VOLUME XXVI

The Catholic Record. LONDON, SATURDAY, SEPT. 17, 1904.

OUR YOUNG MEN AND THE " INNER CIRCLE."

Just why the Civil Service position has a fascination for many of our young men is beyond our comprehension. The road to it is, we understand, long and rocky. The politician must look favorably on those who aspire to it, and the ward heeler must give them a certificate of character. A member of the "lodge" may be spared all this trouble, but the ordinary mortal who is unversed in the art of the grip and password must weary both brain and muscle and be not wanting in servility before he can indulge in a hope of becoming a paid servant of the Government. And even then-but why picture the disappointment that abides in the souls of the erstwhile joyful aspirant? Why talk of the honied words that soothe, and the "promiso" that

To our mind, however, a civil service berth is about the last thing that should be sought for by a man with energy. The work, to begin with, is deadly dull and the salary in most cases is anything but princely. It is the next thing to being buried alive that we know of. We may be mistaken in this, but again we cannot conceive why a man with red blood in his veins can bind himself to work that bans initiative and obviates any necessity of thinking.

We refer, of course, to positions which are awarded ordinarily to the Catholic. There may be some of our own who think we have a due share of patronage, but their thinking, we suspect, is done for a consideration. Prudent gentlemen indeed-albeit the prud. ence that consists in burning incense before the politician and echoing political watchwords-may not commend itself to all citizens. Still let us hope that the "gilt-edged" positions may come in our direction. When the "intelligent constituents" refuse to be bullied by the "heeler' and to be hoodwinked by the platform orator, and the fearful and prudent who think we are living in this country on sufferance are at rest, we may possibly devise ways and means for entrance graded into the inner circle of Government patronage.

OUR COUNTRY'S SAFEGUARDS. faith, -Catholic Transcript.

The intelligent and conscientious voter is one of the safeguards of the country. The man who is either too lazy or too ignorant to vote allies himself with the corruptionist. Agitating the atmosphere now and then with resoity for the Church, but when re-elected he is apt to be undemonstrative so far as we are concerned. Now, instead of fulminating against him, we should turn our guns against our own credulity and vanity and unreasonableness.

We have surely learned during the years that the one remedy for grievances is the ballot. The Catholic who knows and does his duty as a citizen is worth a hundred "resolutions" who set store in society emblems and vote the ticket at the behest of their political masters. And were we to depend more on ourselves we might be able to credit ourselves with "results."

To quote the Hon. C. Bonaparte:

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" The Catholic Church has no tics : she is mute on every question as to which honest men may honestly differ, and no more tells her children what ticket they shall vote than what food they shall eat or what clothes they shall wear. But as she demands that they shall eat with temperance, that they shall eat with temperance, that they shall dress with decency, so she requires of them to vote with an un-clouded judgment, with undrugged con-science with the good of the country as their motive, with the fear of God before their eyes."

Patience in Weariness.

It is not in your power to disperse involuntarily distractions, or weariness, or repugnance, or obscurity. That which does depend upon your own efforts, of course always helped by the grace of God, is to have patience in this weariness, and to return quietly to the presence of God as soon as you are conscious of height survived by to the presence of God as soon as you are conscious of being surprised by these distractions; and also to have fidelity enough to remain united to God without sensible pleasure, by a dry and bare act of the will. Pass over your thoughts of vain completence. over your thoughts of vain complacency as well as those of discouragement, and go always steadily on your way. The tempter only wishes to stop you; by not stopping you overcome temptation in a simple and peaceful manner.—Lacor-

A JAPANESE PRIEST.

In The, Lamp, a High Church jour-In The, Lamp, a High Church Johr nal, there is an interesting communica-tion from Japan. The writer, Rev. Arthur Lloyd, M. A., says: "On the second Sunday after Easter, after attending the celebration at St.

Andrew's church, I went, according to my custom, to the Roman Catholic church at Kashmi Cho Azabu, for the

9:30 Mass.
"I arrived at the church a few minutes before the time, and, going in, found a Japanese priest at the Altar, finishing I was a little surprised at a Mass. I was a little supplies this. There are not many Japanese priests connected with the Roman missions in this part of the country. The ions in this part of the country. sions in this part of the country. The rule here is that no Japanese is admit-ted to holy orders in the Roman Church unless he is a Christian of the third generation, so that the whole of his life may have been spent in Christian sur roundings. There is good reason for this discipline. We are warned against putting authority into the hands of neophytes, and the yoke of sacredotal celibacy is one which can not, without great danger be changed."

THE CHURCH AND MEETING

HOUSE. The Baptist Commonwealth of Philadelphia has found out that Protestants can learn at least one thing from Catholics and that one thing is reverence for the church. It says: "To the Catholic the church is a sacred place, the place where the the house of God-the place where the believer meets his God. How different our Protestant feeling! Theoretically, the church is the house of God, and we admit that it is the place where one should meet God. Practically, it is the meeting place of a religious organiza-tion—the place where the varied activities center—the place not so much of worship as of work. The auditorium itself, merely one of the various rooms of the building, is the place where one goes twice a week to hear a man. Whether we admit it or not, this is the way the church is very largely regarded. It must be so. If we felt the sacredness of the place as do the Cath-olics; if the church was for each one surely we would not permit socials and entertainments, and all sorts of meetings to be held in the room set apart for worship. Surely we apart for worship. Surely we would not see the whispering and running about that is so often seen there. And about that is so often seen there. And may it not be added—if we feel thus about the church as a place of worship, would we feel differently about our attendance there on the Sabbath?" We fear that Protestants are not in a position to profit by this one lesson to be learned from Catholics. They degraded their churches into mere meeting houses when they banished the God of the temple. The Real Presence is what sanctifies the Catholic Church and makes it "terrible" to the eye of

A CONSECRATED PURPOSE.

No task is too small, as none is too large, to be enrished by a consecrated purpose. On the days when the spirit flags and the hands weary of the trivial tasks they are set to do, when the very littleness of the burdens to be bore weights more heavily, then their great the vocal chords, but it does little else.
Before an election the politician may listen to our tale of woe, or compliment us on our progress or evince a partiality of the check but the late of the burdens to be bore weighs more heavily than their greatness could ever do, there is healing in the thought that the lowliest duties may be lifted to the plane of the high est, that the most insignificant victories may become great conquests, by the power of consecration. No sordidness need soil the soul that consecrates its purposes; no discouragement need drag it to defeat. The Catholic, in the morning offering by which he gives his day's activities to God, possesses magic undreamed of in the old fairy tales whose wands turned stones into gold. He transforms all the small corners of his life as once Moses and Elias shared in a glory not their own on the Mount of the Transfiguration. Consecration borrows values from heaven to enrich the things of earth.

A Prophetic Warning. The editor of the New England Mag-azine recently sounded a warning which forecasts a time "when Catholic cathedrals shall be built all over New England and our meeting houses turned into barns." And well he may. The feeble cries of the non Catholic minisleeble cries of the non Catholic minis-ters are sometimes heard above the revelry of the lodge room protesting against the absence of men from their churches. The methods they employ to make their pulpits attractive are a confession of their impotency to cope with the vacaries and the vices of the with the vagaries and the vices of the age which reach from the most arrant superstition to the most barbarous cruelty, from faith cure to infanticide, from free love to suicide. The chaos they add to rather than suppress, attests the impracticability of the specious mockery of "unchainting the Bible" to be the sport of every self-constituted critic.—Catholic Columbian.

Miracles are Authentic. I know that the miracles attributed to St. Anne, the good St. Anne de Beaupre, as they call her, are authen-tic, and that if miracles were wrought in olden times, they are still wrought nowadays. There may come, and doubtnowadays. There may come, and adulti-less there will come, many American travellers disposed to laugh at all they see. Americans are so fond of laugh-ing! But, allow me to say it, this feature of our national character, which makes us smile at what we don't understand, and treat with contempt ideas current elsewhere sometimes goes a great deal too far.—Joaquin Miller.

SERMON BY RT. REV R. A. O'CONNOR AT

On a recent Sunday evening Vespers were chanted by His Lordship Bishop O'Connor at Gravenhurst at 4 p.m., after which he interpreted in a competent and able manuer the following sermen.

words, "I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us." In these words we are told that no matter what may be are told that no matter what may be the sufferings we endure in this life, no matter how heavy may be the crosses that Almighty God imposes on us, yet they are not to be compared with the happiness that shall be given to those who bear their crosses and sufferings

happiness, that it is worth all kinds of sufferings, all kinds of mortification and toil, on the part of a Christian. Now, we know the many labors we endure in this life even for temporal gains. We know the sacrifices individuals are ready to make for a little honor, for

worldly glory, for worldly possessions and riches. We know how willing we are to expose our health, and even to sacri-fice our life, if we receive the praise and approbation of man. We are aware that the soldiers will go to the battlefield and will endure all sorts of priva tions and hardships and be willing to suffer death so long as he knows he praised as a great soldier, or that he will receive the approbation, as he knows he will be considered by his countrymen, as a noble, brave and courageous soldier. He heeds not the sufferings he endures. Even if he is not killed on the battlefield, and though his wounds cause the greatest of min, on they often do he greatest of pain-as they often do-he is willing to bear the agony and the sufferings that result therefrom because he knows he will be praised as a brave soldier, that he will receive a prize. What kind of a prize? A medal, as an indication that he was a brave soldier—that he endured many

a brave soldier—that he endured than hardships. For this worldly glory and for this worldly praise he is willing thus to expose his life, to endure most unheard of hardships, and even, if most unheard of hardships, and even, in necessary, to suffer death.

Now, the Apostle tells us that the sufferings of this life, no matter how numerous or oppressive they may be, are not to be compared with the glory God shall give us with the blessed in Heaven. If then the brave soldier is willing to sacrifice his life, and endure so much for the cause of his much for the cause of his country, for a little praise that soon passes away, and he is soon forgotten by the world at large: if the soldier is willing to endure hardships, should not the Christian soldier be ready to endure even greater hardships and make greater sacrifices if God de-mands them of him, knowing his commands them of him, knowing his compensation will be to behold the glory of God in all His grandeur, to receive the praise and approbation of His Lord, that he has been a faithful soldier in the cause of Christianity, that he has kept the commandments, that he has fought the good fight against towards. fought the good fight against tempta-tion, that he has proved a noble sol-diers in the Christian army of Jesus

thus we are aroused through worldly motives should we not be ani-mated by the higher motives to toil, to work for God, because the reward is far greater? What is that reward? far greater? What is that reward? Heaven. What is meant by Heaven? The Scripture gives us only a very in-definite idea of Heaven. St. Paul says, "that eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God heart of man what things down hat prepared for them that love Him." (I Cor. 11. 9.) Think of these words. We cannot see nor hear anything in this world, the it ever so beautiful, be it ever so attractive or grand, that can be compared with the glory re-served for the elect. We cannot get

blessed shall enjoy in Heaven.

In another portion of the Scripture ve get what is called a negative idea of Heaven, that is to say we are told what Heaven is not, rather than what it is. The Apostle says, "there shall be no suffering, no sickness, no trials, no misery, no pains or infirmities, such as we experience in this world." In Heaven there shall be none of these miseries, for it is exempt from all these cribe. Now in this world we know that evils. Now, in this world we know that evils. Now, in this world we know that we are more or less subject to sickness, to sufferings, to trials and sorrows, and yet with all these evils and miseries, many people would be satisfied if God would permit them to live forever on this earth, provided they would enjoy the occasional pleasures we partake of in this world. If they are so easily satisfied, and willing thus to endure sickness and toil on the condition that

an idea of the happiness and glory the

PATIENCE AND RESIGNATION. God would allow them to live forever on this earth, should they not be more willing, more prepared to work for Heaven, where there shall be none of some degree made known by the invis-ible things of this world. Let us con-sider what this means. It signifies sider what this means. It signifies that what we admire in this world, what we esteem as wonderful and magnificent, as beautiful paintings, a person of remarkable beauty, of great accom-plishments, a garden filled with roses and flowers of the most fragrant and deligious odors, what we extern wan delicious odors: what we esteem won-derful, and what attracts our attention with patience and resignation. We are assured that the glory God will bestow upon the Blessed in Heaven for their patience and resignation Heaven the beauty and grandeur of Heaven. bestow upon the Blessed in Heaven for their patience and resignation in this life, for their fidelity to take up their crosses and follow the footsteps of our Divine Lord, shall be far beyond anything that can be considered in this world. Thus the sufferings endured in this life are not at all to be compared to this glory, or in other words, that though all of our days may be spent in sorrow and in much, if we are so interested with these or in other words, that though an or our days may be spent in sorrow and in sufferings, yet if all these bring us as a reward the happiness of one day possessing God in heaven, it would be sessing God in heaven, which would be sessing God in heaven and the heaven heaven heaven heaven heaven heav sufferings, yet if all these bring us as a reward the happiness of one day possessing God in heaven, it would be worth our toil and labor to thus suffer in this life. Why? Because, as the Apostle tells us in this epistle "the glory of God is so great, the happiness of the saints is so excessive, that nothing in this world can be compared to it; that it is worth all and every sacrifice that man can make to secure that happiness, that it is worth all kinds of a limited idea of the happiness of the blessed in Heaven, in beholding the glory and grandeur of God.

Our duty is to reflect and consider if the glory of Heaven is so great, if in Heaven there is no sorrow, toil or misery, but joy for all eternity, should we not then make it our greatest aim through life to strive and secure that happiness during the few years of our existence on this earth, to reach to that final golden haven which Carist has purchased for us? Heaven is open to us by the death of Christ, but it is a recompense for our good works, and it is our duty and interest to do all in

our power to obtain its happiness.

We are told that nothing defiled can enter Heaven, or, in other words, that sin alone excludes from Heaven. Then sin alone excludes from Heaven. Then our duty should be to avoid sin, as sin is the only thing that can keep us from feaven. Sin is the only object to deprive us of that blessed Kingdom, so let us then strive by every effort on our part, united with the grace of God, to avoid sin and to obtain the appiness of Heaven.

Sometimes a man will toil and labor, will expose his health in the heat of summer and cold of winter, will labor late and early, to receive a few dollars as a compensation. What becomes of all this after his death? All must be left at the last moment. If you are willing to nake sacrifices to the acquisition of this wealth that passes away should you then not be more willing to make greater sacrifices for the happiness of heaven? "Seek," as cur Lord says, "the Kingdom of Heaven, before all things else"—seek that glory which shall be only obtained in Universities of the second sec things clse"—seek that glory which shall be only obtained in Heaven—seek it by fidelity to Christian duty, by keep ing the commandments of God, by the fulfillment of your various duties. It you do so, you may be assured that God will be ever your side. God will bestow abundance of graces to assist yo in your earnest desires to obtain that Heaven? God will make the fight in this world easy. You will feel a pleasure in observing His commandments because you will feel that you are lively the state of the stat because you will feel that you are living in God's graces and you will thus be confident that your labors will obtain for you the happiness of Heaven. If these are the thoughts which will be appermost in your minds in all the years of your life, you may be sure God will give you the grace to persevere to the end, and the reward of enjoying this glory with all the Ancels and His glory with all the Angels and Saints, forever in the Kingdom of Heaven, which is my wish to each and everyone of yon. In the name of the Son and of the Holy Ghost. Amen.',

Suffering in Humility.

Suffering is a purgatory of mercy in this world. But who is it that suffers like the souls whom God purifies in the other world? Who is it that suffers as they do, without moving under the hand of God, without seeking any relief and without impatience waiting for their deliverance without making any effort to shorten their time of trial, with a peaceful love which increases from day to day with a pure joy in the midst of all that is most painfully, finally; with a humlity and a simplicity so deep that while they are suffering they do not think they are sacrificing anything to God? Let us try to found such a purgatory in this world as people found hospitals.—Lacordaire.

Necessity of more Faith. Oh, that we had more faith in prayer Never should we be overcome! At the bottom of all temptation there is the bottom of all temptation there is hell; but at the summit of all prayer is God. We never pray without God making Himself present in the soul—that is to say, without His doing there some new and marvelous work. Jesus said: "Come to Me, all you that labor, and are burdened, and I will refresh you." Never allow temptation, then, to make so work here. to make so much noise that you can no longer hear that ravishing invitation.

POST-VACATION THOUGHTS.

Now that the summer is well-nigh over and vacation time has come to an end, it will not be amiss for the good parishioner to pause for a few moments GRAVERHURST.

On a recent Sunday evening Vespers were chanted by His Lordship Bishop O'Connor at Gravenhurst at 4 p.m., after which he interpreted in a competent and able manner the following sermon:

'My dear brethren, in the eighth chapter of the epistle of Saint Paul to the Romans, 18th verse, we read these words, "I reckon that the sufferings of one of these miseries; should we note these miseries; should we note these miseries; should we note the more ready to make every sacrifice to endure every hardship, pain and toil, if these things were all that is necessary to bring us to Heaven, and since in Heaven all shall be happiness without end—happiness of which we cannot get an idea? St. Paul tells us that the invisible things of God and of his Heavenly Kingdom are in some degree made known by the invising fervor, for they are, indeed, the ing fervor, for they are, indeed, the means that must be taken to save one's soul. If he be father or mother or guardian, such a one will ask what am I doing towards the salvation of my children? Am I keeping them at Mass and at the sacraments by sending them and at the sacraments by sending them regularly to Sunday school, and do I allow them the grand boon of a truly Catholic education by sending them to the parish day school? Perhaps some reflecting parishes are to adreflecting parishoners will have to admit that they have been wanting in the latter, and so, if they but weigh the matter conscientiously before God, they must resolve that they will begin this year to send their children to the parish day school. Finally, all should remember the many advantages their parish church affords them for the sanctification of their souls. There are the daily Masses, as well as Sunday ones, there are the first Friday services with benediction of the Blessed Sacra-Again the thought of thoughts ment. Again the thought of thoughts all should keep in mind is the great advantage of frequenting confession and Holy Communion. The Fathers are ever ready on Saturday alternoons and even-ings and Sunday mornings to her confessions of all who present them-selves, and with confession frequently made and Communica piously received, say at least once a month, a pure, holy life is made easily possible, and the joy of a good conscience with its peace and happiness readily insured. Let every one begin to live a true Christian life.

—Bishop Colton in Catholic Union and

The Duty of Speech. There must come a time to each and every one of us when the silence of death shuts down between us and our best loved. Cry aloud as we may we cannot make them hear in that far land to which they have gone. God knows, then, whether we shall most regret the things that we have said or the things that we have left unsaid. The harsh that we have left unsaid. and impatient word we uttered they forgave us and forgot, but the unuttered love and tenderness they never knew. It would have joyed them to have known how we admired them. It would have given them courage so often when their hearts failed if they had only known how we honored them for the fight they were making. We might have made the hard road of life blossom for them with words of appreciation and praise, but we never said them, and at the last as we murmured passionate words of as we murmured passionate words of love and regret into deaf ears, we know beyond all doubting that there was a duty of speech that outweighed all the duties of silence,—Dorothy Dix.

THE WINGS OF DUTY.

The whole duty of man in regard to The whole duty of man in regard to his God is comprised in this short sentence: "Decline from evil and do good." (Ps. 31:27.) These are the two principal points in a Christian life; they are the two wings on which we must fly to heaven. In regard to the first branch of a Christian's duty, the declining from evil. "the life of man declining from evil, "the life of man upon earth," is declared in holy Scripture to be "a continual warfare;" and Christians are termed soldiers, because it is their duty to stand on their guard, and resist the suggestions of the enemy and his temptations to sin. In this along the continual many treatment of the continual warfare; and resist the suggestions of the enemy and his temptations to sin. In this along the continual many and the continual many and along the continual many and the and his temptations to sin. In this warfare we are to combat sin, even to death; we must never desist, or think death; we must never desist, or think ourselves secure, but always stand under arms with watchful care and fear . . . Examine what caution you employ, and what guard you place over some thoughts manda and actions. over your thoughts, words and actions; how you avoid the occasions of danger and resist the suggestions of the devil, the world and the fiesh. Assume with the saints of God your spiritual arms;

they are prayer and mortification. With these you will be enabled to achieve a glorious victory, and merit an immortal crown.—Father Baxter, S. J. THERE IS A DIFFERENCE.

"What ex Catholic," asks the Cath olic Citizen, of Milwaukee, is there among the Protestants who compares with such ex Protestants among the with such ex Protestants among the Catholics as Cardinal Manning and Newman, the Marquis of Ripon and a score of others? There must be some meaning to the fact that while we get some of the best minds and the purest characters among Protestants to come to us, the few "Catholics" who Protestantize are open to moral impeachment all around. Catholics when the vilest sinner strays away from the True Fold ; but if we must exchange, who can fail to recognize our immense advantage in losing Slattery and gaining Maturin?

The Catholic convert is usually free from the "shadow of reproach." When a distinguished Protestant knocks for admission to Rome, it is never nec sary to appoint a committee to investi-gate his sobriety, his honesty or his purity. His moral character is usually high and impregnable among the sects he leaves. And this fact makes his conversion significant to thoughtful Protestants. The fact generalized ought to be food for recurring meditation among seekers after truth.

Why do more women than men assist at Mass on Sundays?

CATHOLIC NOTES.

The Scotch Catholic Directory for Scotland as 513,400.

Forty French exiled nuns from Brittany are on their passage from Liver-pool to Canada by the Dominion liner

Very Rev. Canon Foley, late parish priest of Almonte, died at the Catholic Hospita', Ottawa, on S. turday afternoon, after a long illness, aged fifty seven. His funeral took place on Monday, 12th Sept. R. I. P.

St. Beda College, in Rome, is mainly for English converts who wish to study for the priesthood, and it is one of the late foundations of Pope Leo XIII., of blessed memory. Last year it had six-teen students all but one of whom were converts. Seven of them had formerly been Anglican clergymen. The Beda College is connected with the English

It is reported that a new diocese is to be created in Wisconsin in the northwestern part of the state, with Capazior as the seat of the See. Under Superior as the seat of the Sec. Under the new division, which is likely to be made, there would be four provinces in the Milwaukee archdiocese—Milwaukee and La Crosse in the southern part and Green Bay and Superior in the northern part.

"In all ranks of the navy," says a London morning paper, "Roman Cath-olics abound. One of their number, Admiral Lord Walter Kerr, has been First Sea Lord of the Admiralty these first Sea Lord of the Admirally these five years; another, Vice-Admiral Sir Hiliary Andoe, has been admiral Su-perintendent of Chatam Dockyard; a third, Rear Admiral Bickford, is, by the way, the nice Captain Bickford whom R. L. Stevenson mentions in the Vailima Letters.

