OF THE SUBJECT, Divorce is the never failing at-

tendant on the demoralization that always accompanies and precedes the ruin of nations and peoples. Sensuality seems unable to compass the struction of men until it makes inroads upon the unity and sanctity o the marriage contract. Man, in his rudest state, has an innate sympathy with these qualities of marriage, and it is only when luxury has crept in and extravagant attention shown to the animal nature in man that a disre gard is shown them. The mythological history of some Pagan people give us an idea of the sanctity which the marriage contract was held, and the direful penalties attending the desecration of it in any way. At the very time when the vast empire of Rome was being undermined by the lust and luxury of the nobles and peo-ple the fidelity to husband and wife among the rude tribes conquered by sars was the surest guarante that the conquered should soon be th Tacitus informs us in hi conquerors. Tacitus informs us in in ried life was strictly observed by th Germans, and one who had broke fidelity was driven from the home, and the hair having been shaved from th head, was beaten through the villag There was no question at all of re marriage. Such was the rule of li among the hardy warlike tribes who children saw the empire of the Casa fade into nothingness. The historia of Rome gave evidence of a simil

spirit among the Gauls. THE DECLINE OF THE ROMANS.

Among the Romans themselves, wh they were laying the foundations their subsequent greatness, there no mention of divorce. From the ti of Romolus to that of Spurus C vilius Ruga marriage was conside indissoluble. When the East sent Rome not only the riches, but cri when the hardy warrior returned for the Oriental campaigns enervated sensuality through enriched with pl der, then it was that the steady dignified Roman matron degener into a frantic courtesan and the ha warrior a worthless sensualist. unity of the marriage contract, tampered with, every avenue to we edness was open, the foundation social society were shaken, and e sphere was contaminated, and the virginity of the Vestal virgin came the byword for half-conce crime. The literature of the ag flects the attitude of the people morality, and those who read wo how man could fall so far. Mar had lost all sanctity and was a contract, but nothing more, disso by mutual consent or by whim of party. It was quite fashional have divorced six or eight wives St. Jerome mentions one lady wh been resigned to others by twen husbands, and who was the twent wife of her twenty third hus Emperors and legislators were ing a morality they did not pri they knocked down barriers they never set up again, and the and nation hurried to certain Philosophy, in the person of S uttered its principles and pron its anathemas while the polish bauches admired the rounded of the language used, but contin

> THE CHRISTIAN ERA. When jour Divine Lord beg mission the marriage contract lost all its sanctity, but was s impaired by the lax notion of rding to the law of Moses as Christ said, was a condesce the hardness of the heart of and to avoid worse evils, "If

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History Repeatedly Shows that When-ever the Unity of the Marriage Con-tract is Tampered with Every Ave-nue to Wickedness is Open, and the Foundations of Society Shaken.

Divorce may be considered from three aspects: Firstly, a vinculo, or a complete dissolution of the marriage contract, whereby the parties become as if they had never entered into such contract; secondly, ab initio, or a complete separation because the parties had never, in fact or law, entered into the marriage relations owing to disa bilities rendering a contract impos sible; thirdly, a mensa et thoro, or a separation as far as common life en joined by the contract is concerned, but the contract, as before, indissoluble. The distinction between these classes must be observed to gain an under-standing as to the doctrine of the Church; and to some seeming difficult ies from time to time advanced from history against the constancy of that doctrine this distinction will be a solu In the latter case it is evident that divorce may be legal and laud-able; in the second a separation can take place because in reality there is no contract, hence no marriage, only an external ceremony. In the first the dictum of the Church is: "What God has joined let no man put deny the State any such power to dissolve the marriage contract, but she herself asserts she has no power to do 80.

HISTORY OF THE SUBJECT. Divorce is the never failing attendant on the demoralization that always accompanies and precedes the ruin of nations and peoples. Sensuality seems unable to compass the the "Divorce and Matrimonial Causes destruction of men until it makes in-Bill," said: "In respect of history, I roads upon the unity and sanctity of make this proposition boldly, that for the marriage contract. Man, in his the first three hundred years after rudest state, has an innate sympathy with these qualities of marriage, and it is only when luxury has crept in and extravagant attention shown to the animal nature in man that a disregard is shown them. The mytho logical history of some Pagan people give us an idea of the sanctity hich the marriage contract was held, and the direful penalties attending the desecration of it in any way. At the very time when the vast empire of was being undermined by the lust and luxury of the nobles and people the fidelity to husband and wife among the rude tribes conquered by ars was the surest guarantee that the conquered should soon be the Tacitus informs us in his conquerors. Tacitus informs us in his ried life was strictly observed by the Germans, and one who had broken fidelity was driven from the home, and, the hair having been shaved from the head, was beaten through the village. There was no question at all of remarriage. Such was the rule of life among the hardy warlike tribes whose children saw the empire of the Casars fade into nothingness. The historians of Rome gave evidence of a similar

spirit among the Gauls. THE DECLINE OF THE ROMANS. Among the Romans themselves, wh they were laying the foundations of their subsequent greatness, there is no mention of divorce. From the time of Romolus to that of Spurus Carvilius Ruga marriage was considered indissoluble. When the East sent to Rome not only the riches, but crime, when the hardy warrior returned from the Oriental campaigns enervated by sensuality through enriched with plun der, then it was that the steady and dignified Roman matron degenerated into a frantic courtesan and the hardy warrior a worthless sensualist. The unity of the marriage contract, once tampered with, every avenue to wick-edness was open, the foundations of social society were shaken, and every sphere was contaminated, and even the virginity of the Vestal virgin became the byword for half-concealed crime. The literature of the age reflects the attitude of the people to morality, and those who read wonder how man could fall so far. Marriage had lost all sanctity and was a civil cortract, but nothing more, dissoluble by mutual consent or by whim of either party. It was quite fashionable to have divorced six or eight wives, and St. Jerome mentions one lady who had been resigned to others by twenty two husbands, and who was the twenty first wife of her twenty third husband. Emperors and legislators were enjoying a morality they did not practice they knocked down barriers they could never set up again, and the people and nation hurried to certain ruin. Philosophy, in the person of Seneca, uttered its principles and proncunced its anathemas while the polished debauches admired the rounded periods

of the language used, but continued to THE CHRISTIAN ERA.

When our Divine Lord began His

f his house." passage be taken, the indissolubility is affected. Grave disorders must have arisen from such permission. Henceforth, the civil contract sacred ceremony, and Christ, in making it a sacrament, not only reinstated it in all its authority, but took it from the pernicious influence of the State, so that, henceforth, one of the great sacraments of His Church was to be matri mony. Christ admitted no cause for which matrimony could be dissolved, and declared, "Every one that putand declared, teth away his wife and he that other committeth adultery, and he that marrieth her that is put away from her husband committeth adultery." The Pharisees who questioned Him by the coasts of Judea beyond the Jordan were told that the Mosaic dispensation was a new permission given by Moses, but from the beginning it was not so and the reason of indissolubility is given-" Therefore now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder.

THE DISCIPLES CONTINUE THE GOOD WORK.

Such being the mind of the Master regarding marriage, we expect to see the same, earnest reverence in every one of His disciples. In the Epistle to the Romans, the apostle writes : " For the woman that hath a husband while her husband liveth is bound to the law; but if her husband be dead she is loosed from the law of her husband. Therefore, while her husband liveth he shall be called an adultress if she be with another man." St. Paul several times contemplates the case where, owing to extraordinary difficulties, the man and woman are forced to give up common life together, which is the divorce a mensa et thoro, and he utters the warning, "Not I, but the Lord commandeth that the wife depart not from her husband; and if she depart that she remain unmarried, or be reconciled to her husband." The bond of matrimony once made firm, admits of no break save that inflicted by death.

THE EARLY CHURCH. Mr. Gladstone, in a speech (1857) on

Christ you have not a shred or a vestige of divorce with re-marriage for any cause whatever." Among the awful corruption on every side, the sacredof matrimony was respected by ness of matrimony was respected by the Christian, and the gentle spirit of Christ did what no law of man could do. Every crime against the married state has its punishment here, as well as hereafter, and every respect to its sacredness has a reward here, as well as hereafter. The Christians multiplied and became powerful, while those around decreased in numbers and influence. Among the early Christians there seemed to be no question of re-marriage of divorced parties, but even re marriage when one party died was condemned by many and found no condemned by many and found no favor with the vast majority. St Augustine expressed clearly the Christian mind when he wrote : as marriage is the institution of God, so divorce is the institution of the The fathers had less difficulty in protecting marriage from the lustful than in explaining its necessity to peo ple who governed their passions as did the early Christians. Almost the first act of Constantine, the Roman Emperor, act of Constantine, the Roman Emperor, act of Constantine, the Administrative, was after his conversion to Christianity, was dren, but they are all conscious that to repeal a law that, among other the clean of heart shall yet possess the to repeal a law that, among other things, sanctioned divorce. The fathers and the councils had a strugle with the civil law which re-mained in force until the twelfth century. The Justinian code recognized many causes on account of which divorce was lawful, but any Christian divorce was lawful, but any Christian taking advantage of the civil law was punished severely by the penitential code of the Church. The Canon of the Synod of Mileve and the declarations of Innocent and Leo were directed against the interpretation of the pass age in St. Matthew by the Eastern Church, which interpretation is still preserved in the Eastern Church, but is just as rigorously con demned by the Western Church, and

this alike for both innocent and guilty parties. MIDDLE AGES. It is always a rule with most English writers to quote the Middle Ages as times of fearful criminality. Scarcity of information gives a wide latitude for imaginative genius, such pictures depending more on the will and desire of the artist than upon the general trend of innate will and desire. But those who have made a study of the period do not give such range to the imagination. Balmez, writing of the vigilance of the Church in these ages to prevent the ties of marriage from being broken, says: "If the Church had not opposed herself as a wall of brass to the torrent of sensuality, the palaces of the kings and the castles of he signeurs would have speedily be come their seraglio and harems. care and attention given by the Bishops and the Popes to all matrimonial causes evidence the solicitude of the Church for the indissolubility of the marriage contract. Again and again the kings and princes endeavored to divorce and re marry, but firmly stood the Pope. Persecution was tried to shake his firmness, threats were indulged in, promises and bribes offered, but with Impaired by the lax notion of unity.

