LONDON, ONTARIO, SATURDAY, JULY 7, 1900.

# The Catholic Record

London, Saturday, July 7, 1900. AN ORANGE CELEBRATION.

The Free-Masons of Nova Scotia have cabled their congratulations to Right Worshipful Lord Roberts. Well, that is an improvement on the conduct of their brethren across the water and gives us a hope that in the distant future an Orangeman may be as good as any other citizen. In Belfast the celebrations were of a nature peculiarly Orange. Drunken ruffians paraded the streets, destroying the property of Catholics and insulting inoffensive women. Though time mellows most things, it cannot get the dirty strain out of the Belfast Orangemen.

A PRETTY LEGEND.

A Jewish legend tells us that when God created the universe He asked the angels what they thought of the works of His hands. And when the pure spirits looked upon the world and beheld it throbbing with life and resplendent with beauty they cried out in admiration that one thing alone was wanting-a voice which would chant forever the praises of the Creator and whose tones unmarred by discord would strike pure and deep into the hearts of men and turn their thoughts from gross and material things to those beyond the spheres. We think that such a voice rings out from the hearts of many Catholics who live their faith and have consequently a potent influence for good on non Catholics. They are not perturbed by the lucubrations of the socalled liberal Catholic and they are always proud of their faith and know their sole duty with respect to it is to guard and protect it.

" FREE CHURCHMEN " PRO-TEST.

In commenting on the fact that but one member in the Canadian Parliament questioned the course of Sir Wilfred Laurier's proposition for a message of congratulation to Her Majesty, the London Advertiser calls attention to the fact that no such unanimity exists in public gatherings in the old land. For proof of its contention it refers to an incident chronicled by the Edinburg Scotsman.

It appears that the Free Churchmen. or rather a good many of them, protested against an address which made mention of the present war as unhappy and unavoidable. Unhappy certainly: unavoidable, they demurred, and strongly, after the manner of Scotch-

The Advertiser's criticism is very suave, and is fragrant with a largeminded tolerance. True, his concluding remarks anent free speech, etc., are somewhat vague, but one must not be hypercritical. But is it not wonderful that in this enlightened age one should have any doubts as to the wisdom of the course pursued by the versatile Brummagem politician? Why do not those misguided Scotchmen read the newspapers? Surely in this age of free schools and free drinks, especially on patriotic occasions, they cannot be blind to the fact that the poor oppressed Anglo Saxon has at last been freed from the oppression of his benighted persecutors. If they had our advantages they would in all probability have an exhibition of fireworks whenever the cable flashed news of brilliant victories. Their ignorance, however, is truly deplorable, in treating them with gentle commis-

But suppose some sixty Catholic divines had made the protest, or even insinuated that the statement that the Anglo Saxon holds a commission from Providence to paint all maps as of this country would reek with the vapors of lurid language! A Union Jacks and singing "Soldiers of the Queen "and branding the divines as traitors to the Empire. Rather a big word " Empire," to say nothing of

unsavory fame, and be within the con inaction when their claims are ignored. called charity. - Frederic Ozanam.

ED sus, am-ord rice, EY,

stitution. But a thing not to be con- Every reader of the CATHOLIC RECORD doned is a word that is not an echo of has observed how the individuals of Downing Street.

IS THE CHURCH CHRISTIAN?"

Christian Citizenship League: Is the ready to stand in the breach, but we Church Christian? Rev. R. Heber New have also too many critics who content ton says: If by the question, however, is meant, Is the Church, as an organi- of warfare, and too many sweet-toned zation, Christly-possessed of the spirit back boneless individuals. of Christ, and organized upon the They are not respected by Protestprinciples of Christ? - then I am afraid ants, but they are liked by them bethe answer must be "No." The teachings of the Church are, as a rule, far selves. This is the very reason, retionality tyrannizes the pulpit.