Amongst the converts of the past month may be noted Mr. Harold Gibbs, who has been received into the Church by the Right Rev. Mgr. Provost Har-nett, of Our Lady and St. Patrick, Nottingham, England. As an expert in the Solesmes method of plain song in the Anglican establishment, he has probably been second only to the Rev. G. H. Palmer, who has proved himself of great worth. Mr. Gibbs has been prominently before the public (vide Church Times) for more than ten years, and has had much experience in almost every county of England. It is hoped that he will quickly find employment in at a time when we are in want of such

SLEEPY CATHOLICS.

(Holy Family Church Calendar, Chicago,) In some countries of Europe the Catholics are very sleepy. They are like the shandman in the Gospel who was asleep while the enemy sowed cockle in his fields.

If we Americans wish to avoid falling into their unfortunate condition, we have merely to carry out the Pope's injunction to organize and to establish a vigorous Catholic press. Wherever the Catholics are intelligent, wide-awake and organized no harm can befall the

ANOTHER CONVERSION.

m Montreal, settled first at Sher-brooke, where he lived for some time. He was a strong churchman, and clever physician. He left Sherbrooke for Fitch Bay, where he practised his profession, but was drawn strongly to the ministry and asked provides of the ministry, and asked permission of the Bishop of the diocese to study for that end, which was readily granted. In the year 1900, the Right Rev. Dr. Thornloe, Bishop of Algoma, called Dr. Codd to Haileybury, Ont., and he sold all that he had, and obeyed the summons. He was ordained deacon, then mons. He was ordained deacon, then minister, and for four years labored with real apostolic zeal, and often in great hardships to advance his Church's in-terests. His medical skill, joined to hardships controlled to his missionary, made Dr. Codd a most useful man in the new, wide, thinly settled parts of Ontario, and his conversion is a distinct loss to the Church of England.

King Edward and the Mass.

Though King Edward VII., in his acession oath denounced and re the Mass as supersitition and idolatry (being by law compelled thereto), he is sometimes a respectful if not devout attendant at that solemn and sacred religious service. Recently, while on a part to the Expression Aparts is he was visit to the Emperor of Austria, he was at Mass at Marienbad, accompanied by the British Ambassador, Sir Francis Plunkett and used a prayer-book, with which, directed by the Ambassador, who pointed out the right pages, His Majesty was enabled to intelligently follow the ritual. Manifestly, King Edward does not really hold those sentiments regarding the Catholic Church which the oath obliged him to express.—N. Y. Freeman's Journal.

You will never find peace either in society or in solitude, if you only seek them to gratify the desire of your offended self-love for pleasures and consola-tions. Then the solitude of a sulky pride is still worse than a society that is a little dissipated. When you are really simple and humble, society will neither weary you nor vex you; then you will seek solitude for the sake of God alone.—Lacordaire.

THE BLAKES AND FLANAGANS.

BY MRS. JAS. A. SADLIER. CHAPTER VI.

A FRIEND IN NEED .- A GENTLE REPRI-MAND.

"Well, Miles, what did Father Power say to you?" said Mrs. Blake eagerly, as she ran, rather than walked

'Ay, you may well ask! I suppose You know as well as I do, Mary," returned her husband angrily. "how does it happen, that this lad can go night after night, to the theatre, as it seems he does, without your knowing it; or is it possible that you'd connive at

ch doings?
"Well, to tell you the truth, Miles he did go once, not with my knowledge or consent, but I found it out before he came home; — that was the night, you remember, that Tim and the boys were up here.

, and the young villian said he was at Mr. Thomson's! I see very well how it is. And it seems he makes a trace of is—he's robbing me, the graceless vagabond—that's what he is! graceless vagabond—that's what he is:
Come down here Harry!— Go and get
me that whip, Mary, that Dan Sheridan
forgot the other evening!"
" For God's sake, Miles," said Mrs.
Blake imploringly " dont beat him this
time. Forgive him this once, and I'll

go bail for him that he'll never go next or nigh the heatre again !"

or nigh the heatre again!"
"Get out of my way, woman; I'll give him a lesson that he'll remember the longest day he has to live. Get me the whip, I tell you! Come down here, you young rap," raising his voice to its highest pitch, "come down, or I'll go no for you."

Mrs. Blake made a great show of was not forthcoming. Harry made his appearance, followed by Eliza, the

appearance, followed by Eliza, the latter pale as death.

"Well, now," said Miles, fixing a withering look on his son, "ain't you a precious young scoundrel on my hands, precious young scoundrel on my hands, and me never suspecting you of such tricks? Not a word out of your head, now! I see the lies coming up your throat; but you may as well swallow them down again. Mary, what are you them down again. about, that you don't get me the whip? I'll teach the fellow that he'll not dare to play off his pranks on me! He was making maps, to be sure, at Mr.

"Who is taking my name in vain who is taking my name in vain without, and Thomson himself opened the door, and walked in. Harry's face brightened up; Eliza

y wiped away her tears, and Mrs. gave up her fruitless search for the whip, to place a chair for Mr. Thomson. Miles alone stood his

ground. "Why, what on earth are you about here?" asked Mr. Thomson, as he glanced from one to another "Is there

anything wrong?"
"Yes, there is, Mr. Thomson," said
Miles quickly, "there is something
wrong, and very wrong." And he pro-

wrong, and very wrong." And he proceeded to lodge his complaint.
"Oh, oh!" said Mr. Thomson, when he had finished his story, "if that be all, there is no need for such a composition. Sit down, Miles, sit down! I'm surprised that you'd make such a fuss for a mere trifle. We were all boys ourselves, my good friend; why, there's my Zach goes to the theatre there's my Zach goes to the theatre most every evening, and yet I'm quite as anxious to bring him up well, as you can be about Harry. You know, my dear friend, that boys must have amuse-ment, and if you don't let them have it, they'll take it ; that's the fact. then, the theatre is no such bad place for a boy to spend an evening in; there is a great deal to be learned there. Come, come, Miles, forgive your son for

this time."
"Well, but the money, Mr. Thomson,"
said Blake, sullenly, "he stole the
money out of my drawer!"
"Well, suppose he did; it was too
bad, I grant you, but your whipping him will do no good. Harry, come over here, my lad; if your father forgives you for this time, will you promise never to do the like again—that is to take money without your father's

I don't value his promise-not one brass button," said the father, "he'd break it, I'm sure, the first opportun-

"Well! now, Miles," said Mr. Thomson, "I ask it of you as a particular favor, not to whip Harry. I hate manual correction—it is a barbarous Thomson,

manual correction—it is a barbarous practice. You will not refuse me this favor, will you?"

Miles began to remember a certain long account standing over against his name in Mr. Thomson's books—an account that ought to have been settled reache before. "Well Mr. Thomson." months before. "Well, Mr. Thomson,' said he, "it would go hard with me t refuse the first request you ever asked of me. Go off up stairs to your books, Harry; I forgive you for this time, but ever I know you to steal one cent of my money, or go to the theatre without my knowledge, by the "-

Don't swear, my dear friend," said Mr. Thomson, making a sign to Harry and Eliza to go upstairs. Swearing is highly offensive to God. Oh! my good Miles, how careful we should be to put a bridle on our tongue, as the Scripture tells us! You don't know, Mrs. Blake, how happy I feel that I had the good fortune to come in so seasonably. It would have grieved my heart to see that fine boy of yours get one stroke. And now, I think of it, Miles, what do you intend to do with

him ! " I was thinking of binding him to a trade, sir. He's now almost sixteen, and though he's not near as far on with his learning as he ought to be, it's his own fault and not mine. He must begin

"You are wrong, Miles, quite wrong!" said Mr. Thomson, with a sagacious shake of the head. "A boy to earn his living." that deserves something bette than a trade. Why not give him a pro-fession? Make him a lawyer, for in-

"That's just what I often tell Miles," said Mrs. Blake, eagerly; "he can afford very well to make Harry

a lawyer or doctor, and it would be a burning shame to glue him to a bench or an anvil. God bless you, Mr. Thomson, but its you that's the true friend, and the clear-headed man all

At first Miles demurred on the score of expense, saying that he wanted all the money he had to carry on his business. To this Mr. Thomson answered that he would never see him short-taken for want of a loan. "And then Harry will have Zachary for a companion," he added,—"for I intend him for the bar. They can continue at Mr. Simpson's school for a year or two more, and then they can both go to Columbia College. You see that will be quite convenient for all of us!"

This was all very well, and, on the whole, very satisfactory, but Miles was now in another predicament. At first Miles demurred on the score

now in another predicament.

"Nothing could be better planned,
Mr. Thomson," said he, "but unluckily

can't take your advice as I'd wish to Father Power—that's our priest,
was here a while ago, and he gave me such a rating for not sending Harry to the school belonging to our Church, that I as good as made up my mind to

send him."
Mr. Thomson began to look grave. "These priests of yours are queer customers," said he, after a short pause. "I believe they're about as good as most men, only they have such a way of coming it over their people. A'n't you a better judge of your own business than that man—this Father Power, can be ?—what right has he to

ontrol your actions?"
Miles was at a loss how to answer, but still he knew very well what it behoved him to say. "We Catholics, sir," and him to say. "We Catholics, sir," and he hesitated, "are in the habit of obeying our priests—they're wiser than we are, Mr. Thomson, and, besides, we look upon them as the ministers of

Mr. Thomson was seized with troublesome fit of coughing, so that he could not answer for a few minutes. At last he said, "Look on them as you please, they are only men after all, and their opinions are merely human; only to be estimated, my dear Miles, by their intrinsic value as ions. Now, this priest of yours may very well in his pulpit, talking about the 'mysteries of religion' (there was a certain mocking tone in Mr. Thom-son's voice, which Miles was not sharp enough to detect), but when it comes to chasing a school for your son to chosing a school for your son, your-self is the proper judge, not the priest."
"Well, I don't dispute it with you,

Mr. Thomson," observed Miles; "may be right in what you say, may be right in what you say, Father Power made so many objections.

"Let me hear them, if you please?" Now, Miles had an insuperable objection to repeat what Dr. Power did say, for fear of giving offence to his valued friend, so he affected to have great the property of the same of the sa rouble in remembering it. His wife's nemory was not so short, and she came to the rescue with, "To tell you the truth, Mr. Thomson, Father Power and truth, Mr. Thomson, Father Power and my brother Tim, and most of our friends are afraid of Harry and Eliza forget-ting their religion. They say, sir, that Protestant schools are for Protestant children, and that, if we want to keep our children Catholics, we'll send them to Catholic schools."

to Catholic schools."
Miles was scandalized at his wife's indiscretion, and strove to efface the impression which her words might have produced. "You see, sir," "that my good woman took up what she heard in a wrong sense; that wasn't exactly what the priest meant, smile, wash t exactly what the priest meant, and as for the others, sir, their opinion isn't worth much at the best."

Thomson was amused at the discrepancy between the content of the content o

ancy between the statements of the worthy pair ; but it was no part of his tactics to appear either surprised or amused. At all events," said he, "I know the priests are opposed to our common schools, though why they are common schools, though why they are so, is a mystery to me. I guess it's because they are afraid of their people becoming wiser and more learned than themselves. However, I am only losing Am I to understand, Miles, my time. Am I to understand, Miles, that you have resolved on sending your son to that school in Barclay street?" There was a contemptuous smile on his lip, and a bitter irony in his voice, which Miles could not help but notice, and his pride as well as his interest, was glarmed.

was alarmed. Well, no, sir, not exactly," he has tened to say; "as you wish me to send Harry for this one year to Mr. Simpson, I'll not go against your advice. I know very well that the boy is too far on to Lanigan's school now. I may as go to Lanigan's school now. I may as well be hung for an old sheep as a young lamb any day." The latter observation was hardly meant for Thomson's ear, being made in an under-

"How? what did you say?" de nanded Mr. Thomson, in his strong ankee accent.

Oh! I beg pardon, sir; it's just word we have amongst us in the old country; no offence, I hope, sir?"

country; no offence, I hope, "returned "Oh! certainly not," returned Thomson, with more than his usual cheerfulness; "it is then settled that Harry remains at the Ward school?" "We'll think of it, Mr. Thomson," put in Mrs. Blake.
"It is thought of, Mary," said her husband, sharply; "mind your own business, my good woman! We'll try

Harry another year with Mr. Simps

sir, and I hope you'll be good enough to put in a word with the master for him; let him hurry him on as fast as he "Certainly, Miles, I'll make it my business to see Mr. Simpson myself this very day. Good afternoon, Miles; good-bye, Mrs. Blake; be of good heart both of you—your son is in good

Miles suddenly remembered that he had to go to Chatham Square on some business, so he went out with Mr. Thomson, leaving his wife in no very pleasant humor. She had a great respect for Mr. Thomson but somehow she thought Harry would be better with Catholic boys, and at a Catholic school and she could not

agree with Mr. Thomson, that he and Miles were better judges than Father Power, of what was right to be done. Eliza and Harry were highly in-terested listeners to the foregoing con-

versation. "There now, said Harry, in a whisper, "you see Mr. Thomson is the best friend I have in the world. If Father Power had got his own way, I'd have had sore bones by this time. But he missed his mark, as it hap-

pened."

"For shame, Harry, don't speak so
of Father Power; he didn't mean any
harm, I'm sure."

"Yes, but he did mean harm—I
know he did, and I'll not forget it

to him. If he could get me into old Lanigan's clutches he'd be well pleased; but I'd see him an' the old pleased; but I'd see him an' the old scare-crow far enough before I'd go out such a school. I'm real glad father was wise enough to take Mr. Thomson's advice; if he didn't, I'd only have to protest against that mean school, and let him make his best of it. I've no notion of making a baby of myself at his time of day, saying my catachism this time of day, saying my catechism and all such stuff; I guess I've had enough of that kind of thing."

Eliza administered another gentle

reprimand, but Harry only laughed.

"Keep your advice till you're asked for it, Miss Prim. There's father and Mr. Thomson gone now. I say, Eliza!"
raising his voice a little, "where's
that book you promised to show me?"
"What book?"
"Miss Prim. There's later and
"where's
"What book?"

"What book?"

"Why, that book Miss Davison gave you the other day."

"Don't speak so loud, or mother will hear you;" and taking a key from a certain corner in the closet, she opened a drawer in a small bureau belonging to herself, and handed to her brother a very handsome volume, hear.

longing to herself, and handed to her brother a very handsome volume, bearing on its back the promising title: Instructive Stories for the Young.

"So this is another of Miss Davison's rewards," said Harry laughing, and a very pretty reward it is too. I say, Eliza, how do you manage to hide it from the old woman?"

"What old woman do you mean?" inquired Eliza innocently.

"Why, the old woman below, to be sure," at the same time pointing downwards.

Eliza either was, or affected to be quite angry. Snatching the book out of her brother's hand, she restored it to its place and locked the drawer.
"I declare, Harry, I'm ashamed of
you—that's what I am; I've a great

you—that's what I am; I we agreed mind to tell mother how you speak of her and Father Power."—— "Go on, Lizzy—all right, the best man foremost," laughed the incorrig-ible boy. "And what will I be doing, think you, while you're telling mother think you, while you're Hadn't I got someyour fine story? Hadn't I got s thing now to tell as well as you ha! ha! my prudish little sister! I've

a bridle on you at last !"

"No you han't," said Eliza still more angrily, "it's not so wicked a thing to take a premium when one gets the stated when you are to the said. it, as to steal money and go to the theatre, and speak slightingly of one's father and mother, and the priest. I

don't care if you do tell." don't care it you do tell.

Harry, seeing the turn things were
taking, began to soothe his sister as
well as he could, promising to be a better boy for the time to came, and never again to speak disrespectfully of "father or mother, or the priest," and he imitated Eliza's voice in her own words. This roused Eliza once more, and she was about to renew the quarrel when their mother called from

"Come down here, children, what are you about up there? I hear you talking very load."

" Eliza's hearing me some of my les-"Dear me," said his mother, "sure you mightn't say them so loud. One

would think you were in a mill. Come and give me a hand with this sheet I'm hemming, Eliza, for I'll soon have to go and see about the supper.'

In the course of the evening Tim Flanagan came to ask the Blakes "to ools, though why they are go down a while to his house, as Dan Mrs. Reilly."

think we'll leave Harry and Eliza at home, said Miles, "they have to learn their lessons, you know," "No indeed," said Mrs. Blake, "they learned them while you and Mr. Thomsan were talking; and, upon

my word, they were so busy at the same lessons, that I had to call them three or four times before they heard Harry winked at Eliza, and Eliza

blushed, but none of the elders noticed their looks. Uncle Tim cut the matter short by ordering "the children" to get on their hats. Miles could not go till after the store was closed but promised to go "as soon as ever

On the way, Mrs. Blake told her On the way, Mrs. Blase told her brother of Father Power's visit, and how Mr. Thomson hrd prevailed on Miles to send Harry another year to Mr. Simpson, after all that the priest had said. "Well, well!" said Tim, "after that there's no hope for him; you may just make up your mind, Mary, to let them have their cwn way, and I tell you plainly, it's the way of perdition; but what can you do, poor woman, what can any of us do, out what we have done?

The Sheridans and Mrs. Reilly were The Sheridans and Mrs. Reilly were all very glad to see Mrs. Blake: "they were all cousins through other," as they said themselves, "and Mary Blake was a good hearted creature, always kind and friendly with her own, They wished they could say as much for Miles. But Miles was getting up in the world, and it couldn't be expected that he'd make much ado about the likes of them." This was said likes of them." This was said in a low voice by Daniel Sheridan, while Mrs. Blake was up stairs, taking off her bonnet and shawl. The remark, though purely ironical, was taken in ts literal sense by Mrs. Reilly, a tall, thin, matronly woman, in a widow' cap, and black merino dress. Now cap, and black merino dress. Now, Mrs. Reilly was, on the whole, a very good woman, a sincere friend, a deroted mother, and, above all, a good Christian; but she had an unlucky propensity to overrate the respectabil-ity of her own "kith and kin," and generally contrived to introduce some introduce some individual of the race past or present, into every conversa-tion. Family pride was Mrs. Reilly's besetting sin, and Dan Sheridan ought to have known better than to tread no

the good lady's corns. But Dan was

the good lady's corns. But Dan was none of the most clear-sighted men in the world, as we have already intimated, so he seldom stopped to consider the effect his words might produce.

"The likes of us, indeed!" said Mrs. Reilly, bridling up, "why, then, indeed, I think the likes of us, Dan Sheridan, are as good any day in the year as the likes of him. I'm sure when my cousin Mary Flanagan married him, it was thought the wonder of the world, and, between ourselves, it was low come down with my uncle Ned's daughter when 'she took him. So my uncle, Father O'Flyn, said, the very day of the wedding, and between you and me Dan, he wasn't willing to go to the wedding at all, only just for shame's cause. The likes of us indeed! Did you hear that Tim Flanagan!"

"No, Sally, I did not; what was it? anything about the family?" and Tim vished at Dan in his drell way.

anything about the family?" and Tim winked at Dan in his droll way. "This Dan Sheridan hasn't a proper sense, I'm afraid, of the respectability sense, I'm airaid, of the respectability of the family he married into, and I just want you to give him a good lesson on that very subject, Sally dear—there's none of us Flanagan's can do it or mell."

Mrs. Reilly's long face relaxed into a smile, for her dignity was never proof against Tim's good-humored raillery. "Bad manners to you, Tim, but you're always ready with your joke. After all, it's no laughing matter to speak slightingly of a decent old family. But here's Mary, let us say nothing more about it. I know she's a little touchy at times, although she is a Flan-

"Why didn't you bring the children

Jenny, said Mrs. Flanagan, addressing Mrs. Sheridan. "Oh, Peter couldn't be rooted away "Oh, Peter couldn't be rooted away from his books, and so we left Mike to keep him company, much against his will. That Mike is a play-boy, Nelly and no mistake. He has as many tricks in him as a monkey, so he has! Did you hear of what he done on young Dillon the other day?"

Every one answered in the negative,

Every one answered in the negative, except Edward Flanagan and his brothers, who began to laugh. There was a general exclamation, expressive of no very exalted opinion of Dillon. "I hope he thrashed him well," said Tim warmly, "for that same young Dillon is the devil's own boy."

"Well, if he didn't thrash him," said Dan, "he did all as one. He soused him in the mud while sousing was good for

in the mud while sousing was good for him, and the best of it was he had a new suit of clothes on him that made him as proud as a peacock. Begad! Mike spoiled his fine feathers for him. And you know he's older than my boy by three years."

"But what in the world came be-

tween them?" cried Tim, eagerly.

"He did nothing at all to Mike," plied Dan. You see our boys, and young Dillon and Ned here, were all going home together, at least part of the way, when two of the Sisters between the way was the beauty of the School passed. longing to St. Peter's School passed them by in a great hurry, for they had been out on some business, and it was very near school time. "There they go," says Dilion, with their demure-looking faces, and their queer old bonnets.
An't they a rum set, these nuns? I
guess they think themselves better than guess they think themselves better than anyone else; but I'll be hanged if I do;" not another word did Mike wait for, but up with his fist, and down went Dillon into the gutter, shouting all sorts not to spoil his new clothes. Some folk passing began to rate Mike, and call out for the constables, but Mike did not choose to wait for them, and never said stop or stay till he got Peter was a'mo into the school-room. dead with fear, and I believe Ned wasn't much better, but at any rate they agreed amongst themselves to say nothing about it till they'd see whether old Dillon would make a fuss or not.'

"Well, and did he?"

"Faith, he did so," said Dan, coolly "he came to my place that very evening in a great passion, and threatened
all sorts against Mike. Myself only
laughed at him, you may be sure. And
I'll tell you one thing, my good man,"
says I to him, "if you'd correct your
son yourself once in a while, or send
him to a school where he'd be corrected
it inn't my little how, twolve years old he came to my place that very eve it isn't my little boy, twelve years old that would have to do it. Go home with you," says I, John Dillon, "and teach your son to respect them that de serves respect. If you're as wise as you're old, you'll just let the matter drop. That's my advice to you.