According to the law of Moses, which, as Christ said, was a condecension to the hardness of the heart of the Jew had sought what others had and to avoid worse evils, "If a man were denied before his according to the law of Moses, which, as Christ said, was a condecension to the hardness of the heart of the Jew had sought what others had sought and were denied before his a legitimate and consummated matri-

In whatever sense the Peter when they endeavor to break the indissoluble contract of a true

matrimony. THE REFORMATION AND TRENT. The idea of the reformers about the ndissolubility of matrimony was congenial to the kings and princes, whose patronage they desired. Luther al-lowed divorce for adultery of either party, for desertion, to avoid sin, if common life became troublous on account of frequent quarrels, if there was a long absence on the part of either; in fact, a way was opened to any one desiring a new partner. Except in the case of kings, princes, lords, and such like, the reverence inculcated for so many centuries by the Church did not die out, even after the marriage ceremony became only a mere civil contract. It was against the new destructive zealots that the Council of Trent defined in its XXIV. session: "If any one says that the bond of matrimony can be dissolved on account of heresy, or annoyance to common life, or prolonged absence, let him be anathema; and in the same way treats any one who would say that adultery of either party is sufficient to matrimony, or that re marriage is allowable to the innocent party. At the same time, the Church protects her right to judicate as to a separation in the common life while the bond of matrimony remains as before. In the tenets of the so called reformers was the seed of destruction, and the free and easy divorce so fashionable in our times is a logical development of their devastating doc-

OUR OWN TIMES

Before the year 1857 a divorce a vin

trines.

cula could only be obtained in England by Act Parliament, but in that year it was enacted that a "Court for Divorce and Matrimonial Causes" should be established and empowered to grant such divorces. Since the establishing of this court a thriving business has been done, but never so briskly has it been carried on as now. The differ ent States of the United States of America have practically the making of their own divorce laws, and the ease and rapidity with which marriages are dissolved are amusing, though painful, to observe. We are practically on a par with the period before Christianity was preached. The old Roman who said in defense of his divorces: "My shoes are new and seem to fit well, but no one knows better than I where they pinch," has a myriad of imitators. The same frivolous causes advanced to cover the shameful dic tates of lust as in pre-Christian times. The same frightful de noralization is creeping in, perhaps better say has crept in, but not quite so evident yet. Disrespect for the sanctity of marriage is exacting, and will exact to the full the penalty of time. Great nations are crying out for new generations, but the votaries of pleasure notice not the cry. Bonuses are given to unhealthy morality-but all too late. Marriage as a civil contract is a fail ure and history but repeats itself. The Catholic Church gazes in silence and in sorrow on the ruins outside her pale; she has given again and again admonitions, but she would not be heard ; within her own pale there is health and strength for generations to come ; to day, as she has done for hundreds of years, she proclaims the indissolubility of the marriage contract,

land. From our distinctions made at the outset of our article, it can be observed that divorce properly so called is divorce a vinculo, and that such for marriage consummated among Christians, or for that matter any people cannot be dissolved by any power or man, and the Church has no such power. It may occur that when the marriage contract was being formed by parties, some obstacle was present, rhaps unknown to either contract ing party; for instance, the natural law may prohibit a certain union, it so the marriage contract cannot stand The supernatural law may have placed certain conditions which must be fulilled ere the contracting parties are sacramental union takes place. Prohibition and commands of these kinds cannot be removed by a contract for which there is no foundation from the beginning. For determining such cases the Church erected tribunais at which the pros and cons were discussed, and judgment given accordingly. The importance to social life and the justice to parties made it expedient and necessary to remove such momentous decis-ions from the individual or state, so that the Church has declared emphatically that it is her duty, and her duty alone, to look to matrimonial causes. Such is the decree of Trent. The divorces granted by the Church are always of the nature of the second and third classes and are consequently not divorces as generally understood. The separation from common life is not allowed at the whim of the individual, but there must be solid reasons, approved of by ecclesiastical authority, otherwise such separations may be very sinful. It is a crime for a Catholic to

Interesting Study of "The Religious

Outlook" by Rev. Morgan M. Sheedy. The lectures delivered during one

week at the Catholic Summer School, Cliff Haven, N. Y., included two discourses on "The Religious Out-look" by Rev. Morgan M. Sheedy, of The keynote of the first address was Altoona, Pa. that the Catholic Church alone was in

a position to save society from the ravages of immoralitys vicious politics, dishonest business methods, divorce, socialism and infidelity. The lecturer praised the Episcopal Church of America, saying that it was the only branch of the Protestant Church that was doing effective work for the masses specially in the cities. Father

heedy said :

'Much as the world has advanced materially in the advantages of steam, electricity and the mechanical appliances; sociologically, in the great improvement in the conditions of life intellectually, in the diffusion of edu-cation, and the delights of literature and art now brought within the reach of everybody, there is no advance that an compare with that which measures the moral and religious growth of the 'Faith makes the man.' The death of art and progress follows when the world's hard heart casts out relig ion. Is it true that men and women of our day have lost faith in God? that

the moral and spiritual of the age? In his answer he reviewed the conditions and tendencies outside the Catholic Church the U. S. country and England. He quoted many eminent authorities in support of his views Among non-Catholics, he said, there are those who declare that Christianity is disintegrating into lifeless elements hat its creeds are being cast aside that science has shattered the founda tions of faith ; that modern scholarship has shown the Bible "to be full of myths and errors;" that as consequence men and women no longer believe the old teachings; that many ministers are preaching the principles of skepticism and open infidelity. This, say the pessimists, clearly indicates the decline of vital religion.

tis the human brain that men worship

now, and heaven to them means gain

Has our material progress outstripped

To this decay of religious faith is ascribed the unhealthy condition of modern society; the gross and sensual materialism ; the spirit of commercial ism; the prevalence of vice; the notable lack of civic virtue; the alarming increase of crime, especially among juveniles; the many scandals and frequency of divorce in what is called "fashionable life;" in short, the revival of the spirit and doings of paganism. In support of this view he declaration of Governor Rollins, of New Hampshire, with regard to the marked decline of religion in that State was cited ; also the charge made by the Methodist Bishop Bowman against "our fashionable scelety" and the "staggering load of sin it has to bear ;" the Chinese Minister Wu's recent criticism of Christianity as seen in the everyday lives of its adherents was also instanced by those who take a gloomy view of present religious con ditions

A MOPEFUL CLASS.

"But," went on Father Sheedy, there is another class of observers those who hold to the philosophy o pope and to what is called "the religion of progress;' they are quite san-guine and trustful in the future; their faith is that of the poet's-' that some how good will be the final They are ready with facts and figures to support their contention that Chris tianity is at present in a sounder condition than ever before in its history. Confining themselves to the U. S. they claim 95 per cent. of the popula-lation is Christian; that our laws and institutions are permeated by the spir it of Christianity; that almost all the public officials, from President McKinley down down to the village postmaster, are professing Christians; that the vast body of judges, lawyers, doctors and teachers in the schools and colleges are firm believers in the teachings of Christ; that the strong expression of Christian feeling on the filled ere the contracting parties are eligible to form a contract. The Church, being the dispenser of the Sacraments of Christ, may have placed certain laws to be observed before a certain laws to be observed before a census of families in Philpart of American women kept a Mora census of families in Phi adelphia showed that only about per cent. of the whole are non-religi-ous. They insist that the same proportion would likely hold for all our large cities. According to this view the showing of skeptics and atheists, when put to the test, is small in deed. Then they call attention to the extension of philanthropy; the vast sums expended in relieving the poor; the college settlements, the refuges, asylums and orphanages maintained by Caristian generosity; the observance of Sunday and the great Christian festivals of Christmas, Good Friday, and Easter: the growing spirit brotherhood and kindly feeling among Christians unknown even generation ago. To the optimist the religious outlook is radiant with the promise of assured triumph of Christianity. Have no fear, he cries out, the Divine Founder 'will comfort Zlon and all the ruins thereof; He will make her desert as a place of pleasure and her wilderness as a garden. Joy and gladness will be found therein;

licity. OUTLOOK FOR CATHOLICITY.

In his second lecture Father Sheedy discussed the question, "What is the Present Oatlook for Catholicity?" We judge the future by the past. most significant event of the last cen tury was the marvelous growth and reconquests of the Catholic Church. "The enermous gains of the Catholic Church are due chiefly to these events; Catholic emancipation, the Oxford movement and the conversion of John Henry Newman and the dispersion of the Irish race. O'Connell, who alone secured the emancipation of Irish and English Catholics, Was one of the greatest figures of the last century. Catholics the one of world over owe this man a debt of gratitude. If the other day an Irishman and a Catholic, Lord Russeli died filling the highest judical office in England it was because his distinguished countryman had in 1829 removed the disabilities under which

Catholics suffered.
"The Oxford movement and the conversion of Newman exercised, and still exercise, a profound influence in favor of Catholicity; they marked the are permitted to enter. The dean, coming of a second spring that was to however, proceeded direct through the be followed by a rich harvest of illustrious converts—men like Manning, Ward, Faber, Wilberforce and a host of others. They also raised up in the Anglican Church what is known as the Catholic party," which except in the matter of Papal sovereignty is almost in entire accord with the teaching and practices of the Catholic Church.

"The influence of the dispersed Irish has been felt as a powerful element of strength to Catholicity in the United States Canada, Australia, India and South America. The strong faith and virtue of this people have left an impress on the Church in all these

"In England, when Victoria ascended the throne in 1837, the Catholic body was feeble indeed. There were few churches, a small number of priests, and of schools and colleges a great want. In the meantime there has been a great development. In the United States the Church has increased wonderfully-from 30,000 at the beginning of the century to probably 15,000,000 at the end. Figures show the extraordinary recuperative power of Catholicity during the past century realizing what Macaulay said, that what has been regained to Christianity since the end of the sixteenth cen tury has been regained by Catholicity

ATTITUDE OF NON CATHOLICS. "Nor less marked and significant of what is to come is the changed attitude of non Catholics, especially in this country and in England, toward the The old prejudices are fast disappearing. An increased know-ledge of Catholicism is helping deep Church and far-seeing thinkers to look to the Catholic Church for the only satisfac tory solution of such problems as the the preservation of the family; the of the faith, naming as the chief enemy preper relations between laber and capital; the equitable distribution of wealth; the repression of socialism; the proper guidance of the rising tide of democracy. Leo XIII. tells the world at the opening of the twentieth century that the salvation of society is by Free Masonry as professor in a unito be found in the restoration of Chris tian disposition and of the virtue of former times; in other words, in a re former times; in other words, in a re turn to Catholic faith.

and the faith of the fathers. Some say that men can stand on morality alone In a sense that is correct, but it is not the morality of Christian Science, nor of Buddhism, nor Confucius that can save men; nay, rather it is the morality taught by Carist, the Son of the living God, the morality preached by

His Church.
"We are safe in saying that the new century will witness a far wider recognition of the conservative power of the Catholic Church and her priceless ser-vice to humanity; that her hold on the respect and confidence of even non-Catholios will grow and deepen with the coming years; that with her alone can be found an enduring and satisfactory solution of the great problem

that confront the age.
"Three things we are likely to see during the century: a Caristian Democracy, the independence of the Holy See and Christian unity. teachings of the Catholic Church and her tender sympathy with the masses will effect the first. The lesson of history and the justice of the cause will bring about the second. As for Christian unity, a strong drift has set in in that direction ; science has united the material world; why not religion, better understood, unite the moral world? Our prayer is that of L30 XIII:

The minds of kings and peoples mould;
Thy word may all obey with awe,
Be there one shepherd and one told,
One faith, one law.

Father Sheedy concluded with a strong plea for Christian unity.

Freat Success of Missions to Non-Catholies.

The work of giving missions to non-Catholics has had a marvellous growth since it was initiated less than six years ago. At first the missions were

takes a wife and she find not favor in his eyes, for some uncleanliness, he shall write a bill of divorce and shall give it in her hand, and send her out of his and his characteristics. 100 000 converts were received into Church last year. He also said that 250 000 was a conservative estimate of the number taken in since the non-Catholic missions were started.

> RISKS SMALLPOX TO COMFORT THE DYING.

Yonkers, N. Y., July 31-Dying from small pox, Miss Anna Magner, of this city, received to day in the con tagious hospital the last sacraments of the Raman Catholic Church.

Miss Magner was received a week ago into the institution, which is isolated in the extreme northern limits of Yonkers. At first the patient was be-lieved to be suffering from only a light attack of the dread disease, but on Tuesday her condition became such that the physicians acknowledged grave doubts as to her recovery. They informed Miss Magner, and she at once requested that a priest be sent for.

Very Rev. Dean Albert A. Lings, rector of St. Joseph's Church ot this city, was summoned and without hesitation hastened to the hospital, where no one save the doctors and attendants wards of the hospital, passing many suffering inmates, and was eagerly greeted by the patient.

se to the dying girl the Kneeling clo dean then heard her confession and administered the sacrament of extreme unction, while the attendants, heavily clothed in rubber, watched the scene wonderingly. The priest in his sacred vestments without any cloth protection to prevent his contracting the disease, spent nearly hair an hour at the bedside and carefully administered the holy oils, anointing the sufferer with his naked fingers.

Dean Lings, accompanied by the doctors, then proceeded to the lawn in front of the hospital Placing all the articles used in the last rites, together with his stole, vestments and breviary, in a small pile, he ignited them with a match, and soon reduced them to

Few, if any, ministers in the vicinity can be persuaded to make a visit to the small pox hospital. During his thirty-three years' connection with the Yonkers Church Dean Lings, who has been chaplain at the hospital, has made regular pilgrimages to the afflicted patients. He is not immune from the disease, and physicians wonder how he escapes it.