If you don't like it, you can take your own." I'm blest and happy, Tim, but he left the house without saying and happy, the desired of the house without saying and happy. other word, and ever since, though the young hopeful looks daggers at poor Mike, he keeps clear enough of him, l

"Well, I declare," said Tim, "I'm well pleased to hear that Mike has such pluck in him. He'll be a fine fellow pluck in him. He'll be a fine fellow some of these days. A real chip of the old block—eh, Dan?" Dan smiled as sent, and looked as though he would have said, "I only wish he may be as good a man as his father."
"You must tell that stong over a real

You must tell that story over again "You must tell that story over again when Miles comes?" said Tim. "It's just what I'd like him to hear."
"With all my heart," replied Dan. Who knows but the cap might fit him—

eh, Harry?'
Harry either was, or effected to be, very much engrossed with a new exercise-book of Edward's. "Were you speaking to me, Mr. Sheridan?" said eh, Harry?" he, raising his head with a half-con-

"I was speaking to you, Mister Blake," said Dan, with a knowing smile, "but what I said wasn't worth much. We're all of us a little hard of hearing at times. Ahem."

There was a laugh at Harry's ex-

ense, and it was hardly over when Miles made his appearance. "See what it is to be over head

"See what it is to be over head and ears in business," said Dan; "me or the like of me can go where I like, and when I like, but poor Miles here can't budge an inch, till he gets his store closed, and the key in his pocket."

"True for you, Dan," observed Miles, "I am overpowered with business, and what would you have of it,

but the congregation has hung another stone round my neck. Every eye and ear was opened.

"Why, how is that, Miles?" said Tim anxiously, for with all their bickering on the school question, he had a great regard for his brother-in law. "What's the matter, now ?"

"What, nothing in the world but the matter, now?

"What, nothing in the world but that they have been making me a trustee of St. Peter's church. Because I hadn't enough to do before, I suppose."

Both Dan and Tim could detect, through this show of dissatisfaction, the self-gratulation lurking beneath. Dan was disposed to rejoice in the honor conferred on his friend Miles; but Tim bluntly said, "I'll not wish you joy of your office, Miles, for to tell you the truth, I have no great respect for trustees; in general, they're a great set of raps, that's what they are; it's one trustee in fifty that has a spark of religion. For my part, I wouldn't take a mint of money and be a trustee."

"Sour grapes, Tim," said Miles, with a forced laugh "maybe you would it you had a chance as well as another.

if you had a chance as well as another. Somebody must be a trustee, or what will the churches do—answer me that

" How did the churches get along in Ireland, man, where such a thing as a trustee was never heard of? You know very well, Miles, that I'm no hand at an argument; all I know is that 'most an argument; all I know is that 'most every trustee gets into a quarrel with his clergy, and so there must be something wrong, though I can't tell you what it is. Now it is my firm belief, that no man who rebels against his clergy will ever prosper in the world or the next; if he does prosper here awhile, his riches will melt away like snow off a ditch, for it's an old saving snow off a ditch, for it's an old saying

and a true one, what comes over devil's back goes under his belly." Every one laughed, except Miles and his wite, the latter being somewhat clated at the new dignity conferred on her harband. her husband. Miles was about to n ome caustic reply, when Mrs. Reilly

hastened to put in her word.

"For shame, Tin Flanagan, why
would you make little of the compliment paid to Miles? I'm proud and happy Miles, to hear of your being made a trustee. Tim Flanagan ought to be the last man that would speak slightingly of such things, and his own uncle— he was my uncle too, Miles,—a com-mittee man in our parish. Indeed yes, Miles, my uncle Paddy! (God be good and merciful to him! was a commitand merchin to him. was a councilman for the confraternity for as good as twenty years. And you know as well twenty years. Tim, that he and old Father O'Regan were as great as could be-just like two brothers."

There was no getting beyond this, so Tim was fain to appear convinced, and as Nelly began just then to put some as Nelly began just the table, creature comforts' on the table, creature comforts, he willingly changed assisted by Eliza, he willingly changed the subject. Did you hear, Miles, how Alike Sheridan served that young scamp of John Dillon's?"

No, I heard nothing of it; but roind you, Tim, if it's anything about the schools, you may keep it to your-self. You know of old there's no use beating about the bush; you'll make

nothing of it, I promise you."

"Go to-Galloway!" said Tim, halfjest, and whole earnest, "do you think I have nothing to mind but your school-"do you think affairs? Take my word for it, you'll not hear much more about them from me. Sup your own soup, my fine fellow, and I'll sup mine; we'll see which will have the best of it. Will you tell him the story Dan; though, upon my credit he doesn't deserve it. Go on, anyhow!"

So Dan repeated his story, and Miles made a show of being highly exasper-ated against young Dillon. "He was always a wild, good-for-nothing fellow,"

"Begging your pardon," said Tim, stopping him, when I knew him first, about ten years agone, he was as fine a about ten years agone, ne was as and a boy as you'd wish to see, and as mannerily too. It's Mr. Simpson—the oily rogue—that has made him what he is; him and the company his wise father him into God forgine him his threw him into—God forgive him his sins! But, sure, I promised to say nothing about the schools, and with God's help I won't—for the present, at least. This is no time for squabling; come, draw over to the table and try Nelly's cookery. There's a time and a place for all things."

TO BE CONTINUED.

THE YANCEY BIRTHDAY.

W A DREAM OUT OF THE PAST MADE POSSIBLE ITS CELEBRATION.

By Julia Truitt Bishop.

Richard Floman, lawyer and orator, and successful, self-made man, was finding himself exceedingly bored, and blamed his fates accordingly. What had he done that he should have to sit still in the Brighton Pullman while a very young lawyer poured fatuous platitudes in his unwilling ear? "I don't know that I'll show myself

any too prominently about court to-day," the inane chatterer went glibly on. day," the inane chatterer went girlly
"I had an intimation that I might appointed to defend that fellow Yan-cey, and I don't want anything to do with the case. It does a man no good to get mixed with these murder cases when popular sentiment's down on the criminal. You get the worse of whether you cle him or not-and, of course, it would be impossible to clear

Yancey."
"Yes?" returned Floman, drily,

looking out the window.

Oh, of course. You see, he's got no friends at all. The strikers are down on him because he refused to go out with them, and yet he goes and makes an assault on Stein, the proprietor of the business, right at Yan-cey's own door, too, when Stein was probably calling there to do something for his family; and Stein falls and strikes his head and dies, so every body else is against him. A man gets no honor by defending a case like that Personally, I am going to keep out of it, if I can, for a man's reputation

" Pardon me, I get out here," said Richard Floman, abruptly, and swung himself down as the car stopped at Grosvenor road, wondering, vaguely, what he had done to be visited by such

unutterable plagues.
He was three miles short of his

but why should he hurry to office, reach omee, but why should be harry to reach the office, where more bores awaited him, doubtless, to talk him into a deeper fronzy? Let his partner attend to them for a little while. He strolled into the park across the river and took off his hat under the trees. He had the park almost to himself. The children were at school, or going there; the nurse maids had not

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out yet.

In all these shady places, just himself and two little children. They were a girl and a boy, seated on a bench. The girl's feet hung down, bench. The girl's feet hung down, but did not touch the ground, and the boy's feet stood straight out before him because his legs were too short to hang down. The boy was crying dismally, and Floman, who was in a lounging mood, stopped and spoke to

"Halloa! young man," he said,

"what are these tears for? Lost your ball? Broken your cart?"

He spoke gruffly and awkwardly—not with the silvery persuasiveness that melted all hearts in the courtroom and on the rostrum. He was not used to speaking to children. There was no boy in his house, and no ball was no boy in his nouse, and no ball or cart. He and a certain proud and cold woman would have been better and happier to have had them there. The boy ceased sobbing, a little frightened, but the girl explained with

rightened, but the girl explanation as sober little smile.

"No, sir; he's crying because to-morrow's the Yancey birthday, and daddie can't come home—and so we won't get anything."

Floman found his attention caught

by this artless speech. Most of the speeches he heard was anything but artless. He sat down on an opposite bench and looked at the two, his hands in his pockets.
"What kind of a birthday was that

you mentioned?" he asked, politely. "Something new in birthdays?"

"Something new in birthdays?"
The child's face was flushed. It was a pretty little face that had grown too delicate.

"The Yancey birthday," she excluded conscious to the constitution of the constitution of

"The Yancey birthday," she explained, carefully. "You see, that is our name—we are Yancey's, and tomorrow is our birthday—mamma's, and Boy's and mine. We are all three born on the same date. And that's what made daddie call it the Yancey

birthday."
She smiled up at him innocently, delighted to take him into her childis

confidence. "That's a beautiful idea," he said, "And why isn't daddie com-

gravely. "And why isn't daddie coming home to buy Boy something?"

He, had not thought until then—he

He, had not thought until then—he had been merely passing an ide half hour—but the look on the child's face, the sorrow so much older than her years, struck to his heart.

"Oh! I see," he said, gently; "your father is Frank Yancey!"

"Yes," said the girl, in patient little tones. Then she went on telling about it. "We used to have a splendid birthday when daddie came home—someday when daddie came home—some-times a trip in the country if it wasn't too cold-and nice things for all of us Of course, now, mamma and I talk things over, and we can understand it, but Boy's such a baby, and he

"Oh! Boy's such a baby, is he?"

asked Floman.

It had been a long time since he had been very sorry for any one, but now something was tugging at his heart-strings. He was looking down at Boy's sister whose feet did not touch the ground.

"Oh! yes." she said, resignedly. "And that's the reason I bring him out here so that he can cry without making mother feel bad. Mother and I talked things over for nights and nights trying to arrange something for Boy so that he wouldn't feel quite so bad, but we couldn't think of a thing. You don't have very good times when your daddie's away, do you? If it wasn't that I talk over everything with mother—every single thing—I don't know what we'd do.''

The tall gentleman in the other seat looked away down the path.

A pathetic little long-gone vision rose up out of the past when he had not been successful nor self-made. It was a vision of a raw country boy going home from church through the moonlight under the whispering trees with a timid little hand on his arm.

The boy had devoured the sweet,

innocent young face beside him with hungry eyes, and had hated Frank Yancey in his heart for having wooed and won her before he had a chance. If he had seen her first, he told himself, she would have taken him; and he tossed on his bed all that night, tore with jealous rage and love that could never he told.

never be told.

No matter—that was long ago—he came to the city the next morning and

when he thought of her, during the next few years, it was to thank heaven that he had escaped a marriage which would have kept him a groundling to

would have kept him a grounding the end of his days.

But now, as he looked away down the path, somehow the old thrill went to his heart—he felt the light touch on his arm making a leaping madness in his veins, and saw the moonlight drifting over the brownest hair and bluest cars in all the world. bluest eyes in all the world.

His own eyes dimmed at the memory of it. Well, it was long ago, and he was successful among men, but there had never been another night, like that.

"Oh dear, if daddie could only come home," was the tired little sigh that awakened him. He started and turned to see Boy

asleep on his sister's lap, while two tears rolled slowly down her thin cheeks.
"You—you mustn't cry!" he stammered. "Perhaps—"
"I don't let mother see me cry." she

replied, smiling up at him with a childish womanliness that broke his He snatched his hat from the bench

and started up, looked at his watch.
If there was only time! he said, with an ex-

"Look here," he said, with an ex-citement that he had not felt for many a long day, "you go home and—and talk things over with mamma, and tell her-ask her if she remembers Mr. Floman—and tell her—well, tell her that your daddie isn't without a friend, after all !"

If they was only time! Forty minutes afterward he was pushing through a throng of spectators that crowded the courtroom and extended into the corridor outside. Men stood on tiptoes to peep over one another's heads that they might catch a other's heads that they are who was not glimpse of the prisoner who was not with the strikers, and yet had done single-handed what some of ed yet did not care to do; who had kept persistent silence during his imprisonment, and who refused to employ a lawyer, though he knew himself

ploy a lawyer, though ne knew himself to be in dire extremity.

"Ten to one his neck'll stretch," said a man in the door as Floman pushed by him. He heard the whis-per, and saw the dark looks cast upon the prisoner: then he walked across the prisoner; then he walked across the courtroom and took his place at the prisoner's side.

He was just in time. "Does anyone represent Frank Yan-cey?" the Judge was asking and Flo-

n stoop up.
I do, my lord," he said. There was a moment of amazed silence, broken by an excited whisper that went around the courtroom. If man had taken up this case, the

great Floman—why—then— People who saw him saw how he stooped and whispered a word in the stupified prisoner's ear, and clasped his hand. Then he arose, with head thrown back and lips set, and those who knew him knew that there was a battle

What that battle was is still remen bered and spoken of with a thrill of pride by those who watched its progress; who heard the examination and gress; who heard the examination and cross-examination of witnesses; who wept and laughed for two hours, swayed by such oratory as Floman had never uttered, and as they had never

If he had been famous before those hours left his fame doubled, for the jury returned a verdict of guilty without leaving the box, and hotly denied afterward that they were under a spell. When the verdict was rendered men shouted and threw up their hats, and when the courtroom was cleared went out wiping their

Frank Yancey was led out stagger-Frank Yancey was led out stagged ing by the man who had saved him. As Floman put him into a cab he leaned forward, his face working.

"Now that you're done this, Dick," he whispered, "I'll tell you why I beat

he whispered, "I'll tell you why I beat that hound. I reached home in time to hear him insuit my wife, an' I'd gone to the gallows before I'd mixed her name up in it."

me up in it.
"Good for you, old man," returned loman, with barren speech, but with Floman, with a return of his long-gone heartiness that gave him a tender feeling about

Perhaps the tender feeling reached down further, for he grasped the trembling hand on the cab window. "Keep up a stout heart, Frank," said. "I've got my eye on a position better than the one you had—chance promotion, too. Well, goodbye. of promotion, too. Well, goodbye. Give my love to-to the little girl that talks things over with her mother!"

It was late when the great lawyer It was late when the great lawyer reached home that evening. He had been detained by a box—a very important box—which after being packed to the brim, had to be marked, "For the Yancey Birthday," and sent by a careful messenger.

ful messenger.

When he went home at last, tired but smiling, the lady, cold and proud, met him at the door, reminding him of a social obligation to which they were

go, my dear, and make my excuses. I am too tired and not fit for it. I've been-I've been fixing up a birthday

She smiled, but there was a hurt in

the smile and in her eyes.

"Good night," he said, as she kissed
him. "There is a little girl—but you shall see her and be a friend to her. Good night.

He sat down, looking into the glow of the fire, and long after the coals were veiled with silvery ashes he still saw there the brownest hair and bluest eyes that were ever seen, and a raw country boy, lost out of his life long ago, looking at them and dreaming futile young dreams.

ABOUT TRANSLATIONS OF THE BIBLE.

N. Y. Freeman's Journal

In compliance with a promise made some weeks ago we continue our com-ments on Mr. Jones' letter to us on the above subject.

Mr. Jones:
"But the Protestant version lived in the time of Christ and His Apostles in the time of christ and His Apostles." not only in original manuscript copies, but in the autographs and for over 1,000 years after continued said exist-1,000 years after continued said exist-ence by copying and recopying orig-inal copies. These whose Bible lived thus were in the minority, and the Bible of the majority was the manu-script Bible of Italic and Vulgate."

This is a wain and puspile begging of

This is a vain and puerile begging of the whole question, assuming as proved or admitted what is neither proved nor admitted. As such it does not deserve

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a serious reply.
A version, as Mr Jones should know, is a translation, and as a matter of history he should know that there was no Protestant translation until made by Protestants. The copying and re-copying of manuscripts was done by the monks. Dr. Harman, a Protestant, in his Introduction to the Holy Scriptures says: "The convents of the Christians. nis introduction to the Holy Scriptures says: "The convents of the Christians, existing from the early centuries of the Church to the present day, have been the safe depositories of the Christian Scriptures. The convent has proved the ark for the transmission of the ancient manuscripts to us." Needless to

were more copies of versions or translations than there were copies of the originals, but to say that any of these copies or versions were Protestant is too absurd for refutation. The meaning of words should not be tampered with It is not at all improbable that those who used copies in the original languages of the Scriptures were in the minority, and that those who used translations were in the majority. But it is not true to say that the majority it is not true to say that the majority used the Italic or the Vulgate, for the great majority of early Christians were as ignorant of the Italic or Latin as they were of the Greek. They, like the people of this age, used translations. Thus there were translations into the Ethioptic, the Armenian, the Bashmuric, the Coptic, the Slavonic, the Gothic, the Cyriac and other languages, and doubtless those who used these and doubtless those who used these various versions were more numerous than those who used the original Greek or even the Latin, just as a majority or even the Latin, just as a hajority use translations now. Consequently when you say the majority used the Italic or Vulgate you forget the exist-ence of the translations in many other languages. All other translations, as well as the Italic and Vulgate, were made to meet the needs of those early Christians who did not understand the Christians who did not understand the the language of the originals. Among these Christians, and the Greeks, the Latins were not in the majority. Those Christians, except the Greeks, acquired their knowledge of Christianity from

from translations of New Testament, just as modern people acquire it. Mr. Jones:
"As the Protestant Bible emerged from the age of mannscripts to that of print, the famous Wm. Tyndale went back to these same original manuscripts not in Latin, but in the more original,

speeches in their various languages of

Hebrew and Greek." The Protestant version of the Bible had no existence in the age of manu scripts. It emerged into existence in shape of translations, recognized by critics and scholars as corrupt transla-tions, at the time of the Western revolt tions, at the time of the Western revolt against the Catholic Church. Before that time there was no such thing known to the Christian world as the "Protestant Bible." Luther's translation in German and Tyndale's in English were the first specimens of the were the first specimens of the estant Bible. Sir Thomas More exposed the corruptions of Tyndale's translation. In the New Testament part of it Bishop Tunstal discovered no less than 2,000 corruptions. You say Tyndale translates from original Hebrew and Greek. The originals do not seem to have been able to prevent him from corrupting the text.

The character of the English Pro testant Bibles prior to the authorized version of King James, may be learned from the protests against them made by those who urged the King to authorize a new translation. One of these ize a new translation. One of these protests says that " Our translation of the psalms, comprised in the Book of Common Prayer, doth, in addition, subtraction and alteration differ from the truth of the Hebrew in at least two hundred places."

If two hundred corruptions were

found in the psalms alone how many more must have been in the whole

The English translators," says Car-"The English translators," says Car-lisle, "have depraved the sense, ob-seured the truth, and deceived the ignorant; in many places they distort the Scriptures from their right sense and show themselves to love darkness rather than light, falsehood more than

truth."
The ministers of the diocese of Lincoln in their appeal said to the King a social obligation to which they were already late.

"Oh, the Willoughby dinner!" he exclaimed. "I forgot all about it. You exclaimed. "I forgot all about it. You

Testament in eight hundred and forty Such were the eight places." Such were the first Protestant Bibles that emerged into English. Such as they were, however, they were not the first that appeared in the vulgar tongues of Europe. There were many Catholic translations in print before that of Luther or Tyndale.

Mr. Jones : Now a translation of the ' Authorized 'version (which is the edition you referred to), which is but an offspring of the scholarship of Tyndale and fello students, has come to us from the manuscripts, is more correct than that of the Roman Catholic ver-sion, because the former is fifteen steps, at least, nearer the handwritings of the blessed Apostles."

We have seen the character of the scholarship or honesty of Tyndale's translation. To call the authorized version an off-pring of it is not saying

By " original manuscripts " we sup-By original manuscripts we suppose you mean manuscript in the original languages of the Scriptures. You speak of these manuscripts as if Protestant translators alone had resource to them. These manuscripts were in hands of Catholics before Protestantism had existence, and Catholic translators. had existence, and Catholic translators had recourse to them. There were two had recourse to them. There were two Greek printed editions of the New Testament, one by Erasums, a Catho-lic, in 1516, and the other by Cardinal Xinines, in 1514, at Alcala in Spain, twelve years before Tyndals made his corrupt English translation. The Old estament was printed in Hebrew in 1488 by a Hebrew printer at Soncino in Lombardy. So there was no lack of printed Bibles in the original lan-gaages before Tyndale published his

translation in 1526. That the Douay translators made a faithful version into English is shown by the fact that King James' authorized version approaches nearer to it than any former Protestant version did, and that the recent Revised Version than any former Protestant version did, and that the recent Revised Version Revised Revise

tirely, and in doing so makes the prayer correspond with the Catholic transla-tion. Just how this erroneous translation. "comes fifteen steps, at least, nearer the handwritings of the blessed Apostles" we leave Mr. Johes to ex-plain. We do not say that King James" plain. We do not say that King James' translators added the above words to the Lord's prayer intentionally. It can be explained by supposing that they had before them an incorrect copy of had before them an incorrect copy of the original. So doubtless thought the editors of the Revised Version, on com parison with other copies of the originals—and with the Catholic translation. At any rate they made the text coincide with the latter.

Mr. Jones:
"If you can show me that it is not, and that the Catholic is more correct, I am willing to bow down also make a subscription to the benefit of the Catholic Truth Society of New York."

What we have said above goes to show that the Catholic version is, on the authority of Protestant translators, the more correct version. Whether their authority will convince you or not is another story.

THE MIRACULOUS MEDAL AND IMMACULALE CONCEPTION.

AN INSTRUMENT OF SUPERNATURAL ORI IGIN DESIGNED TO BRING ABOUT THE PROCLAMATION OF THE DOGMA. Rev. J. F. M Dermott, D. D., in the Ave

This year of the Immaculate Mary's golden jubilee will give a very distinct prominence to Mary's miraculous medal. Indeed, from the beginning all medal. Indeed, from the beginning and the significence of that medal is found in its relation to the dogma of the Immaculate Conception. In the Liturgy of the Church the supernatural origin of the medal in 1830 is identified with the dogmatic definition of 1854. The fourth lesson of the special office with which the Holy See has dignified the declares that its first and evident purpose, as manifested by the Mother of God, was to assert in a Mother of God, was to assert in a pointed manner the revealed truth of the Immaculate Conception, and to popularize the divine exception which constituted Mary "our tainted nature's solitary boast." In the sixth lesson of solitary boast." office in the Roman Breviary it is stated that the Sovereign Pontiff Leo XIII. stamps the medal with the seal of apostolic authority, in the hope of spreading and consolidating the de-votion of the faithful toward the Immaculate Conception and of drawing Christian nations to the purity of Mary conceived without sin.

In the supernatural order facts do not stand isolated. The chain of cause and effect is always discoverable. Purpose marks the acts of Providence. A supernatural apparition ever points to some precise end. It always has a motive, and it is only in the apprehension of the motive that the apparition itself becomes fully intelligible. Sometimes the end is hidden, the moitself tive is not manifest: and, con-sequently, the fact loses some of its point and force. But in the instance of the miraculous medal there is no place for doubt or uncertainty. The very voice of heaven speaks and gives clear, direct testimony, establishing the truth that the miraculous medal is an effect having as its cause the sub-lime dogma of the Immaculate Concep-

SISTER CATHERINE'S VISION.

On the 18th of July, 1830, the peerless Queen of Heaven, in a radiant vis-ion, stood before Sister Catharine (a member of the community of Sisters of Charity of St. Vincent de Paul,) and for several hours engaged the lowly conversation Sister in familiar conversation.

Among other things, she said te her: "My child, I am going to charge you with a mission. You will suffer many trials on account of it; but you will sur-Another zealous Protestant, Broughton, declared to the Bishops that their translations of the Scriptures into English (Bishop's Bible) is such that it perverts the text of the Old Testament in eight hundred and forty tail specified the work she wished to be done. In 1836 the subject of Sister Catharine's apparitions was formally brought before the ecclesiastical authorities, and in the official investigation then made the following account of this second apparition is given :

"At half past five in the evening when the Sisters were in the when the Sisters were in the chapel making their meditation, the Blessed Virgin appeared to a young Sister as if in an oval picture. She was standing on a globe, only one half of which was visible; she was clothed in a white robe and a mantle of shining blue having her hands covered, as it were, with diamonds, whence emanated luminous rays falling upon the earth, but more rays failing upon the earth, but more abundantly upon one portion of it. A voice seemed to say: "These rays are symbolic of the graces Mary obtains for men, and the point upon which they fall most abundantly is France. Around the picture, written in golden Around the picture, written in golden letters, were these words: "O Mary, conceived without sin, pray for us who have recourse to thee!" This prayer, traced in a semi-circle, began at the Blessed Virgin's right hand and, passing over her head, terminated at left hand. The reverse of the picture bore the letter M, surmounted by a cross having a bar at its base; and be cross having a bar at its base; and beneath the monogram of Mary were the
hearts of Jesus and Mary—the first
surrounded with a crown of thorns, the
other transpierced with a sword.
Then the Sister; seemed to hear these
words: 'A medal must be struck upon
this model: those who wear it induthis model: those who wear it induf-genced, and repeat this prayer with devotion, will be in an especial manner under the protection of the Mother of God.' At that instant the vision disappeared.'

Thus does the miraculous medal come direct from heaven's inspiration; thus does it come as an instrument created by the Mother of God to fill the world with the glory of her axalted prerogative of the Immaculate Conception.

the vicar general, subjected to a most searching investigation every feature and every detail of the asserted vision and every detail of the asserted visions of Sister Catharine. Nothing was taken for granted; at every step proof was demanded; and proof was given to satisfy even that body of keen, deliberate thinkers. The Sister's character, her profound hamility, her genuine plety, her well-balanced mind, her determination to conceal her identity; the professes of the directive of the directive of the direction of the state of the direction of the state of the direction of t the prudence of her director, the direct-or's dread of deception, his hesitancy at giving publicity to the revelations made to him by Sister Catharine, his final determination to act, prompted his final determination solely by the fear of offending the Blessed Virgin and by the ad-the Blessed Virgin and by the advice of learned superiors; the nature of the apparitions, their harmony with the Catholic sense, their consistent repetition, pointing to fact and re-moving the suspicion of fancy; the marvelous graces obtained through the medal, the numerous cures and cor versions legally attested by reliable witnesses—all these facts and considerations stood before the investigating commission as solid proofs necessitating the favoral considerations. the formal conclusion, addressed in a report to the Archbishop, that the miraculous medal was, beyond doubt, of

divine origin. * * *

WONDERFUL CIRCULATION. The very fact of the wonderful circu-ation of the medal appealed to the evidence indicanonical commission as canonical commission as evidence indirecting something beyond the natural.

The same fact is noted by Leo XIII, in his letter of 1894 conferring on the medal the highest possible distinctions. medal the highest possible distinctions and giving it a place in the Roman Missal, with a special Mass assigned for November 27 of each year. The books of M. Vachette, the manufacturer, who first materially realized the vision, show that in a very short time two million medals of silver and gold and eighteen millions of a cheaper metal and eighteen millions of a cheaper r were placed in the hands of the clients of Mary. According to the same M. Vachette, eleven other manufacturers' in Paris sold the same quantity; at Lyons four others, with whom he was recognized sold at least personally acquainted, sold at least double the number; while in many other cities, both in France and other tries, the manufacture and sales incil-

In 1836 the ecclesiastic charged with the cononical inquiry into Sister Cathar-ine's visions declared that the marvelous development of devotion to the maculate Mary in the second quarter of the nineteenth century was directly traceable to the agency of the miracuous medal.

The mission intrusted to Sister Catharine was being fulfilled, and the watch-word of piety throughout the Catholic world was the Immaculate Conception.

Cures, conversions and preservations, obtained in France throughout the rest of the Christian world, made the medal of the Immaculate Conception and the miraculous medal terms popularly convertible. CONVERSION OF ALPHONSE RATISBONNE.

The history of the medal is a series of authenticated miracles obtained through the intervention of the Queen conceived without sin.

The Roman Breviary, in noting the miraculous character of the medal, calls attention to the attested miracle of the conversion of Alphonse Ratisbonne—a miracle hardly eclipsed by the conversion commemorated in the Breviary on January 25. Indeed the conversion of January 25. Indeed the conversion of Alphonse Ratisbonne is in many features, a reproduction of the conversion of the Apostle of the Gentiles. At 1 c'clock p. m., Thursday Jan 20, 1842, Christ midnelling Christ. blaspheming Christ, ridiculing Christianity, sneering at piety, boasting of Judaism, glorying in hatred of the Church, mocking the Cross, scorning the emblems of religion at 1:12—12minutes later the same day, prostrate before the altar of the Crucified One, wrapt in devotion, melted in tears, tenderly kissing the medal again and again—the precious treasure which he, again—the precious treasure which alt, all unconscious, had been wearing for four days; rapturously exclaiming: "I have seen her! I have seen her! "have seen her! I have seen her! "Lead me, lead me where you will! After what I have seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey." Such was the seen I can but obey." Such was the seen I can but obey. "Such was the seen I can but obey." Such was the seen I can but obey." I can but nstantaneous conversion of Alphonse Ratisbonne—a conversion of Alphonse Ratisbonne—a conversion which Cardinal Patrizzi, Vicar of Rome, officially pronounced "a true and incontrovertible miracle, wrought by the most blessed and powerful God, through the intercession of the Blessed Virgin Marv."

MERELY MEANS TO AN END. But the prodigies wrought were merely means to an end. The revealed truths of the Immaculate Conception was the purpose of Sister Catharine's vision and the explanation of the medal's place in religion. The pious impulse created by the apparition of 1830, and the the miracles consequent there a timed the Cathalia world to theron, stirred the Catholic world its utmost bounds. The medal held aloft as heaven's gift, in its silent lan guage proclaiming God's estimate of the Immaculate Conception, thrilled the people with the one controlling desire: that the Great Queen should at length receive the crown so long denied her. Her divine maternity had raised her above men and brightest angels: but even with this incompar able prerogative something was lack-ing to her grandeur. Her absolute vic-tory over satan and her entire freedom from all taint of sin must be proclaimed. Until the Church, in manner formal and official, has declared Mary Immaculate—conceived without sin the children had not given to the Mother honor full and just.

The work of preparation was at an end; and how well that work had been done is attested by the fact that the 8th of December, 1854, was the day that witnessed the first definition of faith which had not been preceded by dissenwhich had not been preceded by heresy. During twenty-four years the medal had unceasingly kept before the eye of the faithful the truth of Mary's Immaculate

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lips of the pious as the Angelic Salu tation itself. The Catholic sense had brushed aside theological difficulties. The truth had been operating through the medal as only God could operate. Heaven had spoken — spoken again and again. The humble Virgin had proagain. The humble Virgin had pro-claimed her desire. It was God's will. The world felt the truth. The millions but waited the defining word of the Vicar of Christ.

The word went forth from Rome, and the Catholic world gave way to a very ecstasy of exultation. Instantly cities and villages were enwreathed in illuminations, crowned with inscriptons and transparencies, filled with joyous music. Above the "Pater" and the "Ave" arose the invocation: "O Mary, conceixed without sin, pray for us who have recourse to thee!" The prayer of the medal was the triumphant chant of the hour. The vision of 1830 and the promises of Mary to Sister Cath-arine were magnificently realized. The miraculous medal was the emblem of Mary's victory.

In this golden year Catholic hearts the world over will throb in gladness at the memory of the event of fifty years ago. Surely the great part played by the miraculous medal in bringing about that event will not b forgotten. It is meet and just that much of the golden glory of this jubilee year reflected on the medal given Mary Immaculate to Sister Catherine

THE CAUSE OF OUR UNSOCIA-BILITY.

The Catholic Citizen notes that some spinsters occasionally complain that there is no "social life" in the Church. there is no "social life" in the Church.
"This," says the Citizen, " is not the fault of the busy priest. It is not specially his line of work. It is the fault of Catholic young people themselves, and especially of the spinsters aforesaid, who if they have an idea, should not therefore make it an occasion for complaint, but a spur to action. It is the fault of the snobbish Catholic, who won't stop craving far social recognition from second class Protestant society; of the vulgar Catholic, who won't reform and be decent; of the unsociable Catholic, who thinks he is a genius, but is more apt to be a freak; of the young man Catholic, who makes the saloon his social headquarters, and whose taste, so far as the society of respectable women goes, is vitiated; of the unamiable and goes, is vitilated; of the unantiatie and unattractive young women (in whose composition there is more of the sour than the sweet), who thinks she can be socially sought after and fortunately

Charles M. Schwab, whose knowledge f the manufacture of steel is unexcelled and who was Andrew Carnegie's lieutenant when the Laird of Skibo took an active part in the iron industry of this country, announces that he will spend his vast wealth in founding and maintaining industrial schools for children Mr. Schwab is a practical Catholic, whose beneficence to the Church is not heralded in the newspapers but kept

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LETTER OF RECOMMENDATION, UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900
To the Editor of THE CATHOLIC RECOR
London, Ont:

To the Editor of The London, Ont:
Dear Sir: For some time past I have read your estimable paper, The CATHOLIC REC RD, 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,
Believe me to remain.
Yours faithfully in Jeans Christ,
Yours faithfully in Jeans Christ,
Apoat, Deleg.

LONDON, SATURDAY, SEPT. 17, 1904

THE FRENCH BUDGET OF PUBLIC WORSHIP.

Owing to the manner in which the Protestant Press represents the disputes which have arisen between Premier Combes and the Pope, there is a very general impression that the threatened abolition of the Concordat, and of the connection between Church and State in France, will affect only the Catholic Church; and for this cause we find that these papers generally applaud the policy of the French Government in persecuting religion, and hope to see the threatened aboliition of the Public Worship Budget.

It is not at all certain that this threat will be put into execution, but should this actually be the case, it will affect Protestants and Jews even more than Catholics in proportion to their numbers; for the Protestant and Jewish clergy receive subsidies from the Department of Public Worship which are larger than those given to the

Owing to the comparatively small numbers of Protestants and Jews it has long been deemed proper to give their clergy larger salaries than to the priests. Also, as the non-Catholic clergy are married, this was deemed another reason for the adoption of this course, as it was necessary to provide for the sustenance of their families.

The Protestants receive from the State about 1,600,000 francs, and the Jews, about 162,500 francs. The non-Catholics would therefore suffer more in proportion from the suppression of the Budget than would Catholies.

The total amount given in subsidies to the Catholic clergy is only about I per cent. on the value of Church property confiscated at the great Revolution in France; so that so far from being a free gift from the government to the Church, it is only about one-fourth or one-fifth of what is actually due from the States to the Church, the value of money being assumed to be 4 or 5 per cent.

CHURCH CONTINUITY.

Under the title "Some Famous Archbishops," Saturday's Mail and Empire has an editorial article giving a short history of several Archbishops present (Anglican) Archbishop of Can-

On the whole, as coming from a Profairest we have seen for a long time in regard to the real history of the Christian Church in England, though there were in it some historical inaccuracies.

The Mail and Empire remarks that Dr. Davidson would, probably, not

"The Church of which he is the tem poral head is an offshoot of the Church of Rome. All Anglicans hold that their religion existed before Pope Gregory sent his first missionary to the Court of Ethelbert, King of Kent, and that it was founded by h

Ireland. It is not open to discussion however, that for several hundre years, succeeding Popes did exercise authority over the English in religious matters. Whether this power was legit matters. Whether this power was legit imate and beneficent, or whether it was a mere usurpation, is a vexed ques-

h we do not intend to discuss. Leaving this aside, it would be mere folly to actempt a sketch of the See of without some mention of ce exerted from Rome before the Reformation. St. Augustine, whose deeds are justly revered, was despatched

to England by Pope Gregory, and was the first Archbishop of Canterbury."

The writer goes on to admit that the three successors of Augustine were missionaries from Rome. This implies the jurisdiction of the Popes in England at least from the time of St. Augustine, who began his work of the conversion of the Saxons in 597. After that date, it is true that there were from time to time disputes with the kings of England, but even throughout these disputes the authority of the Popes was always seen to be paramoun in matters of religion, and was over and over again acknowledged by the chief pastors of the Church in England, as well as by the kings. Thus Ethelbert in giving directions to erect churches throughout his kingdom, calls himself "the Catholic King of the Angles," and declares that:

" By the counsel of the most holy Pope Gregory, and his spiritual father Augustine, he has built a great number of Churches, of which none is more dear to him than that of Canterbury (Duroverum) dedicated to Sts. Peter and Paul: and the Abbot presiding over the same was sent by the Apostolic See, and as from Gregory the Pope of the Apostolic See he had re-Apostolic ceived as a mark of affection a tunic embroidered in gold and silk, he gave the same to that Church with other valuable gifts."

That the Pope's authority was recognized in its plenitude is evident from the formula used by Pope Boniface IV. in confirming the king's decrees relative to Westminister Abbey, which he had erected:

" If any of the Kings, your succes sors, or any Bishop, cleric, or layman, shall presume to disobey, he shall fall under the anathema of Peter, Prince of the Apostles, and of his succ

This was in the year 616; and in 610 Archbishop Laurence went to Rome with Mellitus, Bishop of London, and Justus, Bishop of Rochester, to attend a council he!d there.

We might quote many evidences that the Church in England remained under the authority of the Pope. The history of the ages following the reign of Ethelbert proves this amply; but we shall satisfy ourselves here with a single reference from the career of one of the most illustrious of Canterbury's Archbishops, St. Anselm. When he was Abbot of Bec, Pope Urban II. wrote to St. Anselm asking him to counsel the Bishop of Beauvais so that the latter might be able to bear the burden of his office. The Pope says " Notwithstanding his resistance, we have enjoined on him to retain his episcopal charge, in the confidence that you will aid him to bear its weight." St. Anselm answers that the Bishop of Beauvais himself will bring his answer to the Pope and will explain personally the trials and persecutions he has endured for justice's sake. He continues:

"I, therefore, beseech you as an humble suppliant speaking to a kind master to sustain by your Apostolic authority his noble efforts. Our community, your children and servants, pray with me daily for your paternity, and desire me to recompand them to your payers and your mend them to your prayers and your benediction. (This was written in the

Anselm's whole life was one of obedithe above answer must be regarded in this light, and it will be observed that the Pope regarded himself as supreme ruler of the whole Church, and as such he was recognized by Anselm both on

this and later occasions. It will be seen from all this that the Pope was the supreme head of the Church, not merely for a few hundred years, as the Mail and Empire implies, but for the whole period extending from the conversion of the Saxons to the

Reformation. But England was converted before the time of Augustine. That is true-This conversion was much earlier than of Canterbury. This article was written | the date when we find Irish missionaries in view of the expected visit of the in the country. The Irish missionaries went to labor in a country which was terbury, Dr. Davidson, who arrived in already Christianized, and therefore, Toronto last Saturday, and preached in the faith they preached was identical St. James' and St. Alban's Anglican with that which already prevailed in the country. The Irish missionaries preached the faith of St. Patrick, which testant source, the article was one of the was Roman and Catholic; therefore the faith of Britain was Roman and Catholic. St. Patrick planted in Ireland the faith in which he was instructed in a Roman Seminary under the very eye of the Pope, and it was a Pope, Celestine, who sent him to Ireland in 432, and this was the faith which the Irish missionaries assisted in maintaining in England, then Britain. Britain was converted in the reign of King Lucius, as he was styled in Latin, or Lever-Maur in Celtic.

William of Malmesbury found in the archives of the Abbey of Glastonbury the record :

" Fagan and Dwywan, (who are the two holy missionaries Fagatius and Damianus,) were sent to the British Lever-Maur by Pope Eleu-These missionaries died at

to the same effect :

"Lucius wrote a letter to Pope Eleutherius asking him to give him knowledge of the Christian religion, and he obtained what he asked for."

In a catalogue of the Popes, written in the reign of the Emperor Justinian. the same facts are mentioned, and the British historian Gildas and the Saxon Bede, give the history of these mis sionaries very fully, and state that they and their successors rendered obedi ence to the Popes, and that the suc ceeding Bishops all acknowledged the authority of the Holy Apostolic See These testimonies are confirmed by that of Tertullian, who in his book writ ten about A. D. 200 against the Jews says: "The parts of Britain which have not been penetrated by the Romans, are nevertheless subject to Christ.

In the year 314, there were three British Bishops at the great Council of Arles, which though not a general Council, was a Council of the whole Western Church, even Africa being included. That Council testified to the supreme authority of the Pope. We say, therefore, that it is fully proved that the Church of the Britons. as well as that of the Saxons, was instituted by a Pope, and governed by Popes during the whole period of its existence, with some temporary dissensions which arose out of the obstinacy of individuals.

There was, indeed, as disinclination on the part of the British Bishops to help St. Augustine to evangelize the Saxons, but this arose from the fact that the heathen Saxons were hated as the enemies of the Britons who had been driven to the Western coast of the island, and who regarded the Saxons as their despoilers. Hence they would not help in their conversion. But not a long period elapsed before both sections of the Church were united and worked harmoniously to gether.

The Britains also being cut off by harassing wars from communication with the continent had lost the method of computing Easter, which, indeed, was not quite uniformly kept even on the continent. This embittered the dispute between them and St. Augustine's company. But this was a minor difference which did not affect the faith of the Church, though it was the cause of temporary dissensions and even of a rebellious disposition towards Rome at this particular period. All this did not affect the belief of all Christendom that the Pope was the successor of St. Peter, the Prince of the A postles.

The Church of Henry VIII. and more so that of Edward VI. and Elizabeth differed entirely from the Catholic Church. The modern Church of England is dictated to by the State what it is to believe; the Catholic Church adheres unchangingly to the traditions of nineteen centuries. The Church of England has a humanly appointed Head, whereas the Head of the Catholic Church is the successor of Christ's Apostle who was divinely appointed. The modern Anglican Faith differs essentially from the Faith of Catholics. It has a local, changeable and modern liturgy, whereas the Catholic liturgy ence and submission to the Pope, and has been approved by the Universal Church, and preserves its antiquity throughout the ages without substantial change. The Anglican faith has already undergone periodical changes, whereas the Catholic faith is unchangeable. The creeds received by the Catholic Church will continue to be read and believed, whereas the Archbishop of Canterbury has virtually told us within the past few days that there might easily be a change made in these venerable confessions of faith, only that the Church of England must obey the will of the nation and submit to the faith which Parliament imposes on it. In fine, the Catholic Church teaches the people what Christ taught, whereas the Church of England teaches whatever the people wish to be taught at any particular time. There is no similarity between the two Churches, and the claim that the Church of Engand is identical with the pre-Reforma tion Church is absolutely preposterous. The Archbishop of Canterbury is not by any means the successor of Fugatius, Augustine, or Anselm, but he does succeed Matthew Parker, the Archbishop of Canterbury of Elizabeth's

creation, and the first of his line. Neither is the Church of England an offshoot of the Catholic Church as the Mail and Empire would have it. It is a branch cut off from the living tree.

There are other errors in the Mail and Empire's history, but we have already dwelt upon the matter at so much length that we must defer their consideration.

The Supreme Court has just decided that Masonic secrets are not privileged and must be divulged when the interest of justice demand. The tribunal of penance-the confessional -in the Cath-

M. COMBES AND THE HOLY FATHER. M. Combes, the French Premier in a recent speech stated with a great flourish of braggadocio that he will continue

to earry out his policy for national sovereignty and the laicization of so-

And what does he mean by this? Who is disputing the national sovereighty? Certainly not the French clergy nor the Pope, for there are none more solicitous for the honor of France than the clergy, and both Pope Pius X. and Leo. XIII. have over and over again declared their intense love for France. Pope Leo even went so far as to recommend all Catholics to support cordially the Republic, and to ease all efforts to restore the worn-out dynasties of former days, which have been set aside once for all, by the French people, and which we cannot expect ever to be restored as sovereigns to rule the people of France.

When it is considered that since the establishment of the Republic, the Government has year after year been more and more aggressive in perseouting the Catholic Church it is not to be wondered at that there should have been among true Catholics considerable hesitation in ranging themselves under the banners of Republicanism; but, following the advice of Pope Leo, they have done so in the expectation that the Republic would be a fair form of Government, giving liberty of conscience to all. But this has not been the case hitherto.

We are told in the acts of the apostles that "Herod the King stretched forth his hands to afflict some of the Church. And he killed James, the brother of John, with the sword. And seeing that it pleased the Jews, he proceeded further to take Peter also. But the Government of M. Combes has out-Heroded Herod himself in malignity. He has laid his hand upon [St. Peter's successor, endeavoring in every way possible to thwart the Holy Father in his administration of the affairs of the Church, but he has not confined himself to afflicting "some of the Church, " but has attacked the whole Church, by the suppression of religious education . And this is what he call maintaining national sovereignty and the liacization of society.

The Catholics of France have, indeed shown a surprising apathy in maintaining their liberties-an apathy which amounts to criminal torpidity. But the time must come when they will assert themselves, and will establish a true Republic under which the religion of the vast majority of the people will not be made to endure persecution. M. Combes and his Masonic Government certainly do not act upon the principles of government of the people by the people and for the people, which it is the purpose of a Republic to do. and the sweeping away of his tyranny will purify the Republican form of Government which has been deliberately adopted by the French people, and the Premier, in pretending that the expulsion of the religious orders was a necessary step towards the maintenance of the Republic was guilty of deliberate falsehood. There is indeed, a murmur of dissatisfaction among the people of France, but in the schools and in the monasteries, there is no discussion of politics, and these might have been left untouched without any danger to the Republic.