SECRET SOCIETIES.

Sworn Enemies of Christianity and the Catholic Faith.

A Chicago Catholic contemporary

prints the following:
The Rev. Henry Abel, S. J., a noted rulpit orator, is the son of a Free Mason. At the close of a sermon delivered before a pilgrimage of men at Maria Zail Rev. Father Abel made an impassioned appeal to his hearers to maintenance of the marriage tie and contend valiantly against the enemies the secret societies. The appeal was powerfully emphasized by the preacher's statement that he himself was the grandson and son of Free Masons. He

said : " My own grandfather was employed turn to Catholic faith.

"Writing years ago Carlyle said the trouble with the world was that it had 'got away from God." The remedy is a return to God, His holy teachings and obtained from them a promise that had likewise made oath that he would they would never join any secret society. But, alas! my own father failed to keep the promise he had made. Until his forty third year he was a member of secret societies, being prob-ably initiated into the deeper secrets of the orders. Then a change come over him. This change was the beginning nim. This change was the beginning of trouble which never ceased. When seventy years old he said to me on July 31, 1870: 'Henry, you will not again see me alive. Listen to my last will. You know, as I have told you before, that as a Free Mason I injured the Care hand the faith. now I dethe Caurch and the faith ; now I demand that you shall devote your life to the fight against secret societies, in whose service your grandfather and I "Christians, exclaimed the preacher, "behold your sworn enemies—the secret societies." have stood so long.

IRELAND'S NEW ORATOR.

IRELAND'S NEW ORATOR.

According to T. P. O'Connor a new orator base come to the fore in Ireland. In the last issue of Mainly About People, Mr. O'Connor says that while the House of Commons recently was considering the New Factories' Bill, which contains a clause dealing with laundries in Good Shepherd convents, much discussion was rife.

"Suddenly there come from a corner a little speech, which, preserving all the relictenses, yet brought into the discussion such a large and frank and moving breath of human feeling, gave such a vivid glimpse into the tragic depths and suffering, into the pathos and the horror, of the fallen woman's life and soul, and into the wondrous Christian glories of the Sisters who watch over the Magdalen Asylums, as these refuges are called, that everybody suddenly grew silent and for fully a quarter of an hour the Scotchman, the Englishman and the Irishman were all spellbound, and did not venture on a whisper, much less an interruption, as the volcanic tide of emotion, picturesque description and pahetic suggestion was rolling forth. Mr. Balfour had his back turned to me, but I was able to catch a glimpse of his side face, and I could see that he was among the most profoundly moved, and indeed, he afterward said to me that he had been touched very deeply."

The speaker whose eloquence is thus described is Edmund Leamy, and it is to his credit that his dirst recognition should come as a result of his defense of a Catholic Sister-hood.

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CLI.

If it is lawful to hold a Protestant creed, it is of course lawful to propa-gate it. Catholics will not acknow. ledge the objective lawfulness of either, but they will acknowledge that, subjec-

tively, both may be right. However, one thing is never lawful, objectively or subjectively, namely, the propagation of a creed by means of lies. Protestants are continually charging Catholic missionaries with disingenuousness in their ways of propagandism. I can only say that if they are more disingenuous than certain Protestant agents and societies in Catholic countries, they

must be very extracrdinary men.

There are several ways in which dishonesty may be shown in Protestant propagandism among Catholics. Or course the principal is, dishonesty in grossly misrepresenting fundamental Roman Catholic doctrine and discipline. I have repeatedly given in-stances of this already, and have

others yet to give.

Another chief form of dishonesty lies, not in misrepresenting Catholic doctrine, but in giving false accounts of Protestant successes among Catholics. The most notorious instance of this, one to which I am persuaded there is hardly a parallel, is naturally found in Dr. Stackpole's account of the Methodist mission in Italy, of which he was a principal member for more that four years. His charges are distinct and particular, and so grave that if false they ought to have led to his deposition. He has not been tried or deposition. He has not been tried or deposed, and the plain inference is, that nothing has been said because nothing could be said. However, he informs me that ever since his return there has been a steady effort to push him him out of the Methodist Church, and this has at last been successful.

He has joined the Congregationalists. Dr. Stackpole does not bring accusa-tions of vice, but he does bring them of exaggerations so gross as to border closely on imposture. Says he, speaking of his first visit to their church in France: "At this time it had two preachers, and the andience that Sun-

day was about sixty persons.

The work was considered too severe The work was considered too severe for one pastor. Thus each pastor had one sermon and a so called prayer meeting or meeting for Bible study each week. To lighten study each week. . . . To lighten the labors of these two pastors they

had a Bible woman paid \$240 per year. Her services were thought to render pastoral visitation quite unnecessary. One of these pastors received a salary of \$960 and house rent. and the other, a single man, received \$600." Adding sundry "we find that to hold an average congregation of seventy five persons in Florence, the Missionary Society paid out about \$2,000. To be

e minutes report an average congregation of 150, but we can testify by repeated countings during four ears that the average was not more than seventy five. . . . We once asked one of the preachers why he did not cut down the statistical report for the minutes to actual facts, and he replied, 'That would not please the dding elder.' clares that this move was everywhere

operative in the mission. There was a Signow Palmieri, first a priest, then a Methodist, then a priest again, then the agent of a French so-"After his withdrawal from our church he wrote a pamphlet against Methodism and its representatives in Italy, in which more truth was told than was acceptable. It was at first thought best by some to bring him to trial before the civil court for defama tion of some of our ministers, but after reflection the process was abandoned and the Missionary Society paid the

bills incurred . 'The Italian Conference was well characterized by one of our bishops as the greatest talking machine he ever To be sure, the beauty and ease of the language is a great temptation to this.

Dr. Stackpole describes the efforts to get together a body of theological students. The description is melancholy, but certainly is irresistibly comical. Dishonesty, vagabondage, undesirable (though not, it seems vicious) relations with the other sex, abso lute deceitfulness, and in some better cases good intentions with absolute inefficiency, were not a very promising seed plot of the future ministry. Sev eral young men were turned out of the school, and to soothe their feelings appointed assistant pastors in the church. Several, it is true, seem to have turned out very decently.

One gentleman was for a while supported in publishing expositions of Giordano Bruno. However, as it was thought a little droll that Methodism should be paying for pantheism, he was finally left to himself.

However, there was successful Sunday school of fifty children in Bologna, kept up by a weekly prize to each After a year this was brought down to a yearly prize, whereupon the indignant young Italians forsook the school in a body, for good and all. I hope that the practice is excep-

tional, of which the Doctor speaks, namely, to make ready for the pre-siding elder's visit by borrowing a

Unless it has been runnamentally artered, it was not amiss that the new Methodist Church at Rome should have beed dedicated by that prince of shams, the late Bishop John P. Newman.

A Southern mission paper (not Methodist) said, some time back, that there was a report that the friends of Senhor Serpa Pinto, a Portuguese mer-chant who took his own life, had petitioned the Pope to forgive his sins, so that he might have Christian burial. See here, says the angry sheet, what provides and suggests, climb to the top this blasphemous Pope pretends to do : of the mountain of perfection and and yet are we to be restrained from reach heaven as your everlasting renary work in his dominions?

Assuredly, if the Pope makes such claims, it is high time that his people claims, it is high time that his people were converted. The editor never seem to think of making some common-place inquiries, by which he would learn that self-murder, done by a sane man, is held by all Catholics to be a mortal sin, and that no one ascribes to the Pone any authority within the the Pope any authority within the realms of eternal woe. If the act is one of madness, then it is no sin, and

needs no forgiveness.

It is by no means improbable that the vicar apostolic of Angola may have given an adverse decision upon the Merchant's Act, and that his friends thereupon appealed to the Pope, offer-ing evidence to show that he was not in his right mind at the time of his in his right mind at the time of his death, and might therefore receive Christian burtal. This perfectly regular and warrantable proceeding would then have been turned, not by any excusable ignorance, but by an ignorance voluntary and malignant, into the monetrous preferons that the Proceedings of the processors. the monstrous pretence that the Pope

the monstrous pretence that the Pope is supposed, by a mere word of authority, to be able to rescue a soul already finally condemned!

This eager editor, so solicitous to wile money out of his readers pockets by imposing on the Pope blasphemies which the Pope abhors, has never thought it worth while to reflect that in the case of a very much more in the case of a very much more august personage than the Portuguese merchant the permissible limits of Catholic practice in such a case have been clearly maked out. Some twelve or fourteen years ago, we remember, the Archduke Rudolph, crown prince of the great Austro Hungarian monarchy, took his own life. Of course the heart-broken Emperor and Empress, devoted children of the Church, would have rejoiced to have the Pope express his belief that the act was one of mere madness. Yet, as His Holiness had no power to ordain requiems if it was truly an act of the will, so he knew that the decision must turn upon facts better known to the Austrian and Hungarian bishops than to himself. He therefore made no attempt to interfere with the judgment of each bishop in his own See. How the Austrian bishops mainly decided I do not know,

but in Hungary only one of the seven teen or eighteen bishops suffered funeral Masses to be said in his diocese for the soul of the Archduke. Here, then, in a cass concerning one of the greatest of monarchies, we find the Supreme Pontiff remaining mute, restrained alike by the solemn impossibilities of dectrine, and by the disciplinary necessity of not appearing to

sway the scale of evidence by an inopportune interposition of sovereign will And yet the people capable of writing such things go to Mexico or Brazil or Italy or Spain to draw on them. selves the scorn of the Catholics by such exhibitions of blasphemous ignorance!

CHARLES C. STARBUCK. Andover, Mass.

FIVE . MINUTES SERMON.

Twelfth Sunday After Pentecost,

THE SUCCESSFUL CHRISTIAN.

"A certain man went down from Jerusalem to Jericho, and fell among robbers," (St. Luko x. 30) This man described in to day's Gospel, my brethrea, is a type of man-

kind. Suppose any one who had de-termined to climb a mountain, and had made all his preparations, were to say, after he had gone for a few hundred feet, "Oh! this is too hard work ; I will go back " Do you not think his neighbors would laugh at him? Yes. "Surely," they would say, "here is one who has no energy; he never will amount to much ! it is with the world. The man who surely mounts to the pinnacle of fame or wealth or honor to which he aspires is called great, and has the respect and admiration of the world. Success is the measure of the world's estimate of man's efforts in this age, and he who does not succeed must, so far as the passed away. It lives not only in the world is concerned, go to the wall. It memory of faith, but if faith's actual this is so in the world, how much more in the Christian life! Who is the successful Christian? He who is sober, pious, and good, or he who is intemplated to the successful christian?

dong, or he who falls back as soon as he sets his foot on the first rung? The very first thing we notice in the parable in to day's Gospel about this nan is that he had turned his back on Jerusalem and was going down. It is evident that one must go either up or down on the road to heaven ; one can-

not stand still. But notice, my brethren, the con-sequences of this backward journey, as he went further and further away; at last he fell among robbers. So it will be in the Christian life, if men do not keep their minds constantly set on heaven and its attainment. They neighboring congregation, to make a good show.

There seems to have been a growing and fairly stable church in Milan.

Oherwise I do not know what we are to call the American Methodist mission in Italy but an up and down sham.

will begin committing little venial sins deliberately, going down, down, and before they know where they are before they know to them. They have fallen into the hands of that robber chief, Satan, and he has derobber chief, sat

Unless it has been fundamentally al- left them in the hope that they may die

left them in the hope that they may die before help comes.

There is but one way to avoid this fate, and that is by keeping one's self free from sin; by preserving ever a high standard of right and sticking to it. Don't get started on the downward track, for it is too easy to go on it, and the end is disastrous if you are not stopped. By the aid of prayer, with the help of the Sacraments, and all the other assistances which the Church other assistances which the Church heaven to go down hill, lest when ac counts are squared up at the last day your lot may fall with the unsuccessful

OUR DUTY TO PROTESTANTS.