M. Combes adds in effect in his speech that it is so important that his policy should be continued that it must be carried out, even though the French protectorate in the East should be lost on account of his quarrel with the Pope who has violated the Concordat in many ways.

He certainly knows while making this assertion that it is a barefaced falsehood. Every one knows that it is he who has violated the Concordat.

His reference here is undoubted!y to the summons issued by the Pope to the Bishops of Laval and Dijon to come to Rome to answer charges which had been brought against them.

M. Combes pretends that the Concordat contains clauses which forbid Bishops to leave France. The Concordat contains nothing of the kind, and no government can have the right to interfere with the internal government of the Church as established by God, in such a way as to set Bishops or the clergy beyond the Pope's jurisdiction. The Pope could not and will not consent to such a thing on any consideration.

The breaches of the Concordat have all been on the part of M. Combes, who has tried to bully the Holy Father, but failed, whereas throughout the whole discussion on this subject, the Holy Father has spoken with dignity indeed and firmness, but at the same time in a conciliatory manner as it was proper the representative of Christ should do.

The French people are very sensitive

into which M. Combes has placed himself will be properly appreciated by them. He is evidently looking for some excuse for threatening to abolish the Concordat. It would be far better that the Concordat should be abolished than that the Church should be deprived of its right to " reprove, entreat; and rebuke with all patience and doctrine' those who do not conduct themselves according to the standard of the gospel. It is on the right to do this that the present dispute between M. Combes and the Holy Father has arisen. The Premier should not forget that Christ said to His Apostles, to the Prince of whom Pope Pius X. succeeds: "He that despiseth you despiseth Me, and he that despiseth Me, despiseth Him who sent Me.

A REMARKABLE RESULT OF CATHOLIC SCHOOL EDUCA-TION.

A recent issue of the Salem (Mass.) News gives a remarkable account of the proficiency of Henry Sullivan one of the pupils of St. Mary's parochial (Catholic) school of that town. Henry is thirteen years of age, and was examined along with the advanced pupils of all the parochial schools of the diocese of Boston. He was second in the competition, and we must infer that his answers, surprising as they are for a lad of his age, were excelled by another competitor.

There were many others of the same class who passed with the requisite percentage for promotion, but this boy's answers were so brilliant that it may be seen that he must have been instructed most carefully in all the branches which are on the programme of studies of the

We have not space for the reproduction of all the answers given by the Salem News, but we give some of them which will show the excellence of his answering and will prove to carping critics of Catholic Education that their notion that the Catholic schools are of inferior grade, has no foundation in fact. It will be noticed that the language itself in which the young boy's answers are given, is remarkably elegant, and would do honor to a college man, while the accuracy of the answers is equally correct and complete on a very great mber of subjects, historical and otherwise. Some of the replies are the follow-

(a) History is the summary of the principal events in the life of a na-

Patriotism is love of country. Patriotism is developed at home and in school by parents and teachers, by example of great men and by oppression, as was the case of the colonies in

To the question, "Why is patriotism shown?" Because true love of country cannot help showing itself when

To the question, "How is it shown?" In times of peace, by praising one's country in speeches and writings, in

time of war by fighting for it.

The code of laws of the United The legislative department is States : vested in congress, and it makes the laws. The executive power is vested in the President, who enforces the

The judicial department is vested in the courts, which expound the laws.
In 1803 Thomas Jefferson purchased the Louisiana territory, mainly to get control of the Mississippi river. By this purchase the country gained con trol of the great tract of land now com-prising thirteen states.

The labor question concerns the contest going on between the laborer and his employer, the former seeking shorter hours and more pay and the latter opposing his claims.

The immigration question concerns

the limiting of foreign immigration to people who will make good citizens. The civil service question aims regulate by means of examinations the system of civil service appointments and promotions. The States' rights questions is the

right of each state to make its own laws, subject to the laws of the United States. By anti-imperialism is meant an aver-

sion to anything that savors of royalty or is contrary to the declaration of independence. An admirable illustration of imperial-

ism is our effort in the Philippines to govern without the consent of the gov-The attempt of the French to gain

dominion in Mexico, when opposed by our government, is an example of the Monroe doctrine.

His historical account of the cause of the American Revolution is also remarkably accurate and full, and the prize he obtained was a seven year scholarship in Boston College. The News comments as follows on the

" Now, if anybody thinks these questions are easy, let him get last Saturday's News and start from the beginning to answer the questions. The result achieved in the parochial school which Master Sullivan attended is a crushing reply to those carping critics, both outside and in the Church, who only. time and again, but it will not down especially when it forms the basis of an excuse for a spineless Catholic in sending his children to a public school in order that he may be looked upon therius. These missionaries died at Liandoff and were buried at Glaston-bury."

There is an ancient manuscript history of England in the Vatican library to the same effect:

There is an ancient manuscript history of England in the Vatican library to the same effect:

The French people are very sensitive to ridicule, and appreciate the situation of real, actual and complete sovereignty which he needs for the may be looked upon as an 'American' by his anti-Catho-lic neighbors. Whenever and where quired—nor could be be compelled—to divulge anything that transpires within it.

in competitive examinations, they have more than held their own. This is a fact of which all Catholics should be proud, considering the many serious disadvantages under which parochial schools are built, equipped and maintained. The tremendous sacrifices Catholics are making for the education of their children according to the teachings of the Church and the results obtained are awakening fair minded non-Catholics to the dangers of an irreligious education and winning from them a more just view of the Catholic claim for an equitable share of Public school moneys. That Catholic schools fulfill all the requirements demanded by the state in the way of purely intellectual development is a claim that has been substantiated by numerous tests, but as a most convincing individual case in point, we do not have to go beyond the answers of Master Henry Sullivan of Boston."

These remarks are equally applicable to the Catholic schools of Ontario, as we have frequently shown in our columns.

THE POPE AND ITALY.

Our readers will remember that some months ago Cardinal Svampa was permitted by the Holy Father to visit King Victor Emmanuel on the occasion of the visit of the latter to his diocese, and it was further said that the Italian Government entertains personally for the present Pope a most friendly regard. On these facts as a basis, it has been recently asserted that there is some likelihood of a not distant agreement between the Pope and the Italian Government which will effect a reconciliation between them, the result of which will greatly benefit both Church and State.

We cannot presume to say at the present moment whether or not these prognostications are correct. It is certainly not an article of faith that the temporal rule of the Pope is essential to the existence of the Church or to the spiritual authority of the Pope. yet it is certain that an independent territorial possession is necessary in order to secure to the Holy Father that freedom which he ought to possess that he may efficiently perform his duty as supreme head of the Church of all nations. The recent events which have occurred in France in regard to the interference of the infidel Government with the free exercise of the Pope's authority is sufficient to prove this.

We did not believe the sensational telegram which announced that three Archbishops and a larger number of Bishops of France had risen in rebellion to the Pope's authority, and had preerred to obey the authority of the French Premier, M. Combes, and we so stated in our columns. Our doubts were fully confirmed by the more full news which came by mail, and whereby it was shown that the whole difficulty was limited to two out of the eighty Bishops of France. These two were Mgr. Geay of Laval, and Mgr. Nardez of Dijon, who were summoned to Rome by the Pope to meet serious charges which had been brought against them.

The Government forbade the Bishops to act upon the Pope's order, but the Bishop of Dijon obeyed it notwithstanding the threats of the Government to cut off his stipend if he obeyed. The Bishop of Laval obeyed M. Combes rather than the Pope, but it is now stated that he has repented of his rebellious spirit, and that both Bishops have shown that the charges against them were malicious and false, and have so fully satisfied the Holy Father of their innocence of the grave charges made against them that the Pope has acquitted them, and withdrawn all repressive action, though it is not to be denied that in a moment of weakness Mgr. Geay was disobedient.

If the French Government could thus interfere with Bishops in their intercourse with Rome, it would be equally an easy matter for any Government under which the Pope might live to interfere with the Holy Father in his administration of the affairs of the Church.

This is only one of many reasons on account of which it is necessary the Pope should be an independent sovereign, and that his capital should be Rome, where he has ruled since the donation of Constantine the Great.

But it is pointed out by the Vaterland, published in Vienna, that

"The sovereignty of the Holy Father s one thing, and his claim upon this or that piece of territory another. For instance, while France formally renounced claim upon Alsace Lorraine, this act did not involve the renunciation of other territory. Thus the Hely Father might, by treaty, renounce a portion of the territory, which rightly belongs to him, in favor of another power. He could thus invest an unlawful occupant of such territory with the rights of law-ful ownership. In other words, he could condone any illegality, and, under carbolic schools teach religion
This charge has been refuted might expressly recognize a situation might expressly recognize a situation created by that illegality. It is, at the same time, averred with the utmost earnestness that the Pope can never voluntarily relinquish his claim to the

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overeign freedom.' It may be thus seen that the Holy Father could not yield to Premier Combes' preposterous demand to supervise or choose Bishops for the Church, though the Pope may consult the Governments of nations in regard to the personality of the Bishops so that those who are appointed shall be acceptable to the Governments. But the appointment belongs only to the Pope. It was in accordance with this principle that Bishops were appointed for France since the Concordat of 1801. But from the appearance of things at present it would seem that it will be necessary soon for the Holy Father to assert an act upon his inalienable right to appoint and consecrate Bishops without any consultation with the Government

whatsoever. Similarly, it is quite within the authority of the Holy Father to make some arrangement with the Italian Government whereby the present hostile attitude between Church and State may be terminated, and it may be that the Vaterland, which is the organ of the Cardinal-Archbishop of Vienna, has knowledge that some such compromises as is hinted at may be arrived at for the mutual benefit of the parties thereto, and particularly of the Italian people, to whom the present situation is extremely disagreeable and annoying. To arrive at such an agreement it would be absolutely necessary as a minimum that the Leonine city, or that part of Rome which lies West of the Tiber and includes St. Peter's Church and the Vatican Palaces should be preserved to the Pope as Sovereign, together with a piece of territory along the Tiber giving access to the sea. But, as a matter of course, this state of things could not be reached without the full consent of the Pope being given to the arrangement.

M. COMBES AND THE BRETONS.

The pettiness of M. Combes, the Premier of France, has been exhibited once more in the treatment of the people of Brittany.

The Bretons are stalwart men, and staunch Catholics, and are the chief material from which the French navy is recruited. It might be supposed that they would be the favorites of the Government owing to the fact that they are the bulwark of France's power; but because they are true Catholics, they have been subjected to many wanton insults by a Government of hate which is doing all in its power to make France forget or ignore that there is a God Who

It will be remembered that last year Premier Combes went to Treguier in Brittany to unveil a statue which was erected to Ernest Renan, whose only claim to public admiration is that he wrote a blasphemous book entitled "The Life of Jesus," the avowed purpose of which was to destroy all faith in the Christian religion.

On this occasion, so indignant were the Bretons at this impiety that they would have pulled the statue down, only vidual or corporate regret to the adfor the fact that a strong guard of soldiers was brought by the Premier O'Dowd, V. G., and the late Bishop's to guard it during the ceremony. Even | Secretary, the Rev. Dr. McManamuy. Protestant and Republican journals These letters were very numerous. spoke of this transaction as a wanton insult to the faith of Brittany. This was stated by the London Standard, and the Paris Temps ridiculed the Premier's statement in his speech on the occasion that he is no Jacobin, inasmuch as he has not re established the guillotine. The Temps said in answer to this :

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"But he forgets that, to their honor men prize as highly their liberty as their lives. Now, he is suppressing the liberty of whole classes of citizens. If that is not Jacobinism, we know not what to call this kind of tyranny. . . . We ask Again, M. Combes declares: 'We ask of religion only that it shall keep to the Churches.' Here, in saying we, he is Churches.' Here, in saying we, he is inaccurate, for his best friends are not satisfied with wishing to confine religion to the Churches. Some go to the Churches to disturb the ceremonies of religion: others who are among the leaders of his majority propose bills to deprive religion of its places of worship, which would then be transformed into mere lecture halls. . . He says: 'the Socialists are not the masters of the Socialists are not the masters of the Government or his majority.' This is a mere dispute about words. As a matter of fact it is well known that all commands of the Socialists are obeyed. . . The President of the Council deceives himself when he pre-tends that we have not a Jacobin

Government in form and reality." Another insult to the Bretons was the prohibition to teach the children their catechism in their own tonguethe only language they could understand. It would be reasonable and a benefit to the people to make the study of French obligatory; but to prohibit their acquisition of the knowledge of God by obliging them to learn only through the medium of a language not understood, is an injury and an intolerable tyranny. The priests who disobeyed the order deserve credit for their courage; but for this praiseworthy act their salaries were cut off.

piety of the Government in forcing the community to endure the sight of an atheist's statue set up in a prominent situation to be looked at with veneration, it was determined to erect a Calvary in a public place in Treguier, though on private property, that God might be honored and adored to expiate the sin of the Government. M. Combes and his associates were angered greatly at this, and when recently THE SOCIALISTIC PROGRAMME. the Calvary was solemnly dedicated with religious ceremonies. M. Combes could not restrain himself from again insulting the people who have dared to elect deputies to the Chamber to oppose the Atheistic combination.

A strong military force was sent to surround the place where the ceremony took place, under pretence of keeping the peace. A regiment of infantry. another of hussars, a battery of artillery and a large force of gensdarmes were quartered in the town. It was well understood that it was not to keep the peace that such measures were taken, but to goad the people into disorderly manifestations that there might be some excuse for shooting them down. It was to provoke the people that all banners and religious emblems were prohibited to be used outside the private grounds on which the Calvary has been erected, and that the twenty thousand people who came to assist in the ceremony were compelled to go in groups of not more than one hundred persons each. But they went not withstanding the obstacles thrown in their

There was no disturbance so that the nostile array had no opportunity to display their hatred of a religious people by a general slaughter; but the people of Brittany, and their neighbors, the Vendeans, will not forget the incident, and will roll up larger majorities than ever against rampant atheism when there shall be another election, to emphasize their condemnation of the Government. Who knows but their determination may extend itself to other departments of France and induce them also to vote against the Combes Government candidates who make themselves responsible for such iniquitous doings?

This last straw may make the camel rebel against carrying its burden any

CHRISTIAN FRATERNITY IN AUSTRALIA.

A remarkable instance occurred recently of the cordiality of Christian charity which at the present day is fast taking the place of the bitterness with which in former days the ministers of various denominations regarded each other; and the bitter venom was directed above all against the Catholic priest.

But recently the Right Rev. Bishop Moore died at Ballarat in the Ecclesiastical Province of Melbourne, Australia, whereupon the principal clergymen of the various Protestant denominations, and of the Jewish synagogue, wrote letters of condolence expressing indiministrator of the Diocese, Mgr.

Four thousand persons are estimated to have been present at the Solemn Requiem Mass offered in the Cathedral for the repose of the Bishop's soul, among whom Archdeacon Tucker represented the Anglican Bishop, and the Rev. J. R. Cairns the Presbyterian clergy. Other religious bodies also sent representatives. The city council, and the councils of several neighboring towns attended in a body with their mayors, and the managing directors of several public institutions also assisted Sixty priests from all parts of Australia took part in the obsequies, which were most impressive.

DISPENSED.

the Pope has granted a dispensation Brothers in France whose schools have been closed by the Government, so that sand. if they desire it they may return to the world as laymen.

According to the Official Journal, by the end of this scholastic year 2,398 schools taught by Religious Orders shall have been closed, of which 713 were taught by the Christian Brothers. There are 1,862 schools which are taught by religious, but have not been closed as yet, owing to the difficulty in which the Government finds itself in providing school-houses and teachers. but the law suppressing such schools applies to these, and it is expected that it will soon be put into operation

against them. Despatches relating to the administration of the affairs of the Church are frequently falsified, so that unlimited confidence cannot be reposed in them, but the present account may be taken The Bretons, however, are not the as probably correct, as it is not by their own fault that the Brothers have

therefore not merely possible, but highly probable that the Holy Father has acted in the manner specified so as to enable the Brothers to earn an honorable livelihood under the distressful circumstances in which they have been placed. The Holy Father has full authority to extend relief to them in the manner indicated.

The Count de Mun, the courageous leader of the French Catholic party, in a communication which he has given to the press, makes known to the Catholics of the world the programme which the enemies of religion are determined to carry out if they are allowed to have their own way. M. Aristide Briand has brought the whole plan before the Chamber of Deputies for their consideration, and it includes the abolition of the Budget of Worship, the sale of the churches to the highest bidder, the demolition of crosses and other emblems of religion wherever they are erected in public places, and the rigorous espionage of the priesthood by the police so that they may be arrested and thrown into prison if they protest against the tyranny of the Government's methods.

M. Combes has said that the Church has torn the Concordat to shreds, but he has not proved his statement. And, innocent man that he is, he never dreams that such a programme as his Socialistic followers have laid out does any violence to the Concordat!

It is worthy of note, however, that for the last few weeks the Premier has been very shy of threatening to abolish the Concordat, which, after all, may survive his tenure of office; and though he has said that France must maintain his policy even though the French protectorate over Christians in the East should be taken from the French nation in the struggle.

He has admitted, however, that France has derived the benefit of great prestige through holding the protectorate, and thus while persecuting the religious orders at home, he is their special friend and protector when any injury is done them by the barbarous nations of Asia and Africa. He was in a particular hurry to demand satisfaction from China on occasion of the recent murder of a Belgian Bishop and his two priests, all of whom belonged to a religious order, and to another lest any other country might forestall him in seeking satisfaction, and so he cut the other nations out by hasty action-and China has already promised all that was demanded.

Is it possible that the patient dignity of Pius X. together with his firm maintenance of his Pontifical rights in the face of the French Premier's threats. has suddenly forced M. Combes to pause in his mad career so that he dares not to endorse M. Briand's propositions?

We believe that, after all his bluster, M. Combes will not dare to adopt the extreme course to which his Socialistic friends and supporters are

CHURCH UNION IN JAPAN.

Church union appears to be more easily effected among the converts to the various Protestant denominations in Japan than among the same sects in America or Great Britain. It is announced that the Two Presbyterian bodies having missions in the Island their strength to form one denominaso that it will not be necessary for School Board is illegal. them to join their names together as was done in Scotland in 1900 when the upon a union, to make up a name for Church missions have also joined this combination, the German Reformed and Dutch Reformed, which differ very Despatches from Europe state that little from Presbyterians so far as doctrine is concerned. The total numbers from their vows to all Christian of adherents of this new sect is stated to be something more than twelve thou-

But a greater difficulty has been overcome after a fashion by the Episcopal Church of Anglican stripe. It is well known that the High and Low Churches of this continent and Great Britain differ most widely in doctrine, every degree of orthodoxy and heterodoxy being found in them though they are nominally one Church. So irreconcilable are they that they could not unite there have been two Anglican Episcopal Church missions there, one being High, the other Low, while the confusion was increased by the establishment also of an American Episcopal Church.

For a wonder, these three branches of Anglicanism have found it possible to unite to form one Jananese Episcopal Church, but we are not told whether this one body will be High or Low, or that it will be a happy pressive acts, and to atone for the im- been thrown out of employment. It is family which will include in its mem- ister of Education, to persons of suitable ideal standard of efficient schools.

bership every variety and species, just as the Anglican Church has become in England.

It was so recently as June, 1903, that the Rev. C. Fillingham, Vicar of Hexton of Hertfordshire, England, who has been called "the clerical Kensit," visited New York City, and denounced publicly the form of worship in the Protestant Episcopal Church of St. ish North America Act, and it is im-Mary the Virgin, as blasphemous and idolatrous, because "High Mass was of that nature should be settled percelebrated there : vestments were worn ; incense was burned, etc., in defiance of the discipline of the English Church, and other practises used which should be abhorred by all Christians."

This denunciation was made to Bishop Potter, who was reminded at the same time that the Episcopal Church of the United States in 1801 described Masses as " blasphemous fables and dangerous put a stop to them in the Church desig-

The Bishop in reply said plainly that the Hexton Vicar was no gentleman, and that therefore his assertion should he doubted that he was a clergyman of the Church of England. As regards said, he "possesses my respect and confidence, and though his modes of worship may be as little to my taste as to yours he is not following them without my privity and knowledge.

The Rev. Mr. Fillingham said next day to a Detroit newspaper reporter: "I don't intend to ruin the Bishop, but I will frighten him, and crush him like that!" With this he crushed a piece of soap in his hand, and stamped his slippered feet.

Hereby we may form an idea of the love which the High and Low Church factions have for one another, and of the kind of chemical union they would form when in combination with American Episcopalianism: blasphemy, idolatry, and dangerous deceits, harmonizing with the Apostolic purity of American and English Low Churchism! And this is the combination which twelve thousand Episcopalian converts have formed in Japan.

We wonder what kind of doctrine this new Japanese Anglo American Church will teach !

NEW DEPARTURES.

The past few weeks have witnessed some strange occurrences in the direcnationality. He was afraid, forsooth, tion of religion. First, His Grace of Canterbury while in Quebec city, in addition to visiting Laval University, also went down to the shrine of the good St. Anne at Beaupré; the which moved the Ottawa Citizen to remark that His Grace's engagements could not after all be so pressing as to prevent him from visiting the Capitol. In Montreal His Grace visited the Church of Notre Dame, where he was received by Rev. Father McShane.

The Governor General and the Countess of Minto were present on a Sunday at the Benediction of the Blessed Sacrament in the Franciscan Church there.

And later the cable brings the news that during his stay on the Continent, High Mass on the Emperor of Austria's for it than those young persons male King Edward with all his suite attended birthday at Morienbad. Shades of

THE JUDGMENT N THE OTTAWA CHRISTIAN BROTHERS' CASE.

Another stage has been reached in the difficulty arising out of Mr. Justice Empire have succeeded in uniting MacMahon's decision which declares these religious teachers are excluded that the engagement of the Christian tion which will have a Japanese name Brothers of Ottawa by the Separate

The Provincial Government has pronounced that Judge MacMahon's judg-United and Free Churches decided ment will stand as affecting the Brothers until reversed under appeal, and that the combined bodies. Two continental the Ottawa Trustees cannot now engage the Brothers unless permission be given by the Court to suspend the enforcement of the judgment. This will be the case even if an appeal be entered, but the pendency of the appeal may be taken by the Court as a ground for postponing the operation of the injunction.

In other places, the judgment of the Court is a declaration of the law, and if actions be taken to disqualify the and on holidays. Brothers, the law must be followed; but it is added that the Court would probably suspend the operation of the lives to the work in which they are en injunction or refuse to grant an injunc- gaged, and it will be readily understood tion pending an appeal.