Our Protestant brethren may think that we are too rigorous and uncom-promising in our discussion of doctrinal subjects. Let them once and for all be convinced that our severity springs from our desire to spread what we know to be eternal truth and from our profound concern for their salvation. As God sees and will judge us, this is our supreme motive. Are we irritated at a friend whose counsels, though severe, save us from ruin and

death? Possibly the most dangerous and simple course that a Catholic can take is that of flattering Protestants into the delusion that they are right in es-sentials and that their chances of salvation are at least equal to those of members of the true Church. Such teaching is not only false, but it is positively cruel. It does not gain Protestants and it loses weak Catholics.

Then again Protestants can stand the truth. They do not want any sugar-coated pills. If a man is in earnest about his soul he is prepared to hear and to do anything for its wel-

Our Protestant readers believe in God, their Father and Maker, Who as the infinite wisdom and power created man a reasonable being for an end which must be God Himself ; for man is superior to matter, and nature herself teaches that the higher is not made for the lower, but the lower for the

higher.
Our Protestant readers believe that our Lord Jesus Christ is the Son of God, made Man for our salvation. They believe that He founded a Church or a Christian religion.

They must believe that religious truth, like every truth, is essentially one, indivisible and eternal, to be equally taught to and accepted by all men whom God brings to the knowl-

edge of His Son.

They must believe the Holy Scriptures' testimony that there is and has ever been and will ever be one true Church or religion of Jesus Christ on earth. The only thing for them to do is to find out that one true Church of Christ and in the name of God to join it, no matter what sacrifices it may cost them. The scul surpasses all earthly things in value.

IMITATION OF CHRIST.

Whosoever findeth Jesus, findeth a good treasure, yea, good above all goods.

And he who loseth Jesus loseth exceedingly much, and more than if he lost the whole world.

poor, who livet He is wretchedly without Jesus; and he is exceedingly rich, who is well with Jesus.

It is a great art to know how to converse with Jesus; and to know how to keep Jesus is great wisdom. Be humble and peaceable, and Jesus

will be with thee. Be devout and quiet, and Jesus will

stay with thee.
Thou mayest quickly drive away Jesus and lose His grace, if thou in

cline after outward things.

And if thou drive him away from thee and lose Him, to whom wilt thou fly and whom then wilt thou seek for thy friend?

The Living Faith.

Long centuries have come and gone. The world has plunged forward through many revolutions. Almost all things are changed. Time moves, but eternity stands still, and thus amid perpetual change the faith, which is the representative of eternity on earth, remains and is at rest, and its unchangeableness is our repose. The Bethlehem of that night has never realities as well. It lives a real, unbroken, unsuspended life, not in his tory only or in art or in poetry or even pious, and good, or he who is intemported by the successful Christian? He who is the successful Christian? He who is constantly climbing the ladder of well-knud the tabernacle, which is our abiding Bethlehem, goes on the same world of beautiful devotion which surrounded the newborn Babe.

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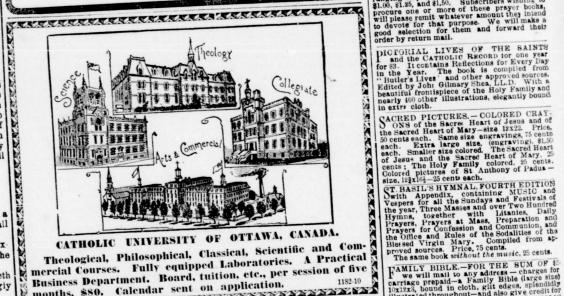
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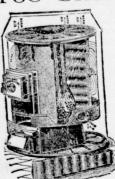
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DICK'S "LESSON."

OUR BOYS AND GIRLS.

AUGUST 17, 1901.

"Dick, put on your shoes."

"Yes, mother, in a minute."
"No; do it at once." "But, mother, can't you see I'm

And Dick looked up from a mon-

key he was drawing on a slate.
"That's always the way with you,"
chimed in Dick's younger brother, Dan, who was always being held up as a rebuke to his brother's continual

tardiness. Never you mind," and Dick's good natured brow rumpled up for the moment. "I said I'd put them on in a minute, and I will if you'll give me

"My dear," interposed his mother, quietly, "if an engine were coming along the track at the rate of fifty miles an hour, you could not take the time to get out of the way, could you?" Dick flushed, and had the grace to feel ashamed. Procrastination was

his besetting sin. His brothers plagued him and his mother warned him, but all in vain; Dick still continued to 'put off," and as yet no serious acci dent or inconvenience had arisen The minute went by, two, three and four and still Dick drew on his slate. Mrs. Swain sighed, and was just

about to speak to him, when the door opened and in bounded Harold, Dick's older and tavorite brother, panting and glowing with excitement and

quick running.
"Dick, the fox is out-broke loose about five minutes ago. She and Brown's dog are in a fight. Come quick or Toppy will be killed." Topsy, the fox, was Dick's own special property, purchased for him when

she was only a few weeks old.

She was inclined to be victous and savage at times, and no one but Dick had the courage to interfere during her frequent fights with "Brown's

dog."
But that very morning he had locked Topsy securely in her house, as he of late had had occasion to do pretty often. Now, how came Topsy to be out and in a fight with that mean little cur of Brown's?

Dick dropped his slate, and was just making for the door, when his mother rose hastily and detained him by mai "Dick, you are not to go out i your stocking feet, do you hear? was just the way you were taken sic

last spring. Topsy can wait, and she is killed, you will be justly pu ished for your disobedience." mother, where are n shoes? And Dick nearly burst with imp tience and smothered rage, as her there and everywhere he looked; b

all to no avail—the shoes could not How was Dick to know that the model of propriety Dan, had carr off the shoes and hidden them?

So Dick fumed and raged, and last made a final dive for the kitch where he happened to catch a glim of the fighting animals from the w

Then everything was forgotte shoes, mother and all—and seizin heavy stick, Dick darted out the do then regardless of consequences, threw himself between the enre combatants, and, with one blow. Brown's dog off, howling dismally

The victory was Dick's, and the general applause of his brothe led off Topsy, who still showed little white teeth savagely. It took some time and consider

trouble to get her back into her l again for her blood was up, an showed a very evil dispo with Harold or Dan, who discr kept at a safe distance. She knew Dick, and became sli

pacified, as before leaving he patted her several times gently. "She'll be all right in the ing," he said, as he walked b His shoes had quite sudden

tered his head, and feeling rathe ious as to what his mother migh he started on a run, and then, sudden, stopped with a cry of p "Well, what now?" and h brothers joined him in some

ment. "Oa, take it out, can't groaned poor Dick, sinking ground, "it's a thorn, I gr glass. Oh, it's gone clean thro Harold stooped down, an and tried to do as he was bidd Dick's heel had come down on

sized thorn with full force, sharp point broke off and rem the flesh even after the princip of the trouble was removed. Dan felt rather conscience as he saw Dick's distress, an offered to support him to th which offer Dick accepted gr

and he hobbled along on one It was on the tip end of Mr. tongue to tell Dick it served l for his disobedience, but she se really suffering, and instead on a sofa and examined the foot carefully and tenderly.

It was beginning to swell a sore, and inflamed where point still remained hidden. She tried to pull it out, by success, and greatly to Dick and mortification, a doctor for, who quickly removed without forcing from Dick

of pain.

The wounded foot got well in time, but the most wond was that Dick actually pro

He started out by keeping

dom, a Messiah who should be a great

conqueror, who should expel the for-eign rulers, and who, establishing him-

self upon an earthly throne, should surpass in glory David and Solomon

Jesus only with repeated teachings, only by His death in fact, convinced

the very apostles that they had the

wrong idea of Him, that His kingdom

is not of this world, that He who was

draw all to Himself only when exalted

on the throne of the Cross, the throne

of shame and suffering.

If to day there are some who are

scandalized that the Catholic Church

meets with rebuffs, with ostracism, and

with persecution, open or concealed, this is not to be wondered at. They

simply have failed to understand the

spirit and mission of Christ and of His

Church, they probably have never realized the Word of Jesus to be the

word of truth: "Blessed are you

when men shall persecute and calum

niate you and say all manner of evil

against you faisely for My sake.

Goodness and works for goodness have

always excited the world's and the

had no better reception thon the pro-

claimers of holy tidings since the ad-

after three hundred years of Roman

Notice where she stands to-

tyranny she emerged from the Cata-

born in a manger at Bethlehem should

CHATS WITH YOUNG MEN. And Dick looked up from a mon key he was drawing on a slate.
"That's always the way with you, chimed in Dick's younger brother Dan, who was always being held up as a rebuke to his brother's continual tardiness.

Never you mind," and Dick's good natured brow rumpled up for the a minute, and I will if you'll give me

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ing," he said, as he walked briskly

His shoes had quite suddenly entered his head, and feeling rather anx ious as to what his mother might say, he started on a run, and then, all of a sudden, stopped with a cry of pain.
"Well, what now?" and his two

brothers joined him in some amazement. "Oh, take it out, can't you?" groaned poor Dick, sinking to the ground, "it's a thorn, I guess, or glass. Oh, it's gone clean through my

Harold stooped down, anxiously, and tried to do as he was bidden, but Dick's heel had come down on a good sized thorn with full force, and the sharp point broke off and remained in the flesh even after the principal cause of the trouble was removed.

Dan felt rather conscience stricken as he saw Dick's distress, and kindly offered to support him to the house which offer Dick accepted gratefully, and he hobbled along on one foot.

It was on the tip end of Mrs. Swain's tongue to tell Dick it served him right for his disobedience, but she saw he was really suffering, and instead laid him on a sofa and examined the wounded

foot carcfully and tenderly.

It was beginning to swell and looked sore, and inflamed where the sharp point still remained hidden.

She tried to pull it out, but with no success, and greatly to Dick's disgust and mortification, a doctor was sent for, who quickly removed it, but not

the old maxim, " Never put off till tomorrow what you can do to day," and Mrs. Swain was agreeably surprised to notice how fast he improved. Even Dan, the "family paragon,

condescended to speak a word of approval, which was spying much for Dick's success.

Let us toil on ; the work we leave behind us Though incomplete, God's hand will you embalm, And use in some way—and the news will find us In Heaven above and sweeter endless calm.

The Value of Time.

Here is a splendid lay sermon on the value of time. It has but one con-clusion - Do the duty of the moment in the time allotted to it :

" How many times in the course of your life-how many times in the course of a day-do you lose an important quarter of an hour? Here is the Napoleon text for to day:
"At Montebello, I ordered Keller-

man to attack with eight hundred house, and with these he separated the six thousand Hungarian grenadiers before the very eyes of the Austrian cavairy. This cavairy was half a league off, and required a quarter of an hour to arrive on the field of action; and I have observed these quarters of an hour that decide the fate of

" Quarters of an hour count in business, in all kinds of effort, as well as in battles. You can apply this s'ate-ment of Napoleon easily to your case. "You take a little earlier train in

the evening, and you miss the chance to do your work well. That extra quarter of an hour would have helped you permanently.
"You will smoke and think you are

thinking for a quarter of an hour three separate times every day. In those three quarters of an hour, if you chose to read or study, or even to think seriously with concentration of mind replacing the tobacco smoke, you could give yourself a decent education, improve your condition vastly, and decide the fate of the battle that you are conducting.

"No man ever fails in this life excepting the man who has wasted those quarters of an hour " that most of us throw away so lightly. You will find three men in a street car earnestly assisting fnithe important task of recover ing a penny from the wooden slats

along the floor of the car.
"A penny in their eyes is tangible. Yet our only real capital, the only real ly important thing, is Time, and this e throw away every day of our lives. If a drunken sailor on the street gins to throw away his money, he is arrested and mercilessly locked up.

"How many of us throw away every day our real capital, squander ing it in all sorts of folly?