Meanwhile the Government will raise no objection to the engagement of the life is, easily, five or six times as great in sending missionaries to Japan, but Christian Brothers or teachers of relig- as that of teachers of the Public schools ious orders in any of the Separate whose average teaching time has been schools of the Province, pending an and is now only three years. In fact appeal against judgment. In case the actual average experience of the local objections are raised to the teachers of Ontario is one and a half qualifications of these orders, the years, whereas it is no uncommon thing religious teachers may obtain tempor- to find religious teachers now engaged ary certificates subject to regulation 88 in the work who have been employed in it of the Education Department with regard to permits and temporary certificates. These temporary certificates may be given by the inspector of schools Ontario has been, when all circumconcerned, with the consent of the Min-

character and attainments, but will be valid only under the Boards of Trustees applying for the same.

It is expected that the appeal will be entered against the judgment, and in such case the Government has decided to bear the cost of both sides of the appeal, as the question at issue involves an interpretation of the Britportant that a constitutional question manently at the earliest moment. The Government is moved to take this course the more especially as ever since the Confederation of Canada, "the Education Department under Dr. Egerton Ryerson, Hon. Mr. Crooks and his successors, held that teachers belonging to religious orders who were qualified to teach in the Province of Quebec, were qualified under the Britdeceits;" and the Bishop was asked to ish North America Act to teach in Ontario."

There is not the least doubt, in our opinion, that what is now the 36th section of the Separate Schools Act was originally intended by Parliament to cover this case, and to give Religious Communities the same right to the rector of St. Mary's, the Bishop teach in Ontario, in Separate Schools, as they possessed when the act was passed in 1863 to teach in Quebec.

We have had recently the statement of the Hon. R. W. Scott to this effect. Objection was raised to this provision by opponents of the measure on this very ground, but they were set aside so that the Catholics of Ontario might have the full benefit of the teaching of the Religious Orders who had not gone through precisely the course which the law prescribed, though they had otherwise the training and experience of teachers in their own community.

There has been of late a tendency mong the female teaching religious orders to have candidates pass the departmental examinations, and receive their certificates before entering the community, and very many, though not all, have actually done this; but it was never regarded as necessary under the law, the more especially as the interpretation of the law as we have indicated here was admitted by the Education Department from the very beginning to the present date, as it was both by promoters and opponents of the Separate Schools Act when it was passed in 1863.

We fully appreciate the generous and liberal action of the Education Department in now practically acting upon the interpretation till the question is settled by the highest Court having jurisdiction in the matter. It would be a very serious inconvenience to do otherwise at the present moment when so many members of religious orders are engaged in the work of teaching throughout the Province, innocent as they are of any intention to It must be remembered that though

all these religious have not the certificates which were required of other teachers, they had a special training o their own which qualified them for their work, and as their whole lives were and are devoted to this work, they have had, as a rule, a more thorough training and female who have spent merely a few months in the model and normal schools to prepare themselves to shift through three years of teaching while looking for some more lucrative calling, this being the actual average time devoted to the work of teaching by the public school teachers of Ontario. Besides, by the rules of their order from spending their time after school hours in amusements and distracting occupations. They follow a rigid discipline and course of study which would terrify most of the model and normal school students from their temporary profession. We do not make an unreasonable statement when we say that teachers trained under this rigid discipline, to which they have deliberately subjected themselves, must have a force of character and a knowledge of the things which ought to be taught in school, which is in no way inferior to these qualities as acquired during a model or normal school training, with sometimes no too moderate dissipation at night

Add to this that the members of religious communities have given their that the average experience of teachers formed under the rules of community for nine, ten or twelve years. There is surely no inferiority here, and the progress of the Seperate School children of stances are considered, quite up to the

HONORS FOR A CARDINAL.

Cardinal Vannutelli has returned to Rome from his visit to Ireland, where he represented the Pope at the reopening of Armagh Cathedral. He was received in audience by the Pope and made his report. He says he was accorded an enthusiastic reception, and that many honors were paid him. For the first time since the fall of the temporal power of the Popes the Papal flag was hoisted on the steamer carrying the Cardinal, and was saluted by British warships, while Lord Dudley, the Lord Lieutenant of Ireland, treated him as a prince of the blood.

e Cardinal also said that the faith in Ireland does not affect the people of Ireland alone, but extends beyond the to America and Australia, to which the Irish have been forced to emigrate. Thus they ore becoming centers tor propagation of the faith wherever they the Pope was most pleased with the

Cardinal's report, and expressed his in-tention of soon issuing a document in which he will express his feelings toward Ireland.

Edward VII, at High Mass.

Marienbad, Aug. 18.—King Edward attended Pontifical High Mass at the Parish Church here this morning in honor of the Emperor Francis Joseph's 74th birthday. He wore the uniform of an Austrian field marshal, with the riband of the Order of St. Stephen. At the door of the church he was re-ceived by the abbot, who conducted ceived by the abbot, who conducted him to a velvet-covered armchair in front of the sanctuary. Sir Stanley Clark, the Hon. Sidney Greville, Capt. Ponsonby, Sir Francis Plunkett, the Hon. Alan Johnstone and Mr. Rennie, all wearing full uniform, were in attendance. They occupied chairs behind the King. The abbot celebrated Mass. The ceremony ended with the Mass. The ceremony ended with the singing of the Austrian national an-

CONVERTS IN ENGLISH NAVY.

The number of converts in English navy is astonishing. To-day five naval ers of the first rank are Catholics. This comes from their long residence among Catholics of the better classes. The latest news from the Mediterranean is that Admiral Lord Walter Kerr, a younger son of the seventh Marquis of Lothian, has been promoted to be an admiral of the fleet in recognition of the great value to the navy and the nation of his fifty years of naval service. He entered the navy at the age of thirteen and is now in his sixty-fifth year. He became a Catholic at the age of fifteen. His mother and her two daughters and three other sons had preceded him into the true fold. Two of his brothers, one of whom died some years ago, entered the Society of Jesus, and one of his sisters was Madam saintly life as a religious of the Sacred Heart is the subject of a well known biography. Thirty one years ago Lord Walter married Lady Anabel, youngest daughter of the sixth Earl Cowper, herself a convert to the Church.

An Indulger ced Pledge.

By an Pontifical Letter dated at Rome April, 16, 1904, a special Indulg-Rome April, 10, 1907, a special induspence of 300 days, applicable to the souls in purgatory, is granted daily to all who, in a spirit of faith and penance, recite the following offering:

"O my God and Father, to show my

love for Thee, to repair Thy injured honour, and to obtain the salvation of souls. I firmly resolve not to take wine, alcoholic liquor, or any intoxicating drink, this day. And I offer Thee this drink, this day. And I offer Thee this act of self-denial in union with the sacrifice of Thy Son Jesus Christ, Who daily immolates Himself for Thy glory the altar. Amen." - Kansas City on the alt. Register.



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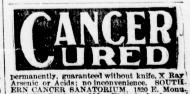
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Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. ccexvIII.

We have been examining the declaration of the Presbyterian Witness, that the Pope has never, while he was a civil ruler, expressed himself in favor of religious liberty, and have come to the following conclusions:

of religious liberty, and have come to the following conclusions:

1. No Christians are in favor of un-restricted religious liberty. We can not deny that where violence or lewdess is an essential part of a religion, ness is an essential part of a rengion, it is not aiways enough to punish the crime. It may be necessary to suppress the religion, which is the root of the crime. Witness Thuggism, the press the religion, which is the root of the crime. Witness Thuggism, the worship of Venus, and the possible necessities touching Mormonism.

2. Rome pronounces herself emphati-cally against the lawfulness of com-relling appropriate to receive here.

pelling non-Christians to receive bap-

3. She strongly maintains the right of the Jews to practice their religion even in Christian countries, and excomunicates Catholics who molest them

in their worship.

4. She maintains their right to bring up their children in their own religion.
5. At a time when it was almost a point of faith, with the Lutherans to outrage the Jews, the Jesuits, especi-ally representing the spirit of Rome, were bitterly accused of being friends with the Jews, and of contributing to

with the Jews, and of contributing to the building of their synagogues. We see then that as concerns the re-ligious liberty of non-Christians, Rome is far more emphatically its friend than any original Protestant creed—any at least that I know, and I have read a good may. The great Protestant his least that I know, and I have read a good many. The great Protestant historian, Bishop Creighton, says that Rome was the centre where non-Christians were sure of being liberally treated. Of course "liberally" has to be taken with reference to the general be taken with reference to the general

spirit of the times. The Witness next, having, as we see, right against the truth, denied that the Pope is the friend of religious liberty at all, comes to the specific complaint that he seems never to have favored re-

ligious liberty as such.

This charge is nearer the fact. How far does the Pope, in this respect, differ from the Protestants?

From historical Protestantism he does not differ at all. No original Lutheran or Calvinistic creed assumes the right of heretical or schismatical Christians to practice their religion. The Protestants sometimes tolerated a discrepant Christian manufacture and the control of the divergent Christian worship, but then so did the Catholics. Both parties agreed that such an indulgence was an unhappy necessity. Luther, we know, in opposition to Rome, denounced the toleration of dissenting worship, Christian or Jewish.

There were, however, both Protestants amd Catholics who maintained that Christian dissenters, of good morals, ought to be allowed to worship in private. Mr. Hallam declares that he thinks it can be shown that the advocates of this partial toleration were found earlier, and more widely, in the old religion than in the new. If so, it goes to prove that intolerance, while deeply rooted in both religions, was more thoroughly ingrained in the new religion than in the old. And Hallam says that the more we follow up the documents of the Reformation, the more thoroughly we become convinced that intolerance was not a mere hereditary accident in it, but of

its very essence. Nowhere, or almost nowhere, did Protestant princes or cities allow the ex-cise of the Catholic, or of a varying Protestant worship, within their bounds. There was no dispute among the different official creeds on this point. I will not answer, of course, for certain pro-scribed sects; but Catholics, Lutner-ans and Calvinists were at one in main-taining that the other two churches (to say nothing of the Anabaptists or Socinians) ought not to be tolerated Social solution in their territories, except under in their territories, Some embryonic special necessity. Some embryonic traces of tolerance are found every-where, but more largely, Hallam thinks, among the Catholics. They do not appear to be any fruit of the Reformation.

Indeed, even in Spain there were priests who opposed the execution of heretics, while in Ireland Mary Tudor herself could not induce the Catholics to molest the Protestants. I do not know, indeed, that she tried. She seems to have left the Irish to their inborn tolerance, which had appeared efore the Reformation. A Bishop who had burnt two heretics was thereupon deprived of his See.

But it may be urged, if religious liberty, however obscurely, was not involved in the nature of the Reformation, how is it that Catholic worship is now permitted in every Protestant country?

I may ask in turn, if religious liberty
for all Christians, however obscurely, was not involved in the nature of the Catholic religion, how is it that Pro testant worship is now permitted in every Catholic country?

The truth is, that after Western Europe was broken up into a number of varying creeds, of which three were varying creeds, of which three wore chief, each of these three, for a hun-dred and thirty years, tried hard to gain the supremacy. This was the period of mutual intolerance. When, by 1648, all three had become convinced that universal supremacy was beyond hope, they were then content, perforce, with local supremacy, each within practicable bounds of its own territory. Within them each of the three proscribed the other two, or occasionally yield a stinted and grudging tolera-tion. England, for instance, did not hang priests for as long a time as France hung Huguenot pastors, but, on the other hand, she began her hangings a century earlier. As a continuous line they began at least as early as 1570, whereas the Huguenot ministers, after

the religious wars of mutual butchery, ending with 1590, did not begin to be hanged until 1685 Protestants in France, after the Re Protestants in France, after the Revocation, could not hold office until about 1780; Catholies in England, after the Restoration, until 1829. English disfranchisement of Catholies lasted about 170 years; French dis-

franchisement of Protestants about ninety-five. Spanish converts to Pro-testantism were sent to the galleys un-til 1868; Swedish converts to Catholicism were disinherited, disfranchised and banished, until 1814. The most in-tolerant continental state cutside of Russia appears to be Lutheran Bruns-wick; the most tolerant to be Carbello wick; the most tolerant to be Catholic Belgium, or Catholic Bavaria. Long after Protestants had been readmitted to office in France, Catholics, although one third of the people, were still shut out of office in Holland.

Really, I can not see that any one of three religions has so very much to boast of over the other two in the matter of religious freedom. A Protestant does not forfeit communion by opposing religious liberty. A Catholic does not forfeit communion by approving it.

proving it. Undoubtedly Protestantism, for good or evil, has mainly brought about our present toleration of all opinions, good or evil. It has caused it, however, not or evil. It has caused it, however, not by teaching toleration as a doctrine, but by breaking to pieces the elder Catholic unity of Europe. Soon after the great breach ritts and cracks began to show themselves in every direction, so that it became increasingly difficult to proscribe any religious opinion or practice whatever. It was hardly possible to secure sufficient unity of action to put it down. If any one chooses to say that our present moral impotence against every form of evil that does not actually take body in violence or ob-

also reasonably ascribe this in a large part to Protestantism, not as a result of its teachings, but as a natural effect of its existence. Religious liberty is an excellent thing. Moral and religious anarchy is not an excellent thing, and neither Catholics nor Protestants are bound to pronounce it blessed, although they may vary widely as to the best way of

scenity (and we are weak enough there)

is a blessed thing, he may. He may

dealing with it. All Christians have always allowed that the best way of dealing with error is found in patience, mildness, good example, dispassionate argument. When Archbishop Talavera had drawn on himself the anger of the Inquisition by refusing to use any other means in his Spanish diocese, Rome rescued him, and showed him forth as a wise and faithful Bishop. When Fenelon, long faithful Bishop. When Fenelon, long afterward, did the same, his bitter afterward, did the same, his eniscona est enemies applauded his episcopal administration, and the Jesuits were

known as his special admirers.

The highest ideals of our Faith, how ever, we can approach only at a snail's pace. Principal Fairbairn remarks that Rome was sometimes most effect ively serving the cause of Christ when serving the cause of Christ when she seemed, for the time being, to have turned her back on His example. A painful adherence to the letter is some-times the surest way of killing the

spirit. We will consider this further. CHARLES C. STARBUCK. Andover, Mass.

PROTESTANTS SAY THAT NUNS ARE THE BEST TEACHERS.

The school board of the local Epis copal church purposes turning one of its girl's schools over to "a sisterhood of the Episcopal church." The reasons for this transfer, as given by a local clergyman of that church are interest-

ing:
"The school can be more effectively "The school can be more effectively managed and accomplish the purpose for which a church school distinctly exists better under a sisterhood of consecrated religious women, whose lives are an unselfish devotion to educational and religious work. The women in this sisterhood give their lives to the work of the Church, without any com work of the Church, without any compensation whatever, because of a love of the Church and its mission to manof the Church and its mission to man-kind. It is just that deep, spiritual interest with which we desire to sur-round the girls who are committed to our trust to educate, without sacrific-ing the scholastic work in any partic-ular, but keeping before us the duty of endeavoring to mold a beautiful char-acter as well as to give an accom-plished education. plished education.

"It is scarcely possible for secular teachers to have such an unselfish and intense interest in the girls as the con secrated women of the sisterhood."— From the Catholic Sentinel, Portland,

BETTER THAN CONTROVERSY.

In a recent number of the Catholic World, Rev. Joseph McSorley, the well-known Paulist writer, writes learnedly of a difficulty often experienced by non-Catholics. Speaking of the great responsibility which rests upon every Catholic, of representing his Charge, to the great responsibility. the great responsioning upon every Catholic, of representing his Church to the unconverted world, he say: "The moral worth of Cathohe say: "The moral worth of Catho-licism, its power to better lives, the embediment of sublime ideals in the persons of its representatives—these are the facts that will preach best to the unconverted world. Each of us, willingly or unwillingly, is always gathering or scattering, standing with Christ

or against Him. Hence, in a very potent way, the missionary vocation of the laity can realize itself, not alone by explaining doctrine, distributing literature, en-couraging attendance at service, and couraging attendance at service, and incessantly praying for conversions; but with equal truth, by resisting temptation, by striving for holiness, by spurning the solicitations of evil. Each earnest effort to progress spiritually, is less like a blow struck in private quarrel, than like an impulse which ripples out in ever-widening circles, to spread knowledge and love of God as far as the very boundaries of human kind."

It would, indeed, be well for all of us to bear more constantly in mind the fact that it is not by controversy and discussion that we shall best promote the advancement of our holy religion and the good of souls. These have their place, it is true, and an important one. But good example preaches more powerfully than words.

FIVE-MINUTES SERMON.

Seventeenth Sunday After Pentecost PRAYER FOR SINNERS.

And the other is like unto this: Thou shalt we try neighbor as thyself —St. Matt. xxii.

How great must be the dignity of human nature, my brethren, since, as we learn by this day's Gospel our Lord couples the love of His fellow men with the love of His own sovereign and divine self! Perhaps if we appreciated the native worth of human nature we should be a trifle more patient with its faults. I mean, of course, other people's faults, for with our own faults

people's rautts, for with our own rautts we are all too patient.

The practical lesson conveyed by the commandment, "Love thy neighbor as thyself," is that it is our duty to ove sinners and to pray for them. love good people is easy enough, and we think a man a kind of a monster who has not at least one or two dear friends whose virtues have won his love. But it takes a good Christian to love what at first sight seems so hateful—a drunkard, a libertine, an apostate, a bully, a thief. To have an actual, practical, affection for such persons, even when one is related to them, seems quite a special thing—a peculiar vocation, a sidepath in the spiritual life, and not by any means the common business and regular of every-day Christians. Yet a moment's thought shows that it is, without any doubt, our Lord's blessed will that we should have a special affection for just such hardened single-dependent of the state of the st

ners. Are they not men, and are they not purchased by the Blood of Christ? How much we mistake our duty in reference to such poor wretches! When you say of one, "Oh! he is a most worthless creature," how surprised you would be if you could hear a whisper coming from his guardian angel,
"Jesus thought him worth dying for."
And when you say of another, "Oh!
I can't bear him; I can't stay a moment in his company," how sur-prised you would be to hear, "And I, prised you would be to near, And 1, an angel of God, gladly keep him company day and night." Surely, brethren, there is something worth loving, heartily loving, in a soul that our Lord would die for, and to whom God would give a bright angel as a constant companion. We are like men going through a picture-gallery: we admire only the brilliant and unmistakable beauties displayed there-here a gorbeauties displayed there—here a gor-geous sunset, there a fine battle scene, and again a ship tossing upon the waves. But one of better taste than common, without forgetting all these, will be able to detect the work of a great master, though faded with the large of many years and accorded.

a great master, though laded with the lapse of many years and covered all over with dust. So it is with the poor sinner's soul: it is the work of a great Master. And what though it be all stained and spotted with mortal sin; is there no such thing as true repent-ance? Are there no fountains of living waters in the sacraments in which it may be washed whiter than snow? Are there no gems of divine grace with which it may be decked out

as a bride waiting for the bridegroom?
Prayer for the conversion of sinners should be far more practised than it is. Why, brethren, look around you in this great city, and if you can count the stars of heaven or the sands of the sea-shore you can count the men and vomen in mortal sin; and, alas! very women in mortal sin; and, and a very many of them belong to our religion. Nay, look about in your own families. How seldom will a family be found where there is not at least one member the selfont and the s where there is not at least one member living openly at enmity with God! Now, just here, in the midst of the worst wickedness, are many thousands of devout servants of God, and in every family one or two souls whose very names might be Faithful and True. And God arranges this mingling of eucalyptus, with its fragrant leaves, counteracts the poisonous vapors of

If, therefore, you pray for yourself you do well; but do not forget that, if you are a true Christian, the poor sinner is your other self. And if you pray for the souls in purgatory, do not forget that there are many souls about orget that there are many souls about you who are always in danger of hell, and unless many prayers are offered for them they are likely enough to be lost forever.

BISHOP SPALDING ON THE SALOON

Blshop Spalding of Peoria, Ill., gives the following opinion on the liquor

question "To my mind, it is visionary to suppose that prohibition can be established in our great cities. Certain highly immoral tendencies which exist at this time in connection with the saloon, however, can be eradicated, and the blow should, to my mind, be struck first in that direction. The worst curse of the saloon, as it is now conducted, is the dance hall maintained in connec tion. Then there are city ordinances governing closing. These are of primary importance to the reformer, and be remodeled so as to close the gin shop at s decent hour. It is late closing

Discover Your Passions.

Consider from time to time what pasons are most predominant in your soul, and having discovered them, adopt such a method of thinking, speaking and acting as may counteract them.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with the occasionally. Price \$2.

The price of the weed in a few days. A vegetable medicine, and only requires touching the tongue with the occasionally. Price \$2.

The price of the liquor habit. Is a safe and the remedy for the liquor habit. Is a safe and the price of the price of the price of the safe and the price of the price of the safe and the price of the price of



has stood the most exacting tests of several generations. It is so easily assimilated that the most delicate baby thrives on it. Made only of pure cow's milk, and needs only water to prepare it for use. Let us send you, free of charge, a sample package of Nestlé's Food containing sufficient for eight full meals. meals.

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IMITATION OF CHRIST.

OF THE DAY OF ETERNITY, AND OF THE MISERIES OF THIS LIFE.

The days of this life are short and evil, full of sorrows and miseries, where man is defiled with many sins, is en-snared with many passions, attacked with many fears, disquieted with many cares, distracted with many curiosities, entangled with many vanities curiosities, entangled with many vanities encompassed with many errors, broken with many labours, troubled with temptations, weakened with delights, tormented with want.

Oh, when will there be an end of these evils? When shall I be set at liberty evils? When shall I be set at nearly from the wretched slavery of sin? When, O Lord, shall I be so happy as to think of thee alone? When shall I to the full rejoice in thee? When shall I be without any impedi-

ment to true liberty, without any trouble of mind or body?

CATHOLIC AND PROGRESSIVE.

It is the fashion at the present time for enemies of the Catholic Church to endeavor to revive the exploded fiction that where the Cath-olic Church is, there also is poverty, indelence, ignorance, and consequently

olic Church 1s, there also is povercy, indolence, ignorance, and consequently lack of enterprise.

They forget that almost half the population of the German Empire is Catherine and the Catherine Empire is Catherine Empire olie; that the Austro Hungarian Enpire is a Catholic State; that if Italy and Spain are too distraught to use their natural advantages to the best purpose, it is these forces that have always been antagenistic to the Church on the Con-tinent that cause the unsettlement which renders steady industry next to impossible.

And never do these people trouble to learn the conditions of life within the borders of their Catholic neighbor, And God arranges this mingling of good and evil, that the good souls by their prayers may save the bad ones from eternal death: just as in Southern countries men plant eucalyptus trees in low, marshy places, for the trees in low, marshy places, marshy places, for the trees in low, marshy places, for the tr wealth rank them as foremost among the industrial communities of the world. And this is a Catholic State.

The Administration and Parlimentary majority are distinctly Catholic, and there is nothing to suggest this state of things will not be lasting, Of a population of nearly seven millions less than fifteen thousand profess any Christian religion other than Catholic, and with a standard growth in population and with a steady growth in population these proportions are not changing. The emigration rate is very low, and this fact is one of the strongest argu-ments in favor of the conditions of life that prevail; for while Belgium is a virile manufacturing country, the conditions of agriculture there are such ditions of agriculture there are such that she can feed her own population, unlike Great Britain, who has to depend largely on imports. This might not be a convincing proof of general prosperity, but when we find that the pauper population of this Catholic Kingdom is in lation of this Catholic Kingdom round numbers, but one in 1,800, and that in England and Wales the proporthat in England and water the propertion is one in 38, the political economist, of whatever religious belief, must pause for speculation which can only result in the conclusion that in the small Catholic State whose population is largely Celtic they have found a more perfectmeans of developing the country's sources for the common good than has this great nation whose commercial power and strength is an object of worthat strikes at the very heart of the

power and strength is an object of wor-ship or the money-grubbers everywhere. Little more than seventy years ago Belgium was a poor, struggling subject of Protestant Holland. Yet, when she had thrown off the alien yoke and set herself to the management of her own affairs prosperity was not long in coming, and the 4,000,000 of those days is 7,000, 000 to day. The nation whose 4,000,000 found the struggle for existence under the Protestant rule of Holland a difficult one is to day able to boast that she has but one pauper to every eighteen hundred of her population, while England and Wales, the exemplar of Protestant progress, has a pauper for every
thirty-eight of her inhabitants.

Low taxation and equitable laws are
the secret of success under the Catho-

lic Government which has already solved those economic problems with which the greatest minds in England are wrestling to day .- Catho lic News.



That Dollar of Yours.

not very much by itseff, but ity of them, that is, less than one ollar a week, would pay for a ollicy of endowment insurance for \$1,000.00.

Then-If you died during the next twenty years, your beneficiary would receive \$1,000.00.

Or-If you lived, you would receive \$1,000.00 yourself, which, together with the accumulated surplus, would make a total return largely in excess of all premiums paid.

An endowment policy makes an excellent investment for small savings and you will never have a better time to secure one than now. The older you get the greater the premium. Let us have an opportunity of talking the matter over with you.

NORTH AMERICAN

ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. JOHN L. BLAIKIE, President; L. GOLDMAN, A.I.A., F.C.A. Managing Director, W. B. TAYLOR, B.A., LL.B., Secretary.

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Fruit is nature's laxative. Plenty of fruit will prevent Constipation, but won't cure it. Why? Because the laxative principles of fruit are held in peculiar combination and are very mild.

After years of labor, an Ottawa physician accidently discovered the secret process by which

are made. He used fruit juices, but by combining them in a peculiar way, their action on the liver, kidneys, stomach and skin is increased many times.

"FRUIT-A-TIVES" TABLETS contain all the medical properties of fruit—are a mild and gentle laxative-and the only permanent cure for Constipation, Torpid Liver, Sick Headaches, Bad Stomach and Kidney Troubles. All druggists have them,

50 cents a box. FRUITATIVES, Limited, OTTAWA.

A WISE MOTHER.

A wise mother never attempts to cure the ailments from which her little ones suffer by stupefying them with sleeping draughts, "soothing" preparations and similiar medicines contain-ing opiates. This class of medicines are responsible for the untimely death of thousands of little ones, though some of thousands of little ones, though some mothers may not realize it. When your little ones are ailing give them Baby's Own Tablets, a medicine sold under a guarantee to contain no opiate or harmful drug. Mothers who have used the Tablets always speak in their which was a Johnston, Eddystone, used the Tablets always species.

Mrs. A. Johnston, Eddystone,
Ont., says: I find Baby's Own Tablets
all you recommend them to be. My baby was troubled with eczemr, baby was troubled with eczemr, and was very cross and restless, but since giving her the Tablets she has become quite well and is now strong, healthy child." Sold by all druggist or sent by mail at 25 cents a box by writing The Dr. Williams' Williams Co., Brockville, Ont.

A WIDE SPHERE OF USEFULNESS.—The con-sumption of Dr. Thomas' Eclectric Oil has grown to great proportions. Notwithstand-ing the fact that it has now been on the merket for over thirty-one years, its prosperity is as-great as ever and the demand for it in that period hasvery greatly increased. It is bene-tical in all countries, and where ver introduced fresh supplies are constantly asked for.

Often what appear to be the most trivial occurrences of life prove to be the most momentum. Many are disposed to regard a coid as a slight thing, deserving of little consideration, and this neglect often results in a most serious aliments entailing years of suffering. Drive out coids and coughs with Bickle's Anti Consumptive Syrup, the recognized remedy for all affections of the throat and lungs.

We have no hesibation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhes, cholers and all summer complaints, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bettle when their children are teething.

PREVENT DISORDER—At the first symptoms of internal disorder, Parmelee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets, taken before going to bed, followed by doses of once two pills for two or three apreventive if attacks of dyspepsia and all the discomforts which follow in the train of that fell disorder. The means are simple when the way is known.

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CHATS WITH YOUNG MEN

Every good Catholic citizen should keep wrongdoing down. Let Catholics set their faces like flint against dishonesty, greed, political corruption, maladministration and the tyranny of the political boss, and all will be well with us as a people.—Rev. Morgan M. Sheedy. Sheedy.

Of the Greatest Advantage

Of the Greatest Advantage.
Order in all things is of the greatest advantage; it drives away idleness and duliness of spirit; it prevents many temptations and difficulties; it affords an opportunity of doing well, and with ease, many things: lastly, it makes one live for God.

The Dead Line in Industry.

How old are you? If you are fifty, according to the newspaper philosopher, you have crossed the dead line. pher, you have crossed the dead line. It is true the nervous strain of modern life uses men up early; yet this is prob-ably not so much the effect of work as the result of the reserve forces of our vitality being sapped in earlier years by late hours, by stimulants, by the excessive use of tobacco, and the like.

The recent action of several corpora tions in discharging men over a certain age, who had not been promoted during their connection with their firms, has nothing to do with gray hairs. It was mothing to do with gray hairs. It was simply a matter of the men not "making good." This action by these companies is a warning to young men that they must prove their worth in young manhood, that the dead line in industry is reached when a firm finds out that man, after a certain term of service, has shown no special ability, no special skill worthy of promotion. — Catholic

From Laborer to Railway Pr?sident

In rising from one of the humblest positions in the railroad service to become president of the Rock Island, Mr. B. L. Winchell has followed a main

B. L. Winchell has followed a main travelled road to railway promotion. He began as a machine-shop laborer, as did the general manager of the Bal-timore and Ohio Southwestern and the general manager of Canada and Atlan-President Underwood of the Erie, former General Manager Chaffee of the Alton, and General Manager Schaff of the "Big Four" started as brakemen.

The general manager of the Missouri The general manager of the Missouri Pacific began as a telegraph operator, and the Burlington's general manager, W. C. Brown, corded wood for locomotives. The Lackawanna's president, Mr. Truesdale, and a recent New York Central president, S. R. Callaway, started as auditor's clerks. President Newman of the Lake Shore was a station agent.

The list is a long and honorable one. It shows how largely a boy's future is in his own hands and how industry and common sense may compensate for the lack of college education. Mr. Winchell is forty-six—past the age at which Hannibal was writing himself down "an old man." As a matter of fact the best part of his life is but beginning.—Cath-olic Columbian.

Opportunity If you make yourself fit for the work you want to do, the opportunity will come to you. It must. If word goes forth of a gold mine at the North Pole or at the Equator, men will dare the extreme of natural perils in either directions of the contraction. ection to get at it. A man is more than a mine. If you have trained your self into a man of the hour, a man who the world needs, you can't escape its demand for you.—Bourke Cockran.

Beware of Pessimism. Keep to the broad highways of Hope and Cheerfulness. Expect to succeed. Think success and you will succeed. Keep out of the back alleys of gloom and pessimism. Join the procession of the cheerful, the willing and the hopeful. Be sanguine. Know the pleasures of Beware of the encroachment of the carping, pessimistic spirit. It is a hardy plant. It takes root easily in the mind, and, like the thistle, when once it gains a foothold it is well nigh impossible to uproot. But it cannot live in an atmosphere of sunshine and

highways. Keep out of the back

Make Every Day Count, Make Every Day Count,
Make up your mind, at the very outset of the day, that you will accomplish something that will amount to something; that you will not allow callers to chip away your time and that you will not permit the little annoyances of your husiness to soul your day's you will not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than than the trifles which cripple and cramp mediocre lives and that you will rise above petty an noyances and interruptions and carry out your plans in a large and command. out your plans in a large and command ing way. Make every day of your life count for something; make it tell in the grand results, not merely as an added day, but as an added day with something worthy achieved. - O. S. M.

The Cause of Many Failur s.

Your judgment must dwell in the depths of your nature, like the calm waters in the depths of the sea, out of the reach of the waves of emotion, passion or mode or the advisor or spite. sion, or moods, or the advice or criticism of others, and beyond the reach of superficial disturbance. This is the kind of judgment that is always sought in any matter of weight or importance,
—one which is beyond the reach of the
influence of anything but the right.
One of the tragedies of life is to see magnificent ability held down by some for one lack in their nature,—ability to decide quickly and finally. The tragedies of untrusted judgments have given the world more failures than actual incompetence.—O. S. Marden in Success

is the simple distrust of ourselves, and a practical detachment from our own ideas, which extends to everything, even to the commonest things.—Lacor daire.

Would You Carry Youth Into Age? Avoid anger, discord, hurry, or anything else that exhausts vitality or overstimulates. Whatever frets, worries, or robs you of peace or sleep will make you prematurely old.

Retuse to allow the mind to stiffen the muscles by the suggestion of age limitation. Age is a mental state, brought about by mental conviction. You are only as old as you feel.

Form a habit of throwing off, before going to bed at night, all the cares and anxieties of the day,—everything which Avoid anger, discord, hurry, or any-

going to bee as highly and the case and anxieties of the day,—everything which can possibly cause mental wear and tear or deprive you of rest.

Age is conservative. Keep your mind open to truth and receptive to all

that is broadening and ennobling by reading and thinking, and your sym-pathies alive and generous by taking a warm interest in the lives and welfare of others.—Success.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Crowning of Our Lady in Heaven. THE PROVING OF JOSIE.

They seemed and were more intensely real than the objects on which her eyes rested, the lighted sanctuary, the priests, the congregation, the pictures and statues; and those inner voices speaking to her soul deafened her to the voice which rose and fell in the

supplications of the rosary.

She longed for beauty, knowing that she had none of it; she envied her sister, she craved for the affection her sister. mother lavished on Veronica, and of which she was sure she had so little share. Jealousy ever exaggerates, and the more Josie thought of her grievances, the greater they appeared to her, until by the time the Salve was reached she had worked herself into a fit of rebellion, and into believing that these passionate feelings were natural causes for self-pity rather than

for self-conquest.

The force of her unseen emotions was so great that she was spent and tired when she sat down after the hymn, for there was to be a brief instruction.

During the month of October on five nights of the three first weeks there had been a short instruction on the rosary, one Mystery each evening. On the fourth week the Salve Regina was to be

The usual preacher was ill, and another Dominican had taken his place, other Dominican had taken his place, speaking on this Friday evening on the last of all the Mysteries. Josie was impelled to listen, and as the quiet words fell on her ear they touched and impressed her. The Father spoke of the "crown of glory and garland of impressed her. The Father spoke of the "crown of glory and garland of joy" into which the "crown of tribu-lation" worn by the Mater Dolorosa had "blossomed." Her perseverance was her glory; her crown was her humility, her patience was her fidelity, she herself being the queen of spiritual flowers being the queen of spiritual flowers. Sitting ever at God's right hand she hears our prayers, and can obtain for us that which is in accordance with His Will. The explanations were so clear that any child could have followed and understood them, and as Josie listened she could not help thinking how different was that Immaculate Heart of Mary to her own. Al her life Josie had felt it very hard to be good, and the it very hard to be good, and the struggle had begun as soon as she knew right from wrong, and could discern the difference between good and evil. Baptismal grace had worked in her soul. Her first confession had been a great reality to her, far greater than to the generality of children. for noor the generality of children, for poor Josie knew even then a little of the power of evil, and of the war which besome people, between nature and grace.
Lately she had been taking herself too easily, making every excuse possible for herself, magnifying her temptations, thinking they were beyond her to conquer, and now same the hygging words.

World. Even the lost in heli are suffering less than they should have suffered, because of the ubiquity of His powerful Blood. Yet there are some nations who are so far without Him, as to have no saving knowledge of Him! Alan I Thomas gins, even in the early childhood of some people, between nature and grace. Lately she had been taking herself too quer, and now came the bracing words of the preacher to help her. The priest sucke a good deal on the cheeefulness. Therefore, keep to the priest spoke a good deal on the words of St. James: "Blessed is the man that endureth temptation, for when he that endureth temptation, for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him." Temptations connected with our own faults, said the preacher, were all part of the "prov-ing." Were there no cross there could be no crown: were there no struggles there could be no victory. If everything came easily where would that tortitude he needed on which perseverance depends? Some people found their temptations in external matters; others had their battlefield in their own hearts, fighting, struggling, failing, rising again, ever making tresh efforts until the last one was made which meant final perseverance and the crown of life. The greater our need the more should we seek the help and ask the intercession of Her whose power to help

to men pass through the hands of Mary; it will be equally true that it is only through Mary that we can hope for the greatest of all graces—perseverance. And we shall obtain it most certainly if we always seek it with confidence through Mary."

Josie had always had great love for the holy Mother of God and the pious practices taught the children had always been adopted by her even when a Look out for the brightest side of things, and keep thy face constantly turned to it.—Jeremy Bentham.

Freedom is not to do as we like: it is the capacity of doing as we ought.—
Westcott.

In all things judge as little as you can. It is a very simple course to recan. It is a very simple course to research all decisions that are not necessary for us. This is not irresolution; it

whose faith was strong, and love for the children entrusted to her very great. She had died when Josie was nine and Veronica ten, but the lessons she had taught them in the big nursery at Richwere destined never to be for-

gotten, and beyond the veil, no doubt, ner prayers followed them. When Josie lost her father it had been a great blow to her. Life had never been an easy matter to her, and he had been so sympathetic and kind, under standing her childish griefs and entering into her difficulties, her interest, and joys, as no one had done before or He had been a man of great resince. serve of character, saying little, doing much, and to Josie he was an ideal of all that was noblest and best. Often and often he had discovered, as her mother never did, what it was that caused the fits of sullenness or outburst of temper; he saw clearly how jealousy o her sister was growing, even from of her sister was growing, even from very early nursery days, and he had spoken of it to his wife, who smiled, said Josie was a goose, and dismissed the subject from her mind. Now and then a few words from her father had calmed the calld when in one

of these storms, or else some well-directed words of praise or encouraging healed the sores made by wounded pride and the difficulty of overcoming herself.

TO RE CONTINUED.

THE PRESENCE OF JESUS.

FATHER FABER IN "THE PRECIOU

BLOOD," Sorrow without Christ is not to be endured. Such a lot would be worse than that of the beasts of the field, because the possession of reason would be an additional unhappiness, The same is true of sickness and pain. What is the meaning of pain, except the puri-fication of our soul? Who could bear it for years, if there were no significance in it, no future for it, no real work which it was actually occupied in doing? Here also the possession of reason would act to our disadvantage; for it would render the patience of beasts impossible to us. The long, pining, languishing sick-bed, with its interminable nights and days, its wakeful memories, its keen susceptibilities, its crowded and protracted inward biography, its burdensome epochs of mono tony,—what would this be, if we knew not the Son of God, if Jesus never had been Man, if His grace of endurance had not actually gone out of His Heart into ours that we might love even while we murmured, and believe most in mercy when it was showing itself least

merciful? In poverty and hardship, in the accesses of temptation, in the intemperate ardors of youth or the cynical tatigue of age, in the successive failures of our plans, in the disappointments of our affections, in every crisis and re-volution of life, Jesus seems so neces-sary to us that it appears as if He grew more necessary every year, and were more wanted to day than He was yesterday, and would be still more urgently wanted on the morrow. But, if He is thus indispensable In life, how much more will He be indispensable in death! Who could dare to die without Him? What would death be, if He had not so what would dead by it led a hot so strangely and so graciously died Him-self? Yet what is death compared with judgment? Surely most of all He will be wanted then. Wanted! Oh, it is something more than a want, when so unspeakable a ruin is inevitably before us! Want is a poor word to use, when the alternative is everlasting woe. Dearest Lord! the light of the sun and the air of heaven are not so needful to us as Thou art; and our happiness, not merely our greatest, but our only, hap-piness, is in this dear necessity! Nobody is without Jesus in the world. Even the lost in hell are suffer-

then lands in this fair world. There are tribes and nations who worlands in this fair world. ship stocks and stones, who make gods of the unseen devils, who tremble benature as if they fore the powers of were at once almighty and malicious, or who live in perpetual fear of the souls of the dead. There are some whose sweetest social relations are embittered by the terrors and panics of their own false religions; and the in nocen sunshine of delightful climate is unfrequently polluted by human Yet these people dwell in sacrifices. some of the loveliest portions of man's inheritance. Amidst the savage sylvan sublimities of the Rocky Mountains, on the eastern declivities of the magnitude o ficent Andes, in the glorious gorges of the Himalayas, in the flowery coralislands of the Pacific, or in those natural Edens laved by the warm seas of the Indian archipelago, human life is made inhuman by the horrors of a false religion. Let us take a picture from the banks of the Quango, in the in-terior of Africa. In speaking of the people, Dr. Livingstone says, "I have often thought, in travelling through was so great. In the rosary was found a powerful weapon against all spiritual enemies. It was a devotion suited alike to all intellects, to the ignorant and the to all intellects, to the ignorant and the wise; to all states and conditions of lite. It was an earnest address, and as has been so truly said: "What comes from the heart goes to the heart," and the closing words were a quotation from the closing words were a quotation from St. Alphonsus Liguori: "It is true, St. Alphonsus Liguori: "It is true, sawnding to live warmth! Yet the occasional soft St. Alphonsus Lignori: "It is true, and I hold it as certain, according to the now generally received opinion ious warmth! Yet the occasional soft motion imparted a pleasing sensation of coolness as of a fan. Green grassy meadows, the cattle feeding, the goats browsing, the kidsskipping, the groups that all the graces that God dispenses to men pass through the hands of Mary; of herdboys with miniature bow, arrows and spears; the women wending their way to the river with watering-pots poised jauntily on their heads; men sewing under the shady banians; and old gray headed fathers sitting on the ground, with staff in hand, listening to the morning gossip, while others carry trees or branches to repair their hedges; and all this, flooded with the bright African sunshine, and the birds

completely and habitually do they fancy themselves to be in the remorse-less power of the disembodied soils. Around our daily path, on the other hand, are strewn the memorials and blessing of Jesus. There is the morn-ing Mass and the evening Benediction. Three times a day the Angelus brings afresh its sweet tidings of the Incarnation. Our early meditation has left a picture of Jesus on our souls to last the livelong day. Our beads have to be told, and they too tell of Jesus. When we wish to rest at night, His own commendation of His Soul upon the Cross prompts the words which come most natural to our lips. Think of these poor heathen, wandering saviorless over their beautiful lands: -what if we were like to them? And what

if we were like to them? And what perchance would they have been if they had but half our grace.

There are many who call themselves after the name of Christ, who are yet outside the Church of Christ. Their is in every way a wooful lot. To be so near Jesus and yet not to be of His blessed fold,—to be within reach of His preserved by riches and yet to miss of unsearchable riches, and yet to miss of them, to be so blessed by his neighbor-hood, and yet not to be savingly united to Him-this is indeed an desolation Their creed is words: it is not life. They know not the reedeeming grace They know not the recateming grace of Jesus rightly. They understand not the mysterious dispositions of His Sacred Heart. They disesteem His hidden Sacraments. They know God only wrongly and partially. Their knowledge is neither light nor love. TO BE CONTINUED.

MISREPRESENTATION OF THE CATHOLIC FAITH.

correspondent asks, deprecatingly says the Monitor, what is the use of the Catholic press forever pitching into Protestants? This is not a new query. Protestants? This is not a new query, by any means, though it is always a very mistaken one. The Catholic press does not "pitch into" Protestants. There would certainly be no use doing so, even if Christian charity and good manners did not forbid it. What the Catholic press does "pitch into" are the errors of Protestantism, and Pro-testant calumniation of Catholic teach-ings and practices. There are enough of these to keep the Catholic press busy twenty-four hours a day every day in the year without going into futile personalities. Our correspondent, like a good many others, confounds criticism of a system with abuse of its adherents.

They are two widely different things.

One of the chief features of the Cath-

olic press' mission, if it has a mission, is to meet and refute misrepresentation of things Catholic. Nearly all the prejudice against the "religion of Rome" and all the abuse of its principles, arise from a misunderstanding of both sometimes through ignorance and some times from other motives. If Catholic times from other motives. If Catholic-ity and its history and its methods were what they are frequently asserted to be by the Church's enemies, our separ-ated friends would be entirely justified in their hostility. It would be not only their right but their duty as well, to do everything in their power to coun-teract the influence of an institution so appropriate of the control of the confidence unworthy of the respect and confidence

of reasonable people.

But, as it happens, the dreadful qualities ascribed to the Church are as alien to her true character as it is pos-sible for one thing to be foreign to another. The putative attributes which excite the detestation of sectarians are not in any sense a part of the Church, and they are as unlovely in the eyes of Catholics as they can be to those of non-Catholics. It is not the religion, the devotions and practices, the doctrines and discipline of the Catholic Church which our critics reprobate, but their own misconceptions of these, founded upon erroneous knowledge, or oftener upon lack of any knowledge at all con-

cerning the truth.