"A great writer says truly of Napo

leon, that he never wasted his time " 'His achievement of business wa immense, and enlarges the known powers of man. There have been working kings, from Ulysses to William of Orange, but none who accomplished a tithe of this man's perform

' Napoleon's chiefest pastime at one period was thrashing the Austrians. He afterward married an Austrian, the emperor's daughter. His opinion of the Austrians was poor. He summed it all up as follows:

" 'The Austrians do not know the value of time.'

Success in Life.

Success in business is only to be attained by hard work and plenty of it. Oa that point I thoroughly agree with John D. Rockfeller, and my advice to young men beginning in the world and anxicus to grow rich would therefore be "keep busy," writes Frank H. Cooper, the great New York and Chicago merchant who is about to re-

tire Whatever is worth having is worth working for, and young men who are handicapped by having to start out in the world poor must bear in mind that they, in particular, must work, and work all the time if they mean to

climb the ladder of success. Next in importance is frugality. To the young man born poor, with no capital but his hands, I offer this advice: No matter how small your income is, if at all possible, live within it, and try earnesity all the time to lay by a little for another day.

Perhaps I can best illustrate the doc-

trine I preach by my own life. When I first came to this country from Germany, many years ago, I found my first employment in Buffalo, N. Y., where I started in to work as a clerk at \$5 a week. I hunted an establishment where I could get board and laundry for \$4 50 a week, and the remaining 50 cents I saved each week. I got married on very slender means,

but still we managed to get along very well, although our first experiences were trying enough. About thirty days after being married I was thrown out of employment on account of the failure of the firm for which I worked.

My wife had engaged in the dressmaking business and had a helper, but was forced to dismiss her. We had been paying this girl \$3 a week, and as I could find no other work, I took the girl's place and helped my wife with her sewing. Thus I worked for \$3 a week, about the smallest wages I ever earned, but it was something, and I realized that I must work if I was to get along, so I was then

the question of young men getting married upon a small salary, I got married young, and upon a very small

salary, and I never regretted it. The wife can be, and usually is a selp instead of a burden to a man, while the added sense of responsibility will spur him on to increased effort and

industry. The third requisite to success in life is the mastery of some line of business and a definite object or ambition along When I came to America at that line. the age of twenty-two I came alone. I had not a friend in the United States and knew nobody. I had only one thing to rely on. I had a vocation in thing to rely on. I had learned the business of dry goods clerk in the old country, and I

understood it theroughly. If a man has to work for years for other people, he should use the first opportunity to go into business for himself, be it upon ever so small a scale. I started in the dry goods business

in Toledo with another young man for partner on a joint capital of \$2,500. The name of the firm was Tubanier & Cooper, and from that beginning the firm of Seigel & Cooper of Chicago and New York has grown. That was no

longer ago than 1872. Temperance in all things is another prerequisite to victory in the battle of ished on persecution. Notice her life, and temperance especially in the strength, courage and influence as matter of drink. While I do not be-lieve in total abstinence, which I look upon as carrying a good thing too far, do say, and experience has proved to day in that England which still main me, that the men who get along best in the world are those who are remarkable

for sobriety. Honesty, absolute and rigid, in all dealings, great and small, I have found to be the best policy. It never loses a man possession of anything he is en titled to have, and in the long run it

always pays.

It may be that some of the young men have read my advice concerning hard work as being necessary to ac quire wealth or competence, may critcise me for it and say I would drive all enjoyment out of existence. I can not agree with them, for I believe the true man of business finds his greatest pleasure fn the transaction of it. I never hear complaints from employes of business concerns in Chicago, New York or elsewhere in this country, about long hours, grinding rules and regulations and the like, that my mind does not revert to the conditions that

prevail in the old country. Coming back to the original subject, I desire to add that I owe much of what has come to me in my career to a good constitution, a sound mind and a good helpmate. This tribute I interpolate

in my own behalf. Having said so much by way of advice to young men embarking in com-mercial life, I feel I am justified in reassuring them by the statement that never at any time has there been a bet ter apportunity for intelligence, indus-try and honesty to find their reward in yealth. Competition and rivalry in trade is not, perhaps, so keen now as in the past, yet employment is just as easily found by the man who earnestly desires and seeks it.

Within a brief period, probably less than two years, I shall retire from a long, and, I think I may claim without vain glory, a fairly successful career, and I have found the business doctrines which I have here laid down the true guides to success. In speaking of my forthcoming retirement, perhaps a word as to my reason for it may not be amiss. It is my opinion, after having given much thought to the subject, that man's term of usefulness in the manage ment of great business concerns terminates when he reaches the age of

It is an injustice to himself and an injustice to his business for a man to remain in harness after the age I have mentioned, and the history of business in Chicago would, is analyzed, bear me out in this argument.

CHRIST'S PERSECUTION OF CHURCH.

"A friend of mine in a certain way gave an answer to the Scriptural quo-tation, The gates of hell shall not prevail against her. He says that the gates of hell have prevailed against the Church from the fact that the laws of England do not allow Catholics to sit on the throne, thereby decreasing the power of the Church in that country, and also some of the American laws which affect the extension of the power of the Church. He claims that if the Catholic Church was such a divine institution as her followers say, and had the promise that the "gates of hell" would not prevail against her, such laws as exist in England and the United States would really not affect her progress. For the above-men tioned reasons, my friend claims that the gates of hell have prevailed against the Church."

Christ did not say that His Church would not be persecuted. Rather, He promised persecution. The apostles were warned that the disciple is not above the Master, that as men had persecuted and calumniated the Master, so would they too His followers. And when persecution came the apostles re-joiced that they were found worthy to suffer for the name of Jesus. How often have the disciples been obliged to heed the advice of Christ: when they persecute you in one city, fiee to another. There is no promise of the world's favor but of the enmity of the \$3 a week, about the smallest wages I ever earned, but it was something, and I realized that I must work if I was to get along, so I was "kept busy."

world's rayor but of the enunity of the Church. But there is the promise that despite all the power of evil used against the church, the church will never fail, because Christ will be with her all busy." or pain.

The wounded foot got well, of couse, in time, but the most wonderful thing was that Dick actually profited by the lesson.

He started out by keeping in mind

Take these facts merely in illustration of the world, days to the consummation of the world, and will see that the gates of hell shall not prevail against her. The aposties, not prevail agai

deflected by any measure of martyr

NO JOY IN LIFE.

So Say the Sufferers From Chronic

TROUBLE THAT MAKES THE LIFE OF ITS VICTIMS ALMOST UNBEARABLE -CAUSES HEADACHES HEART PALPI TATION, DIZZINESS, A FEELING OF WEARINESS, AND A DISTASTE FO

om "L'Avenir du Nord," St. Jerome, Que Sufferers from dyspepsia or bad digestion are numerous in this country. Almost daily one hears some one implaining of the tortures caused them by this malady, and it is no unommon thing to hear a sufferer say I wish I was dead." And no won der, the suffering caused by bad digestion cannot be imagined by anyone who has not suffered from it. The victim is a constant sufferer from headaches, heart burn, heart palpitation, and nausea. He has a bad taste devil's anger. The prophets of Israel in his mouth, is unable to obtain restful sleep and has always a feeling of weariness and depression. vent of Christ. The Church has flouris a sure cure for this trouble and it is found in the greatest of all known Williams' Pink [Pills

> of this distressing malady by Dr. Wil liams' Pink Pills is Mr. Alfred Chasbot, a well known farmer liv-ing near St. Jerome, Que. To a reporter of "L'Avenir au Nord," Chasbot told the following story of his illness and subsequent cure: three years I was an almost continua sufferer from the tortures of bad diges tion. After eating I felt as if some heavy weight was pressing against my chest. I was racked with violent head aches; my temper became irritable; my appetite uncertain ; my nerves were wreck and I was always troubled with a feeling of weariness. I was able to do very little work and sometimes none at Although I tried many reme dies I was unsuccessful in my search for a cure until a friend advised me to try Dr. Williams' Pink Pills. Any doubts I may have had as to the merits of these pills were soon dispelled, for I had not been taking them long before I noticed an improvement in my condition. I con inued the use of the pills some weeks when I considered myself fully cured To day I am as well as I ever was in

similar sufferers to try Dr Pink Pills and I am sure that they will find them as beneficial as I have. Dr. Williams' Pink Pills cure by going to the root of the disease. make new, rich, red blood, strengthen the nerves and thus tone up the whole system. Sold by all dealers in medi cine or sent by mail, post paid, at 50 cents a box or six boxes for \$2 50 by addressing the Dr. Williams' Medicine Co., Brockville, Oat.

my life, and would strongly advise all

Williams

Loss of Appetite Is commonly gradual; one dish after another is set aside till few remain. These are not eaten with much relish, and are often so light as not to afford much nour ishment. light as not to afford much nourishment.

Loss of appetite is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

Accept no substitute for Hood's.

COLIC AND KIDNEY DIFFICULTY.—Mr J. W. Wilder, J. P., Lafargeville, N. Y. COLIC AND KIDNEY DIFFICULTY.—Mr.
J. W. Wilder, J. P., Lafargeville, N. Y.,
writes: "I am subject to severe attacks of
Colic and Kidney difficulty, and find Parmelee's Pills afford me great relief, while
all other remedies have failed. They are
the best medicine I have ever used." In
fact so great is the power of this medicine to
cleanse and purify, that diseases of almost
every name and nature are driven from the
body.

The great lung healer is found in that ex-

body.

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all goods, solds, harseness. Dain or

and air passages, and so for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

Mother Graves' worm Exterminator has the largest sale of any similar preparation sold in Canada. It always gives satisfaction by restoring health to the little folks.

WHEN YOU are feeling tired and out of

WHEN YOU are feeling tired and out of sorts you will find Hood's Sarsaparilla will do you wonderful good. Be sure to GET HOOD'S.

you wonderful good. HOOD'S. The time

to fight consumption, with Scott's Emulsion of cod-liver oil, is long in advance. If it threatens, you can resist; and you may overcome it. Don't be afraid; be brave. But tackle it; don't waste time.

BEND FOR FREE SAMPLE AND TRY IT.

BCOTT 4 BOWNE, CHEMISTS, TORONTO,

500, and \$1.00; all druggists,

O'KEEFE'S Liquid Extract of Malt If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Ex-



tract of Malt. The Diastase in the the Hops insures sound One bottle every two

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

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

Surprise soap makes them soft and smooth, allowing the housewife to take up fine without the slighest discom

Surprise soap will fact in-jure the hands, because nothing but the purest materials enter into its making.
That's why it is known
from coast to coast as a

PURE, HARD SOAP.

And that's why it is called 'A perfect Laundry Soap." There are other pleasant urprises for you in Surprise

St. Croix Soap Mfg. Co. ST. STEPHEN, N. B.

Control of the second

Use the genuine

MURRAY & LAHMAN'S FLORIDA WATER

"TheUniversal Perfume." For the Handkerchief Toilet and Bath. Refuse all substitutes. Refuse all substitutes.

MUTUAL LIFE OF CANADA

Formerly The Ontario Mutual Life. Head Office, WATER100, ONT.

Assurance \$29,500,000

Reserve held on 4 and 3½ per cent. Tables, A Company of Policy-POLICY holders. IN IT

By Policy holders, PAYS For Policy-holders. GEO. WEGENAST, W. H. RIDDELL, Secretary.

TheTOILET IS INCOMPLETE WITHOUT POND'S EXTRACL

RELIEVES CHAFING, ITCHING OR IRRI TATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING. Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sours and often contain "wood atcohol," a deadly poison.

Brown of the State S WINDOW ä OMP'Y Ö any Engl

Church and High-class Equal to: HOB

AUCTION SALE OF TIMBER

BERTHS.