In pointing out the false position which non-Catholics, more zealous than informed, necessarily assume in attacking the Church, the Catholic press can-not be accused of "pitching into" the offenders, whatever may be thought of its attitude toward their offense. It is time that the conduct of those who pretend to know what they are talking about, in framing accusations based either on ignorance or malice, is son times characterized as it deserves to be, but that is no injustice to the mass of well-meaning persons in whose name the traducers presume to speak. Preachers are usually the greatest sinners in this respect, and their motives are commonly such as the least morally sensitive among their number would not care to confess. A craving for that attention to themselves to which sen-sational utterances offer the shortest cut to men in their profession, can be safely set down as the inspiration of early all the public abuse and villificaion of Catholics and their faith, that

ccurs. It is surely not a breach of charity or ood manners on the part of the Catho lic press to call a spade a spade when occasion demands. The solicitude of certain Catholics for the "feelings" of our separated brethren, does more credence to their hearts than to their heads. Why it should be deemed fitting in Catholics to sit silent under unprovoked and unwarranted attacks pon their religion, rather than put up a proper defense, is beyond our comprehension. Various forms of attack must be met in a variety of ways, but the method employed should, and usually does, as far as we have observed, aim at bringing out the truth clearly. That is a very different thing from what our over-sensitive correspondent implies by "pitching into the subject.

The Baroness Mabel Schwenk, an English lady, has been received into the Church and has had an audience with the Holy Father.

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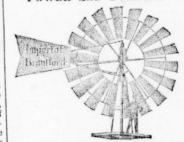
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Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J W. Brown, Chicago.

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JESUITS LEARNING A LANGUAGE.

From the mission fields of the Yukon, where the canoe and the dog train are the principal means of travel, Rev. Father Jette, S. J., recently arrived in Winnipeg, to supervise the publication of the first translation of the language of the Indians who in habit his mission, which is the most nor hernly Roman Catholic mission in the world. After years of labor he has the world. After years of labor he has completed this work and even talks of

completed this work and even take of it with boyish delight.

He had only a very little instruction from an English speaking man and had practically to learn the whole language from the Indians themselves. His way of doing this was very ingenious. "I had with me," he explained, "the back numbers of a good many magazines. numbers of a good many magazines These I would give to the men to look I listened to the remarks they made to one another about the picture I wrote them down as well as I could. Then I rehearsed these sentences to an intelligent Indian boy, who, being blind and para ytic, was given a home in the mission. He spoke only his own language, but still managed to help me by making corrections, giving synonyms and patiently explaining by signs and in simpler words. In this way I gathered a vocabulary. Then in my third year I was ill, and so was able to time to the verb and master it.

give time to the very Then my work was done. There is a humorous aspect to this There is a humorous aspect to this method of acquiring language, which Father Jette illustrated by means of a story about Father Barnum of St. Michael's—a nephew, by the way, of the great showman—and his efforts to get the different parts of the Eskimo verb. Father Barnum selected an intelligent looking native and, taking up a regular word through all the motions a paddle went through all the motions of using it. Then he said to his chosen teacher "Cha?" (What?) which is the one word ever on the tongue of a beginner. "Cha?" The Eskimo in good faith gave him a phrase corresponding to the labored paddle move

ment . In as good faith Father Barnum wrote it down, though he wondered why "you paddle" should be so long in Eskimo. paddle" should be so long in Eskimo.

He then gave his instructor the paddle urged him by signs to go through the motions of paddling and again asked, "Cha?" (What?) Again the Eskimo gave it, and the priest wrote it down. This was the first person of the verb. There remained now only the third, "he paddles." The white man pointed to a neity approaching in a cance, paddles. to a native approaching in a canoe, pad-dling, of course, and again asked, What?" The phrase the instructor in all good faith gave him, but this was quite different from the other two, and very long to be simply the third person singular, ind cative of a commonly used

But this one was no more queer than many other phases of the language, thought the priest, and, well-content he began to practice his verb. And this, as he some time afterward discov-

ered, was the verb he practiced:
"First person, I paddle well; second
You paddle very poorly; third; That
man wants some tobacco."

Story With a Moral.

It is said that once Mendelsschn went to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, how-ever, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, say-"And I refused you permission Ing, "And I refused you permission to play upon my organ!" There comes One to us and desires to take our lives and play upon them. But we withhold ourselves from Him and refuse Him permission, when, if we would yield ourselves to Him, He would bring from our sorls the most heavynly music. our souls the most heavenly mu

REOPENING OF THE SCHOOLS

September 6 was a glorious, bright day when the children returned to school. day when the children returned to school. Mass was celebrated, special prayers said and then the children went to their classrooms, and after exchanging greetings with teacher and fellow-pupils, the work of the year was begun. Since, everything has been running smoothly—lessons, secular and religious, well explained and recited, good order and correct deportment observed, and everything that goes to make up and everything that goes to make up first class schools carried out to the

Many new pupils came back with the old ones, which indicates that there is to be a larger number than in any previous year. The number keeps in-creasing day after day. The past success of the schools has convinced people generally of their excellence, and all who want their children to be grounded in their religion, as well as to receive a good course of secular knowledge, are glad to send them to the schools. It will be the delight as well as the pride of the Brothers and Sisters to make the children a credit and a com-fort and a help to Church, home and

country.
Patriotism goes hand in hand with religion, and love of home and country are held up, as they should be, as twin sisters. The foundation must be deep sisters. The foundation must be deep and broad if a mighty edifice is to be erected upon it, so in love of God, love of home and love of country must be founded the life which is to tower high above the common by its worth and excellence. We are only sowing the seeds of the fruit that is to follow. "Train up a child in his youth in the way he should go and in his old age he will not depart therefrom," or as it is put more concisely. "As the twic is heart more concisely, "As the twig is bent the tree inclines," so if a child's life is carefully nurtured in piety and knowledge, if his youth be carefully guarded against evil, then we know that it is taking deep root in faith and virtue, and we may look with confidence to such a one when arrived at manhood or womanhood's estate to be a religious and domesticated person, a helpful neighbor and a good Christian and good citizen.—Bishop Colton in Catholic Union and Times.

ST. CLARE AT ASSISI

G. V. Christmas, in writing in the Catholic World for August some memor-ies of St. Clare of Assisi, concludes with the following anecdote:

"One day-I tell the story as it was told to me by the French superior of the Franciscan Missionaries of Mary a Assisi, a sympathetic, cultured person ality, combining in her nature the sim plicity and innocence of a child with the intelligence of a woman who 'knows her world,'— one day St. Francis and St. Clare were walking together on some errand of charity and paused at a wayside inn for rest and refreshment. The Italian mind, even where the saints of God are concerned, was in those days very prone to imagine evil where none existed — a habit, by the way, which it has preserved up to the way, which it has preserved up to the present time—and so it happened that some of their comments on this occasion were overheard by St. Fraacis. His first thought was to avoid the faintest appearance of evil and the possibility of giving scandal to his weaker brethern so he told St. Clerc that she man ren, so he told St. Clare that she m ist go home alone by another route; further, that they must not meet again for many months.

"But, Father,' exclaimed St. Clare in dismay, 'when shall I see you

again?'
"'When the roses bloom in Decen ber,' he answered with a smile; and it

was then December.
"So they parted and went their different ways; but presently he heard her calling and sawher coming towards him with her scapular filled with per-

fumed roses. "'You see, Father,' she said triumphantly, 'our Lord does not mean us to part.' And St. Francis could say no

"Ah!' remarked Mère Véronique when she had finished the story, 'it i always like that; men have so much more human respect than women!"

SACRAMENT OF BAPTISM.

To speak of the necessity of Baptism may appear to many a needless task. But such it is not. For observation tells us that the constantly increasing religious indifference of the age is minimizing its importance. Through the

same channel comes the information that sectarianism in this particular is breeding a sturdy race of infidels. Hence it is a timely topic. Moreover, if there be truth in the words of God, reminder of the fact is always opportune. For our Lord tells us that "unless a man be born again of water and the Holy Ghost, he can not enter the Kingdom of God."

More explict enunciation would More expire tenteration would seem unnecessary. Yet to this emphatic statement the voice of God's Church, through the Council of Trent, is been added, saying that "Baptism is necesary to salvation." If therefore, the Church has found the need of these admonition it was because forther admonition it was because conditions of the times demanded ex-

resion. Like conditions exist to day and perhaps in aggravated form.

Hence from the words of our Lord and from the admonition of His Church t is easily discernible that Baptism is the first and most essential of all the sacraments. It is also termed a sacrament of the dead. This for the reason that man being born in original sin, is spiritually dead. Through the sacrament of Baptism alone can he be re stored to spiritual life.

Here again is pointed out most plain y the necessity of the sacrament. ave God's assurance for the fact that othing defiled can enter the kingdon of heaven. Such, ho ever, is the condition of every one born into the world inheriting, as they do, the sin of our first parents. To remove this guilt and make us heirs of heaven our Lord in His great goodness instituted the sacrament of Baptism. To those, the efore who have not been washed in the cleansing waters of the sacrament heaven is closed. And should death overtake them it is closed against them

or all eternity. All, therefore, should be constantly mpressed with the grave necessity of he sacrament. Nor should they delay the sacrament. n having it administered as early as possible to their children. For in no other way can the stain of sin on their souls be removed and they made heirs to heaven.—Church Progress.

PIUS X. TO IRELAND.

THE HOLY FATHER TESTIFIES TO THE "SPECIAL AFFECTION" IN WHICH HE HOLDS "THE IRISH NATION."

His Eminence Cardinal Logue, Archbishop of Armagh, has given to the Irish press a letter from Pope Pius X, which reads as follows:

To Our Beloved Son, Michael Logue, by the Title of S. Mary of Peace, Cardinal Priest of the Holy Roman Church, Archbishop of Armagh. PIUS X. POPE.

Our Beloved Son, health and Apos-tolic Benediction. What public report had already made known, your letter to Us has confirmed, to wit, that the Dedication to God of a new temple, i Dedication to God of a new tempe, in honor of St. Patrick, has happily, and in accordance with the general hope turned out to be a very splendid func-tion. We congratulate you and all the Catholics of Ireland on this auspicious event; the more so inasmuch as this celebration has borne a fresh testimony to the deeprooted Faith of Irish Cath olics, and to their unshaken union with the Chair of Blessed Peter. Moreover, we lovingly thank you for your dutiful letter. And to testify anew the special affection in which We hold the Irish Nation, We impart, with full heart, the Apostolic Benediction, a pledge of Divine gifts, to you and the other

the faithful. Given in Rome at St. Peter's on the IX. day of August, in the year MDCCCCIV.

The Second of Our Pontificate.

The highest friendship cannot exist without respect. To make ourselves worthy of the best friends we must make ourselves worthy of respect.

HAS A DANIEL COME TO JUDG-MENT?

Writing on the recent decision of the House of Lords against the United Free Church of Scotland whereby "the Law Lords by a majority of five to two lay it down as a principle that no Church unless it possesses a deed specially and clearly reserving that power, has the right to alter its own creed at its own discretion," the ' the Spectator of Aug. (

There is no contesting the legality of the decision. . . . It is impossible to deny that the decision is good law. Money given to a corporate body for a lawful purpose must be devoted to that purpose, or the intention of the donors is frustrated. The first purpose of a Church in it saivil accounts in to donors is trustrated. The first parpose of a Church in its civil capacity is to a latain its creed intact, and it is clear that the Free Church of Scotland in fusing itself with the United Presby terians modified its creeds on important points."

What results, then, from such a startling situation and from these strict judgments of the law? What effect must such modifications in creed have upon all church property, accord ing to highest legal authority in Eng-

"Whether those modifications are wise or otherwise may be matter for endless dispute," says the judical and astute Spectator; "but nobody can deny that they are modifications, or that they can affect the continuity of the purpose for which the Free Church of Scotland originally obtained its funds. If, then, a donor's intention is always to be strictly interpreted, which is the permanent presumption of the is the permanent presumption of the law, the remnant or minute minority which repudiates such modifications has a right to administer the funds.

We would ask the Spectator if in its opinion this legal decision has no possible application to present holdings of the Church of England which were alienated, three hundred years ago, from the most plainly expressed intentions of the original givers? What for instance, about the foundations made on explicit condition that Masses made on explicit condition that Masses shall be said, while time lasts, for the testator's so 1? "Money given to a corporate body for a lawful purpose must be devoted to that purpose, or the intention of the donor is frustrated."
Has a Daniel come to judgment?— Sicred Heart Review.

Dangerous in Either Case.

"Catholic young men," says the Catholic Transcript, "should be educated in a Catholic atmosphere, and a Catholic atmosphere can be found nowhere but in a Cathol c nstitition. Formerly, the non-Catholic educational seats were distinctively Protestants they were professedly so and disas-trously so for the Catholics who sought learning in their halls. Now these institutions are either professedly Protestant or silently or openly infidel. In either case they are dangerous for the untried and impressionable Cath-olic young men. The gift of faith is something so precious that it should not be manually isonardized. It can not be wantonly jeopardized. It can not be trifled with."

Saved by St. Bernard Dogs.

A dispatch from Geneva dated Aug. says: Two hund ed American English and other tourists had a narrow escape on Mount St. Bernard on Tues day, where they had climbed to avoid the terrible heat.

A sudden storm broke over the moun tain and snow completely blocked the path. There was little hope of saving the tourist had not a number of St. Ber

path. There was little hope of Saving the tourist had not a number of St. Bet and dogs from the monastery arrived with stimulants and showed a safe path which the climbers could never have found alone.

An Alleg d Prophecy.

La Semaine Catholique de Toulouses tells of a prophecy made in 1845 by the saintly Cure d Arcs, M. Vianney, to a nun who is still living, and is now seventy-three old. After telling her that the would become a nun—she was then. she would become a nun—she was then fiteen—and served in the hospitals of the Crimean and Italian wars, as she did nine and fourteen years afterwards, he added: "You shall see the new he added: "You shall see the new century, 1990. The first years will be disastrous: religion will be persecuted during the years of 1, 2, 3 and 4. After that God will interfere (Dieu y mettra 1a main) and peace will be restored to the Church." The parish priest declares that for many years past this nun has been repeating this prophecy in the very same words. Her testimony has been written down and entered among the papers prepared and entered among the papers prepared for the beautification of the Venerable Cure d'Ars, who died in 1859.

"TO GOD AND OUR LADY."

During the fourteenth and fifteenth centuries it was the rule for all per-sons making their wills to bequeath their souls to God and Our Lady. An illustrious example of this is found in

the will of King Henry VII:
"My moost mercifull Redemer,
Maker and Salviour, I truste by the special grace and mercy of thi moost Blissid Moder evir virgyne, oure Lady Saincte Mary; in whom, after thee in this mortall lif, hath ever been my moost singulier trust and confidence to whom in all my necessities I have made my continued refuge, and by whom I have hereto in all myne adversities ever had my special comfort and relief, well nowe in my moost exand relief, well nowe in my moost extreme nede, of her infinite pitie take treme nede, of her infinite pitie take my soule into her moost dere Son. Whereof swettest Lady of mercy, veray Moder and Virgin, welle of pitie and surest refuge of all nedefull, moost humbly, moost entierly, moost hertely I beseeh thee."—Ave Maria.

Consider Peter, virgin and martyr, who combated error unto death, when expiring, he dipped his finger into the blood of his wound and stopped to write on the ground his profession of faith: "Credo in Denm".—I believe in God.—St. Catherine of Siere. God.-St. Catherine of Siena.

Opportunity is the cream of time.

Presentation to Rev. F ther Whibbs.

The gentlemen of St. Mary's Church have for some time been contemplating some tangible expression of their good will and recognition of the untring z all and devotion of their be loved pastor. Accordingly a presentation was made in the form of a valuable horse, an elegant rubber-tired buggy and complete coupment. Since his advent to the parish Father Whibbs has endeared himself to all by his sacrificing devition to the sacred and onerous duties appertations to his vocation, and by his kindness and cordinally has gined the love and esteem of his large congregation. Accompanying the presentation were the well wishes of the donors, towards the long continuance of the pastorate of the reverend gentlemen in Campbellford, their desire for health and happiness, and an earnest wish for his frequenter; by ment of their token of estern.

Father Whibbs expressed his appreciation of their generosity and expression of good will and hoped for a continuance of the reciprocal pleasant relations of the past — Campbellford Despatch, Sept. 1994.

C. M. B. A.

At the last regular meeting of Branch No. 259, Courtright, a resolution of condolence was unusinously adopted and present d to the widow and family, on the death of their worthy brother, Chas. Coyle. R. I. P.

MARRIED.

MARRIED.

O'HANLEY-PRENDERGAST - In St. Junes Church Serfurth, on Tuesday morning Sept. 6th by R.w. Fother P.Co coran. N. J. O'Hanley, of Parkhill, Ont., to Annie Prendergast, of Seaforth.

MURPHY—At Woodslee, Ont., Sept 6th, took place the funeral of Miss Nellie Murphy, fif h daughter of Arthur and Catharine Murphy, aged twenty one years. May she rest in peace!

peace!

McQUADE—At Seaforth, Ont, August 25,
Johanna, wife of Mr. John McQuade, May she
rest in peace!

KEARY—At London, Oat., on Sunday, Sept.

4 Mr. Joo. M. Kesry, aged eighty five years.

Mr. Mr. Joo. M. Kesry, aged eighty five years.

SEXTON.—At 89 Euclid Ave., Toronto, Miss
Sex.on. May her soul rest in peace! MURRAY - On the 7th inst, at McGillivray, Mrs. Margaret Murray, widow of the late Thos. Murray, in the tinety-first year of her age. May she rest in peace!

DIOCESE OF LONDON.

MISSION AND CONFIRMATION IN SEAFORTH.

Ju connection with the etlebration of the Jubilee year comment ting the fit leth anniversary of the promulgation of the dogma of the Immuculate Conception of the Blessed Vergin Mary, a mission will be given in St. James Conucch, Soaforth, by two Redemptories Fathers of D troit Michigan. The mission will begin with the High Mass on Sunday, S. pt. 25 and will continue until Sunday evening at Vespers, on Ozt. Appron. iate sermons will be preached by the Rev. Fathers at the services every morning and evening.

On the closing day of the mission, Oct. 2 the Right Rev. Bishop McEvay will administer the holy sacrament of confirmation to a number of children at High Mass. MISSION AND CONFIRMATION IN SEAFORTH,

DIOCESE OF HAMILTON.

His Lordship the Bishop has made the ollowing appointments for the first week of

His Lordship the Bishop has made the following appointments for the first week of Ostober, namely:
Sunday, Ostober 2, Chepstow, opening and blessing of new church.
October 3, Monday, 9 a. m., Chepstow, confirmation.
Monday, 3 b. m.; Teeswater, confirmation.
October 4, Tuesday, Formosa, blessing of church and confirmation.
October 5, Wednesday, confirmation, Mildmay, a. m. and Deemerton p. m.
October 6th, Thursday, Walkerton, confirmation a m; Chesley and North Brant, confirmation p.m.

ion a m; Chesley and North Brant, con firmation p m. October 7 Friday, confirmation Carlsruhe a October 9 h. Mount Forest, opening and clessing of new church and confirmation.

Death of a Rel'gious.

Of your charity pray for the soul of Rev. Mother St. Aloveius of the Stored Heart, (nee Catherine WcD mnell) a native of Montreal Doccased died on the 2nd inst., at the Mother House of la Congregation de Noire Dame. Montreal, in the twenty third year of her Religious life. May she rest in peace!

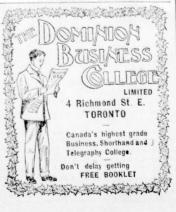
MARKET REPORTS

Lindon, Sipt. 15. Grain, per contal - Whost per cental. \$1.65 to \$1.671; corn. 183 to \$1.00; barley, 90 to 92; cats. new, 95 to \$1.00; barley, 90 to 92; cats. new, 95 to \$1.00; cats. old \$1.05 to 81.05 to 81.05

Dasket 35 to 465. Toronto Sep 15. — Wheat, firmer; old No. 2 red and white, \$1.05 and white, \$1.62; Manitoba, \$1.08 for No. 1 northern; \$1.05 for No. 2 northern, and \$1.09 for No. 3 northern, at Georgian Bay ports, and 65 more grinding in transit. Flour, isteady; cars of 90 per cent winter wheat patents, \$1.40 in buyers' west or east choice brands 15c to 205 higher; Macitoba \$5.40 for cars of Hugg rrian patents; \$5.10 for second patents, and \$5 for strong bakers, bags in cluded on the track, Torrato, Milifeed, steady, at \$17.50 at \$18 for cars of shorts, and \$15.50 to rans of shorts, and \$15.50 to \$216 for cars of shorts, and \$15.50 to \$216 for no. 3 west. By \$1.50 for no. 3 west. By \$1.50 for No. 2 west. Corn, firm, Catadian nominal, at 53.15 for cars west; American, firm at 625 for No. 3 west or east, oil, are quoted at 415; \$26 for No. 3 yellow, and 6 for No. 2 yellow; 615c for No. 3 yellow, and 6 for No. 3 mixed, in car lots on the track. Toronto. Oats, easier; new No. 2 white 315c to 32 west or east, old, are quoted at \$35 for No. 1 white, and 324c for No. 2 white old, east. Rolled oats, steady, at \$15 for barrels, on the track, Toronto; 40c more for broken into here. Peas steady, at \$31.05 for parrels, on the track, Toront; 40c more for broken into here. Peas steady, at 631 to 64, for No. 2 west. Butter, demand for best grades is good; market steady, Eggs, are 185 for now-laid. TORONTO GRAIN.

Live Stock Markets. EAST BUFFALO

East Buffalo. Sept. 15.—Cattle—Receipts, 3% asat; steady prices unchanged. Veals—Rsseipts,150 head 25 lower; \$4.50 to \$7.75 Hord-heceipts, 4,190 head; active; steady to 5.00 wer; heavy \$6.25 to \$6.30 mixed \$6.2 to \$6.30 mixed \$6.2 to \$6.30 mixed \$6.2 to \$6.35 pigs, \$7.90 to \$6 roughs, \$5 to \$6.30 pigs, \$4 to \$4.75; dairies, and grassers, \$5.50 to \$6.50 head; lambs, steady; lambs slow; lambs, 4,50 to \$6.25; yearlings, \$4.50 to \$6.25; yearlings, \$6.50 pigs, \$6





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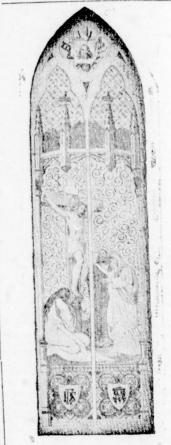
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