DUBLIC NOTICE is hereby given that pursuant to authority of Orders in Council, the Red and White PINE TIMBER in the following townships in the DISTRICT OF ALGOMY, Namely:—The Townships of GRAHAM, AND CHESLEY, GLIMOR, WHITMAN, CURTHAM, CHARLAM, AND ERSON, CHESLEY, GLIMOR, WHITMAN, CURTHAM, CHARLAM, WARTHER, DEVACK, JARVIS, ANDERSON, CHESLEY, GLIMOR, WHITMAN, CURTHAM, CHARLAM, WHITMAN, WHITMAN, CHARLAM, WHITMAN, WHI

ARTHUR.

E. J. DAVIS.

Commissioner Crown Lands.

DEPARTMENT OF CROWN LANDS.
Toronto, June 1, 1901.

'N. B.—No unauthorized publication of this advertisement will be paid for.

the with their find

medicines-Dr. for Pale People." Among those who have been cured

tains against her an oath, a great lie and all blasphemy. After centuries of apparent death she is in all the vigor and growth of youthful health. Here the United States there are no laws against the Catholic Church. Theoretically, all religious bodies have the same opportunity, but practically much is done by the Protestant sectarians against the true of Christ. But we are not

complaining. We are doing very well, and if any blame were to be ex-pressed, we should probably blame ourselves the most for not making all use we might of our opportunities, and for not making other opportunities. With over ten millions, and more, of Catholies, we do not feel that the gates of hell have prevailed against us.
When the Holy Ghost came down up on the apostles there were one hundred and twenty persons present. That was the size of the Church at its beginning. Protestant statisticians tell us that to day there are three hundred and fitteen millions of Catholics in the

world. The promise of Christ is of

daily fulfillment. Amid all persecu-

tions and disasters He protects and

aves His Church, and she will go on, despite all opposition, until the close of time, guided and governed by Christ and living by His presence and by His Holy Spirit. "Who if the first Pope mentioned in

history? St. Peter." "What is the relation of the Catholic Church to the Greek Church?"

The Catholic Church holds towards the Greek Church the attitude of a kind and loving mother to a wayward and petulant chiid. The Catholic Church recognizes the will of Christ in placing Peter at the head of the Church, and recognizes Peter's successor in the Bishop of Rome. The Greek Church wishes to hold others as equal to the Bishop of Rome. So it is in obedience to lawful authority, and this is called schism. Leo XIII. has sought to bring about unity, hoping that the Greeks would yield obedience to him as Peter's successor. The Greeks are too much bound up in temporal sovereignty to see the way of a true and childlike submission to the

prays and works for unity, "that there may be one fold and one shepherd."-Donahoe's.

spiritual mother, Rome. Still Rome

FAITH IN GOD, Under the above head there appeared in a recent issue of the Cincinnati Commercial-Tribune the following editor-

"Yesterday, and on several preced ing Sundays, widespread interest must have centered in numerous processions of men and women, young and old, rich and poor, hale and iame winding their ways through the street and lame. of Cincinnati. They are God fearing Catholics, on voluntary pilgrimages from church to church, taking this neans to give public manifestation of their faith-net ashamed, though in the public streets and in the face of the

world, to thus testify their belief in God and Christ. "They have thus made of them selves conspicuous examples of that combination of humility and courage which in all ages has signalized the true Christian. They have made themselves, unavoidably, the targets of curiosity, and, possibly, inciden-tally, of laughter and ridicule, but

they deserve the admiration of all men, of all creeds and of no creed. "By these public manifestations they seek to give expression of their absslute belief in the supremacy of God and to win Indulgence for errors committed and a remission of sin and all its eternal and temporal conse-

"That there are such men and

women to day is good for the world.

They are a leaven that must contribute toward that leavening of the whole loaf of which the Scripture speaks. of which the Saripture speaks.

'Irrespective of any peculiar tenet
by which they are separated from
other believers in the same Saviour of

"When chocsing

a BusinessCollege

be satisfied only

with the best."

IN THE HOME.

"I love poverty but I hate dirt."

So said a great saint whose life bore out his words to the letter.

The poorest home can be clean. The The poorest home can be clean. The arrangements for water supply in the city are excellent and soap is within the reach of everybody. Why then is that amongst the poor we find the greatest percentage of untidy and distributes. Pathana it is that Perhaps it is that the mother is slovenly and lazy. If so she does not know what happiness she deprives herself of, as well as her family. We see boys and men, and girls, going about the streets in the night. Why? Because there is no attraction in the humble home. Were the home clean, it would be a comfort to sat down and or talk read. When it is not, the father feels no desire to stay inside after work, the children go out and learn to disunite themselves from one another and their home. of it is that they worst feature never imagine there can be real happiness for them inside. If only for one week they enjoyed the com-forts of a clean and tidy kitchen, and the blessings of a separate little room to sit in, so much more love would be ostered among them, and there would be no desire to go and spend the evening lounging about the corners, or worse. But it is not so, and we know not why, except it is that the poor man finds his lot a hard one, and sometimes the mother sees that she can't have all she might desire, loses courage and so allow things to drift; they become settled, and so the dist they become settled, and so the dirticaccumulates and the home becomes more untidy; she is satisfied with things as they are and the father makes no complaint. Both grow accustomed to a state of affairs that they persuade themselves there is no remedy for ; and so they imagine that there is nothing wrong. The children grow up accustomed to their surroundings, up accustomed to their surroundings, and never think they ought to be otherwise: but they have no love for home ; natural instinct, were it no-thing else, rebels against the existing state of affairs and they are not trained to see where the mistake lies.

There is no doubt about the fact

that the poor man can be happier than his rich brother. "Uneasy rests the "Uneasy rests the crown." They have, head that wears a crown." They have, to a certain extent, the maring or making of their own happiness, and cleanliness seems to be what really

If only they would be satisfied with their lot, and try to make the most of it, happiness would shine through their lives, and it would be written all over the walls of the cheerful-look

Providence has arranged a lot for everybody, and whether we will or not we must bear it. The possibility of bettering ourselves is always open ; but the first step to advancement is prosperity in our present circumstances. If only we learned to make the most of things we would soon advance. The man, then, who has only a humble home should first attend to that. He should make the very most of his small eard ings, and then it will be time for him to think of earning more. The mother should be an angel of cleanliness; and when what she has is stretched to its ntmost, by her thrifty and cleanly habits, she can begin to think of intro

ducing other comforts.

Look, then, at things in a sensible way, keep a clean home, were it only one room : don't always be looking for trouble and complaining of your lot ; do your best with what you have, and happiness is sure to greet you The Cross.

A Child's Prayer. From the Richmond (Va.) Despatch.

A young miss of our acquaintance wiser than her years, recently made a remark that may not have been with out its lesson to her inquirer. To the out its lesson a certain deacon, "Do you say your prayers every night?" she replied: "I do more than that, sir; I replied:

THE TRANSVAAL WAR.

THE TRANSVAAL WAR.

At Zuurfontein, Cape Colony, and in the Jamestown and Barklay East. in Cape Colony, the Boers have met with ill success during the past week, Commandants Theron and Fonchee's forces having boaten and driven off into small parties, after enduring serious losses. Commandant Lategan, who has also been operating in Cape Colony, has been defeated by the British under Scobell. Northween of bordrecht, the Boers loss theavily line above. Commandant Villjoen has been driven engagement with a strong British force. Commandant Villjoen has been driven across Oliphant's River with 600 men, losing 16 waggons, and in Magaliesburg district the Boers are being severely pressed by Colonels Kekowitch and Allenby.

The total Boer losses between July 29 and Aug. 7 were 48 killed, 19 wounded, 220 prisoners taken in fight, and 57 surrendered. One pom-pom, 11 rilles, 8,660 rounds of ammunition, 182 waggons besides a large quantity of horses and cattle were also taken.

A Boer convoy of 70 waggons was captured near Boshop, Orange River Colony.

To counterbalance these losses in part, the Boers succeeded in Succeeder's Horse in the Lyndenburg district fue easiern Transvanl. It is stated that President Step nof the Orange State, when his whole Government were expurred, intends to leave for Holland to join ex-President Pau Kruger.

Thus though it is still impossible to predict when the guerila warfare will cease, it is evident from the constant losses of the Boers that they must before long give up from sheer exhaustion.

"Canadian Essays."

"Canadian Essays."

"Canadian Essays."

Editor of Catholic Record:

In the preface to my recently published volume "Canadian Essays" I made acknowledgement of my indebtedness to a list of works from which I obtained data for the various essays in my book, amongst these being Rev. Dr. Teefy's Jubilee Volume of the Archdiocese of Toronto. As this is made up of a series of papers from various gifted pens it is but just to Mr. McIntosh, the well-known Catholic historiographer of Toronto, to say that it is to his scholarly and accurate papers in the Jubilee Volume that I am chiefly indebted for much that is most valuable in my two essays "The Catholic Church in Ontario," and "The Pioneer Bishop of Ontario."

Truly yours,

Thos. O'Hagan,
University of Wisconsin.

University of Wisconsin, August 12th, 1901.

August 12th, 1901.

The universe in its thousand fold phenomena with the charms of all its myriad voices, becomes one sublime pealm to the praises of the Most High.—D. F. McCarthy. 225.

DIOCESE OF LONDON

RECEPTION AND PROFESSION AT "MOUNT ST

On Thursday morning, August 8, at "St. Annea" the pretty summer chapel on the beautiful grounds of "Mount St. Joseph," look place the solemn ceremony of profession and reception of five young ladies into the Congregation of St. Joseph His Lordship the Bishop was present, attended by Rev. P. J McKeon of the Cathedral, and Rev. L. A. Beaudoin, P. P., of Walkerville. Sister M. Pulcheria pronounced her final vows, whilst the following young ladies received the Holy Habit Miss Louise Durocher of Belle River, in religion Sister M. Edmund; Miss Cocelia Costello, London, in religion Sister M. Rita: Miss Keating of Ingersoli, in religion Sister M. Paul; Miss Mary Tobin of Goderich, in religion Sister M. St. Paul; Siss Mary Tobin of Goderich, in religion Sister M. St. Paul; Miss Mary Tobin of Goderich, in religion Sister M. St. Paul; Miss Mary Tobin of Goderich, in religion Sister M. St. Paul; Hiss Mary Tobin of Goderich, in religion Sister M. Town of the Reduction of the Sisters this year. We wish these young ladies every blessing in their holy vocation.

CONFIRMATION AT CORUNA AND COURTRIGHT.

On Sunday, July 7, His Lordship Bishop McEvay, assisted by Rev. Father Kennedy of Sarinia, Father Mugan and Rev. John Stanley (newly ordained) administered confirmation to forty-seven children and adults at Corunna and Courtright. The happy parents and still happier children, after may parents and still happier children, after may developed the Holy Ghost, assembled at their respections of the Boyn churches and were put to the test by His in that is in them.

The confirmation and save the children and congregation and gave the children and congregation and gave the children and encouraged them to continue the way of learning and picty they had so well commenced.

He then gave the children, both girls and boys, the pledge of total abstinence from liquor

and enough and piety they had so well commenced.

He then gave the children, both girls and boys, the pledge of total abstinence from liquor until twenty-one years of age which they should not forget, hoping they would have sense enough at the end of that time to renew it for twenty-one years more.

He said he hoped the pople of the parish, after what good he may hope done, would not accuse him of finishing up by doing mischief when he announced the required the services of Father Mugan for a special work in another important parish, and therefore felt the necessity of asking them to allow him to leave Corunna and Courtripti. He hoped the peace and prosperity of the parish would continue under the other good priests who would follow.

FAREWELL TO FATHER MUGAN.

tinue under the other good priests who would follow.

When it became known that Rev. Father Mugan was about to leave the St. Clair river, the good people of the parish of all denominations the leave number of summer visitors to the island resort, began to approach him daily to attest their regret and express their kindliest regards for him and the esteem when had grown steadily and strongly during the eleven and a half years of his residence among them. Sunday, July 28, large congregations assembled at both churches to receive his farewell address.

The Corunna congregation presented him with a written address and well filled purse, collected by Miss Euphemia Lapier and Miss Minnie David, expressing their esteem and respect. For this and so many other kindnesses he expressed his deep and lasting gratitude. After Benediction in Courtright Church a delegation of the congregation approached the railing and presented the following address, read by Mr. Geo. A. O'Leary, in clear and pleasing tone, and a purse of \$55, presented by Mr. Charles Bedard:

Rev. and Dear Father—We, the members of this congregation, have learned with deep regret of your coming removal from our midst. having been appointed by our vonerated Bishop to take charge of a parish in another has gone forth we realize with sorrow that we must part from one who for a long terminative part from one who for a long terminative and court ship through peaceful waters, avoiding by your watchful care, alike the rocks of hared and dissension and the shoals of quarrilland and libwill.

The very high esteem in which you are held by our separated brethren of this parish of and the by our watchful care, alike the rocks of hared and dissension and the shoals of quarrilling and libwill.

self-control and sound advice carefully piloted our ship through peaceful waters, avoiding by your watchful care, alike the rocks of hatred and dissension and the shoals of quarrelling and ill will.

The very high esteem in which you are held by our separated brethren of this parish adds one, more to your many virtues, and although we are informed that your duties in your new station will be less arduous and that your labors will be bester recompensed, which is in a manner consoling, still each member of this congregation feels the loss as a personal one.

We wish you every success in your new field of labor and pray Almighty God may grant you health, long life, and the graces necessary to fulfit the duties of the parish to which you havel been called. In return we beg you to bestow on us your blessing and that you will restown by your parish to which you will visit us often in the future.

We also beg of you to accept this purse as a small beken of our affection and love for you, and of our deep gratitude to you for your earnest efforts for our welfare, both spiritual and temporal, while in charge of this parish.

Signed on behalf of the congregation, Chas Bedard, Chas. Coyle, Patrick Morris, James Coyle, A. A. Bedard, John Mulholland, Jass J. Coyle, Geo. A. O'Leary, Sec.

Father Mugan replied, touchingly referring to the happy days of his seminary life and the was surrounded by congratulating companions and friends. He compared it with his lite is this parish in which so much of his lite's

Father Mugan replied, touchingly referring to the happy days of his seminary life and the still happy red ays of his seminary life and the still happy red ays of his ordination, when he was surrounded by congratulating companions and friends. He compared it with his life in this parish in which so much of his life's work was done, and in which he realized so many of his high hopes and aspirations, especially now when he found himself surrounded by his faithful people offering their hearty congravulations and gratitude for all he had done. He thanked them kindly for this manifestation of their good will, so beautifully expressed and so nicely delivered in the address just read, and so substantially endorsed by the handsome gift from their small number the handsome gift from their small number to perform the duties of a priest in all their programs and paraeverance required to perform the duties of a priest in all the particular to them the clear idea of a good priest hey had painted above his head would serve he model they had so ably described the model they had so ably described the model they had so ably described willtowards him existing among all denominations, and expressed his profound gratitude and best wishes for the courteey and induces received from all classes. He encouraged the children to be faithful to their parents and faithful to one another and to the church and priests who would come after him, which would be a token of their everlasting happiness.

He was pleased to have been able to complete the enlargement and refurnishing of the churches, and with the hearty co-operation which he had always experienced from them, to leave them fair from debt. He had spent the best part or his life among them. He left them with regret, and would remember them over as a faithful people who had always been a credit to well an ever lose interest in their welfare and would appreciate their continued interest in hisself.

A final and unanimous present was the favorite block when

nterest in himself,
A final and unanimous present was the favorte black poney which the parish gave Rev.
Father Mugan to take with him to his new

DIOCESE OF HAMILTON.

The feast of St. Lawrence was solemnized at St. Lawrence's church. Hamilton, on Sunday, the lith inst. His Lordship was present and preached rery interesting sermon on the feast of the present of the p

the college as a member of the Board and as professor.

His successor in office is Rev. John Fehrenbach, C. R., D. D., until recently president of St. Mary's college, Kentucky, an institution in charge of the Berlin Fathers. The new president is a native of Waterloo county, made his college studies at St. Jerome's and after graduating in the Roman University, was appointed to St. Mary's, Kentucky, where he spent seventeen years in practical college work, filling the position of vice president for a number

of years and that of president since 1897.

With new additions of men, St. Jerome's college will fully meet the educational demands of the Hamilton diocese and enjoy under the auspices of His Lordship, Dr. Dowling, Bishop of Hamilton, an ardent advocate jof higher learning and Catholic education.

FATHER GEHL'S FAREWELL AT PRESTON.

On Wednesday evening, July 31st, Preston congregation met in the Separate school room to bid fatowell to Rev. Wm Gehl, who had been removed to Freelton and Waterdown. Father Craven and Father Jaglowith were present. Father Craven being chairman explained the purpose of the meeting and referred to the pleasant relationship between himself and Father Gehl and said he was very sorry to lose such a proficient assistant, but Gehl's merit, promoted him to a larger field.

Mr. Thos, Connell then read the following address.

To Rev. Father Gehl:

dress.

To Rev. Father Gehl:

Rev. and Dear Sir,—It is with feelings of the deepest regret that we hear of your departure from our midst. During your stay among us, you have by your kindly bearing, your father ly solicitude, and your salutary admonitions endeared yourself to all. We hereby desire to express our most sincere thanks for the interest which you took in our spiritual as well as our temporal welfare; and we shall endeavor to ever member your good words of advice, consolation and encouragement. Your genial disposition will no doubt win for you many new friends in your new home, but they will certainly not exclude from your memory your faithful partishioners of Preston. That your new field of labor may be one of happiness and success is the sincere wish of us all. And now, dear Father, please to accept this small gift, as a token of our love, esteem and respect for you by the congregation of Preston.

At the proper time Mr. Peter Bleiler presented him with a well-filled purse of yol. Father Gehl was greatly touched being hardly able to reply. He said that this is a time when words fall to express the sentiments of the heart and he would not have much feeling if he did not show his love for the people of Preston. When he was assigned to be a tresh from the college and eager to begin his was a labor of love and the people so faithy word has they appreciated everything the did. He spoke with great esteem of the late lamented Father Slaven who was his first pastor, and of Father Crave whom he now leaves. He thanked the people for their donation and promised they would hold a place deep in his heart.

Master August Jausen then Supple for ward and read the following address from the altar boys and their young friends:

To Rev. Father Gehl:

Rev. and Dear Father—With feelings of deepest emotions we come to you to night to be deeped to be and the people of preston and promised they would hold a place deep in his heart.

extended field of labor to which you have been appointed.
At the proper time Anthony Pantler handed him a smoking set. Father Gehl thanked the boys for their sift, but said that smoking was perhaps not a very good habit but it often was a soothing one. He told the boys always to remember the words of advice he tried to institute the property of the set of the s

DIOCESE OF PETERBOROUGH.

A new mission had been established last year the Algoma district. It is quite extensive the Algoma district. It is quite extensive

The other stands are accepted days.

This year, on the 3rd of August, our dear and Right Rev. Bishop of Peterborough came to pay his fourth visit to this district. His Lordship came on that day from Massinabee, C. P. R., after a trip of fitty miles in a cance. At the mission of the Michipicoten River, His Lordship administered twelve or thirteen confirmations.

thirteen confirmations.

The following Sunday, at. Michipicoten Harbor, our Bishop payed his first official visit to this new settlement.

Miss A Cadotte, our school teacher, had organized in a very short time a choir for the church, which seemed to please His Lordship and the congregation.

In the afternoon His Lordship with his secretary, Rev. S. Crowly, Father Richard and F. Rotto; had the good luck of visiting the Helen mine, where the Foley Brothers, under the Clerque's syndicate, are extracting the iron first the smelters of Midland. Monday His Lordship could reach Wawa city for the fourth time. On his three previous visits he had to camp on the shore of Wawa Lake, and this year he accepted the kind hospitality of Miss Doyle at our selendid hotel. The his lowing day at 8:30 His Lordship said Mass and administered the sacrament of confirmation to six people. He congratulated the people of the place on their generosity towards the church and the school, and in order to help on the good work he gave \$50.00 as a personal subscription, and three complete sets of vestments with a few challees for the chapels.

On Tuesday morning afteria few miles, walk, His Lordship said Mass for the congregation at Tremblayville.

We hope that this visit of our dear Blehop will be given in fuller details in this paper. It would be of great interest, and show what is being done for the progress of religion in the district of Aigoma, only a small portion of the diocese of Peterborough.

DIOCESE OF ST. ALBERT. Improvements on St, Mary's Church

Improvements on St. Mary's Church Completed.

For some time back, work has been going on in the improvements and extensions to St. Mary's church, Calgary. The finishing touches are now being given and the Roman Catholics of Calgary may safely say that they have the finest church between Winnipeg and the const. When the church was first erected, the building plans were drawn for a very extensive editice, indeed the building was put up with the view of increasing its size according to the ability and requirements of the congregation. Twe years ago extensive improvements were made, and some months ago the work which is now entering upon its completion was started. Entering the main door, the eye is at once struck by the graceful carved wood arches upon which the organ gallery rests, and through which a very pleasant clance is seen of the vista of the building. There are five aisles of pews in the church, or perhaps more properly rows of pews; these pows are very comfortably fitted, and are tasteful in appearance. Great collonades of Calgary sandstone run slong each side of the church, which, combined with the massive appearance of the stone work in the walls gives the building an old-world ecclesiastical appearance. Upstairs there is a railery reserved for the choir. Immediately above the door two long narrow galleries run the entire length of the building on each side, the one on the east being reserved for the nuns, while the children of the convent are provided with accommodation in the west gallery. The sltar pieces are of massive wood and beautifully carved; the work having been done by a lay brother of the Oblates, who is possessed of great artistic skill. A beautiful picture of the Holy Family hangs high above the altar, and it is worthy of note that this painting is considered very valuable, it having been executed by a well known Italian artist and was presented to Father Lacombe by Sir William Van Horne, who is known to be a connoisseur in everything that concerns high art in pictures. The west asis of t Completed.

windows. The building is heated by two large furnaces, and the hot air finds its way into the building through many radiators around the walls, there are 45 32 candle power electric lamps, while scattered round the church in many places there are more. All the wood work has been particuarly well done; the workmen appear to have taken a pleasure in doing their very best work, and altogether the church is credit to the Roman Catholics of Caigary in general, and to the Rew. Fathers Le Merchan and Lacombe in particular.

The grounds back of the church, and partially surrounding it have been beautifully laid out; a great many trees having been planted, and others coming up make an attractive appearance.

The church in its improved shape was formally opened by the Bishop on Sunday, July 7th.

-Calgary Herald.

NOTES FROM SAINT ALBERT.

Was a graphy sum. was

Calgary Herald.

NOTES FROM SAINT ALBERT.

A purse, argregating a goodly sum, was presented by Mr. D. Maloney, ex-M. L. A. to Rev. Father Sinnest, on the closing exercise of the Jubilee Retreat. The Reverend Father has since then preached and lectured successfully throughout the south of the diocese.

Rev. M. O'Ruysen has been ordained priest at Saint Albert. He will receive his assignment to parish duly when his vacations end. The interior of St. Arry's Church, Calgary, has been improved. It is thought that at the expiration of three years the towers will be completed, and that the chiract has been improved. The interior of the parish on the plan of taking up subscriptions among the parishioners, who are very agreeable to this arrangemen.

Owing to the miserable condition of roads in the district, this season, the annual pilgrimage to St. Ann of Alberta was not so well attended as usual. Only a few pilgrims could come from the surrounding parishes.

Rev. Father R. Remas, the pioneer Oblate missionary of the diocese of St. Albert, died on July 10th. The Reverend Father was born in France seventy-sight years ago; he had come to this country in 1833. He had celebrated the golden jubilee of his religious life last April. During his long apostolic career he ministered to the Indians and Half Breeds. He it is who acted as master of novices to the great missionary of the North West, Rev. Father Lacombe.

DEATH OF REV. FATHER

DEATH OF REV. FATHER LARKIN, GRAFTON.

On Thurday, he shi hat. the Rev. Pather Larkin, for loon jew, year, and were illessed to the property of the path of the pa

C. M. B. A.

Resolutions of Condolence.

Whereas Almighty God in His divine Providence has seen it to call to Himself the loving and beloved mother of our worthy and esteemed brother. Be it
Resolved that the Brothers of Branch 63 feel and do hereby express their heartfelt sympathy for our dear Brother and the other members of the family of the deceased in their sad bereavement, be it further.

Resolved that notices of this resolution be forwarded to Brother Quinlan, to The Canadian and the CATHOLIC RECORD for publication therein, and also entered in the minutes of this meeting.

JAMES GRAHAM, Rec. Sec. St. Mary's, July 31, 1901. Resolutions of Condolence.

St. Mary's, July 31, 1891.

Whereas it has pleased Almighty God in His own good time to call from his parochial duties on behalf of a respectful and dutiful congregation, the reverend brother of our highly esteemed paster, be it resolved.

That Branch 83, of the C. M. B. A., take the occasion of making known the high regard and esteem in which the deceased has always been held by them, and their sincere sympathy and condoience for our reverend pastor in his bereavement. Be it further

Resolved that notices of this resolution be

forwarded to our reverend pastor, to The Canadian and the CATHOLIC RECORD for publication therein and also entered in the minutes of this meeting. James Mahan, Rec. Sec. St. Marys, July 31, 1991. MARKET REPORTS.

LONDON.

London, Aug. 15.—Dairy Produce — Eggs resh laid, (retail) 11 to 114c; eggs, crates, per ozen, 10 to 104c; butter, best roll, 19 to 21c; utter, best crock, 17 to 19; butter, creamer; 1 to 24c; lard, per pound, retail, 10 to 11c,; oney, strained, per 1b. 10 to 11c.; honey, in omb 11 to 13c.

11.40; do. per bag, 75c.; onions, per outsite of \$2.0\$1.
Poultry—Spring chickens (dressed) 40 to 65; Poultry—Spring chickens (dressed) 40 to 65; Poultry—Spring chickens (dressed) 40 to 65; Poultry—Spring chickens, 35 to 35c.; huns, 50 to 75c.; ducks, per pair, 60 to 80.
Grain, per cenual—Wheat \$1.06 to \$1.12; oats. 50 to 80.
Grain, per cenual—Wheat \$1.06 to \$1.12; oats. 50; to 90; beans, per bushel, 90c. to \$1.15.

Meat—Pork, per cwt... \$9.00 to 9.25 beef, \$5.00 to 90; veal, by the carcass, \$5.00 to \$5.00; weal, by the carcass, \$5.00 to \$6.00; weal, by the carcass, \$6

0 \$4 90. Farm Produce—Hay \$7 00 to \$7.50; straw, per pad, \$3 to \$3.50; straw, per ton, \$5 to \$6.

Farm Produce—Hay \$7 00 to \$7.50; straw, per load, \$3 to \$3.50; straw, per ton, \$5 to \$6.

Toronto, Aug. 15.—Wheat — Market quiet and firm; No. 2 white and red winter, 66c, high freights, and 67c low freights, new wheat 62 to 63c; old, for export, at 66ic, middle freights; No. 1 pering 683 to 683c. east; No. 2 goose nominal at 61c middle freights; Manitoba wheat firm, with sales of No. 1 hard wheat firm, with sales of No. 1 hard at 83c g. i. t. No. 2 hard 81c, No. 3 hard. 71c; Toronto and west, 2c lower. Millifeed quiet; bran \$12 to \$12 50 west; shorts \$1 50 to \$15 to 83 20; west, of Grandian at 534 to 54c west. Rye quiet; prices nominal at 46c to 46c middle freights. Buck wheat dull; prices nominal at 44c; No. 3; extra, 43c; No. 3, 41c; feed, 39 to 40c middle freights, this month's delivery. Oats firm, 35c west, and at 36c to 46c middle freights. The month's delivery. Oats firm, 35c west, and at 36c low freights; 20 cars of new at \$2c middle freights. Flour firm, 90 per cent, patents soid in barrels, Flour firm, 90 per cent, patents soid in barrels, Flour firm, 90 per cent, patents soid in barrels at \$3.20, middle freights, for export: straight roller in barrels, \$3.15 to \$3 20; Manitoba patents, \$4; strong bakers, \$3.70. Oatmed unchanged; car lots, \$3.75 in bags and \$3.85 in wood; broken lots.

Montreal.

Toronto, 25c per barrel extra.

Montreal, Aug 15.— Grain—No. 1 Ontario spring wheat afloat, May, 74c; peas, 794c. afloat, No. 1 oats, at 40c; No. 2 do. 394c; buckwheat, 55c; rye, 574c; and Ng. 2, burley, 51c. Flour—Manitoba patents, \$4,20; strong, bakers, \$3.90 to \$4; straight rollers, \$3.30 to \$3.45; in bags at \$1.60 to \$1.65 Ontario patents \$3.75 to \$4. Feed—Manitoba patents, \$4,20; at \$16; shorts \$18; Ontario bran, in buck \$1.55 to \$16.55; shorts, in bulk, \$17 to \$15; middlings, in bulk \$17.50 to \$18. Holled oat middlings, in bulk \$17.50 to \$18. Holled oat middlings, in bulk \$17.50 to \$18. Holled oat \$1.90 to \$2.05 in bags. Provisions—How Allers prices to jobbers \$16.54 to \$10.50 to \$10.50 to \$2.50 family short cut mess pork, \$20 to \$2.05 elected heavy short cut mess pork, \$20 to \$2.05 elected heavy short cut mess pork, \$20 to \$2.05 elected heavy short cut mess pork, \$20 to \$2.05 elected heavy short eut mess pork, \$20 to \$2.05 elected heavy short eut mess pork, \$20 to \$2.05 to \$2.50 to \$20.50 to \$1.50 to \$2.50 to \$1.50

TEACHER WANTED FOR R. C. S. S. NO. 1. 2, Haldimand, in Grafton Village, North-tumberland, ICo. State salary for balance of years and experience. Duties to commence August 19th, or as soon as convenient atterwards. Apply to Dennis Calnan, Sec. S. S. Board, Grafton, Ont. 1191 2

Wards. Apply to Example 1912 2
Board, Grafton, Oat.

ONE MALE TEACHER (PRINCIPAL)
cate, capable of teaching the German language.
Also an assistant lady teacher, holding a second class certificate. Each applicant to state salary per year. Send effectiones if any, Duties to commences January 2nd, 1902. Applications will be received up to Sept. 1st 1901.
Address applications to M. M. Schurter, secretary R. C. Separate school, Chepstow, Oat.

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WANTED EXPERIENCED SALESMAN in dressgoods and silk stock. Correspondence solicited and reference exchanged. Address this office.

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

ALLERANGE LANGE LANGE

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Fall Term Begins on Monday, Sept. 2nd ON NORTHERNA M Jusinesstollege

OWEN SOUND, ONT. Young men and women cannot do better han take a course at this Institution as a start a life. A post card will bring you full particthan take a couter and will bring you in life. A post card will bring you life. Address C. A: FLEMING, Principal, Owen Sound, Ont.

THE NEW ARTIFICAL EYE.

THE NEW ARTIFICAL EYE.

Within the bast year or two a notable improvement has been made in the shape of the artificial eye: the new form is hollow, more or less full, with a closed back. It has no sharpedges or corners, and in the best quality lebeautifully finished and rounded. It is very comfortable to wear, has a natural movement, is more sanitary, and fills out the orbit better than the shell eye.

The new cre is favorably known in the large centres of Europe and is fully endorsed by the Medical Profession. It is now offered for sale in Canada, an assortment of the highest quality having been received by us.

Having fitted several porsons to their complete satisfaction we offer the new artificial eye with every confidence. We continue, as for many years past, to sell the highest grade of old form shell eye. In these our stock is probably the finest in quality, if not the largest in number, in Canada: and having in addition the only stock of the new form of artificial eye in the Domada: and having in addition the only stock of the new form of artificial eye in the Domada: CHARLES POTTER Optician.

CHARLES POTTER Optician.

CHILDREN FOR ADOPTION.

CHILDREN FOR ADOPTION.

There are at present under the care of the Children's Aid Societies of Ontario, the following children for whom it is desirable to obtain good Catholic homes: Two girls aged seven years, two aged four years, two aged seven years, and one baby (girl) aged ten months, as the control of the control of the assistance they can give it is better that they be taken young, before troublesome habits have been formed, and they will in after years amply repay the care that has been bestowed upon them. upon them.

Persons wishing to obtain any of these children will kindly apply, giving references, number in family, distance from church and school, etc., to Mr. William O'Connor, Inspector of Neglected Children, Parliament Buildings, Toronto.

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VOLUME XXIII.

The Catholic Record. London Saturday, August 24, 1901. LIBRARIES A MIXED BLESS

How some of our citizens do wax eloquent over our public libraries! They are indicative of our superior enlightenment, and we look upon each one established as a step nearer to the golden age of civilization. But it strikes us that we were a deal better off, mentally and morally, in the days when, for instance, family prayer was more in vogue than at present. Each household had a few well thumbed books and libraries were not numerous. For instruction we had the Poor Man's Catechism and Cooper, and the matchless Scot, delighted us with tales of forest and tournament. All that, however, is changed save in some favored parts of Arcadia, Libraries are undoubtedly of use to the student who has to consult books of reference, but they are to the general multitude a parish. very mixed blessing. The statistics, says a writer of popular and circulating libraries, show that 70 per cent. of all the books taken out are novels of recent production. A library for the general public that did not furnish them could not be sustained, whatever real treasures of knowledge and literature it might offer. In view of the facts it would be well for the next generous millionaire to devote his money to some other ob-

ENERGY AND DETERMINA. TION NEEDED.

Most of us have happened upon the trifles young man who cannot get on because which he is a Catholic. It is sad to see a rise (robust specimen of manhood, intelliare c gent and industrious, as his certificate abject of character declares, unable to make | will t his way on account of his religious tenets-sadder still when the story turns out, as it often does, as an excase for incompetency. Outside the yellow-streaked parts of the community we believe that men are in business for wealth and not for health, and therefore give employment to those who will help them to make the most money. If a Catholic can do that he will in the matter of a position have nothing to complain of ; if not he should take his medicine like a man and have done with kindergarten talk. The right men, Jew or Gentile, succeed, and the wrong men continue to dandle over cards and to quote base ball records. Sometimes they indulge in the innocuous pastime of passing resolutions that are fyled and forgotten or of discussing the ineffable banalities of ward politics. But one thing they do not seem to understand is that the world has no diplomas for those who are destitute of energy and determination and love of work.

WORTHY OF IMITATION.

us We have opportunities of noticing our separated brethren at work amongst the young and the poor, and their earnestness and self sacrifice cannot but extort our respect and admiration. Prominent amongst a band of workers a short time ago was an English officer. He might have spent his leisure hours at his club or frittered it away in diversion, but he gave it ungrudgingly to the gamins - the waifs who are everywhere and ruled only by their cwn sweet will. And he had the field to himself. Some Catholics observed his labors with grave concern, and even termed it souperism because the officer occasionally paid attention to the boy's stemachs. But having expressed their disapprobation they became quiescent. Instead of making an attempt to love the friendless urchins who, whatever raiment may be on their half starved bodies, have immortal sculs, they simply lolled back in their easy chairs. What did it matter to them? So thought the pagan, who viewed the slaves who ministered to him as the dust beneath his feet. But that is not the teaching of the Church. The condition of his brother must have some interest for the Christian.

We cannot all go questing for the gamin, but some of us at least might think of the advisability of devoting a fraction of the time that is squandered on frivolities to that work or to any other dealing with wretchedness and