out in a recent issue, were vivitied by is and what Catholics are bound to be, the spirit of truth, it would have to- what bound to believe and to do : and day a paramount position in this country. For a long time it had a strong takes up our interest, because we share and a free hand : it was the darling of its sins. officialdom and the trusted guide and counsellor of thousands, and yet at the ideas and methods. Some of them are present time it is discredited as a truthbearer, and adhered to only as a social get beyond the abstract. But let us and commercial force. In every great city there are hundreds who call them- the world is, unless vivified by love, selves Protestants and who are never- enthusiasm and humility, of no lasting theless as ignorant in religious matters value. Do you think that the great as untutored pagans, and whilst these democrat, St. Francis of Assisi, found people are dying of spiritual starvation, favor at first with the people of their preachers are either misrepresent- his age? What he said had been ing Catholicity or disporting themselves uttered time and again by professors in their pulpits as expounders of new and preachers and with more eloquence creeds. Some of them have robbed and beauty of diction. Still they made their hearers of every particle of beilef but little impression upon their and cast them out on the highway that hearers. But when St. Francis of leads to infidelity. When they have a Assisi took up the old doctrine and Bible they spell out its messages in fal- transfigured it with love and lived it, lible, human tones.

ing man can be a preacher. Accepting anything for his kind and you will find as a fact that reputable divines have that their success has emanated from no taste for the controversial methods the three things we have named. of former times, we think they

should see that a church that resounds with the clamor of warring individ- "Visionary," said the timid: "imposuals, that has no definite creed and no sible," said his brethren: "insane," guiding hand of authority, cannot pos- said the worldlings. The gamins of sibly be the Church of Christ.

answer of the Catholic Church to the made his bow to the world and no question, Where is the holy ground friendly hand had been stretched out of the world? Where is the real prest to them. They had been preached at, ence of God? Here within my pre- but at long range, and besides the gacincts-here aloge."

down with it through time: it is the measure. And what was the result? living organism of the Holy Spirit, the He transformed the careless lads of the grace it bears.

OUR DUTY.

Bishop McFaul of Trenton urges the Catholics of the United States to make a determined stand for their rights.

face of the civilized globe do Catholics ies and reverses and a humility that We have read that nowhere on the enjoy such freedom and privileges as in the fair land of America, but Trenton's Ordinary does not believe it. He says that Catholics themselves are to blame. give your learning only and you will, We have been silent while our enemies were pushing us to the wall, and the impression has been gradually gaining ground that anything was good enough and the Advertiser is eminently wise for us: and we ourselves were beginning to clasp the hand offering us the

slightest recognition. It will take, however, a dynamite charge to arouse some of our brethren, who are above all things prudent and think that a "don't wake the baby" air is the proper thing. Such lovers red as possible, was at least open of peace they are and so convinced that ence to which naturally he has no to discussion, why the atmosphere things will right themselves that their claim be accorded his title. lips are wedded to the dulcet utterances of diplomacy. That is what they term it, for they have a strange vocab would be dancing around, waving ulary. Sometimes they break loose are. I hav seen dog collars that kost about our prospects, etc., but this in \$3 on dogs that want worth, in enny

the public. The Bishop goes on to say that all honor should be given to Protestants for the courage with which they stand spiritual world the attraction of one This is, of course, a free-speech-country—with limitations. One may vilify Catholicity, or hire an ex-nun or employ the Rev. Justin Fulton of course and the courage with which they stand soul is needed to elevate another. This attraction we call love; in the true or false belief is another question. This attraction we call love; in the true or false belief, whether true or false. No man can believe as true called charity.—Frederic Ozanam.

any sect-no matter how divided by social or commercial interests-close up in united, aggressive lines when Replying to the question addressed their rights are attacked. We have, to Protestant ministers by the National of course, good men who are always themselves with censuring the method

cause they think of them of as of themfrom following the teachings of Jesus. marked Cardinal Newman, why they The organization of the Church is so often take our part, and assert and planned and patterned upon a policy defended our political rights. But we which is the very antithesis of a true have much cause to be ashamed and society of Jesus. Commercialism dom- much cause to be anxious what God inates the organization and conven- thinks of us, if we gain their support by giving them a false impression in If Protestantism, as we have pointed our persons of what the Catholic Church is not this the case often that the world tion, or will they be afflicted with that

One hears much talk betimes of new very beautiful, but they never seem to bear in mind that the best method in men saw that it was a reality. Take The one wonder to us is that a think- up the life of any man who has done Imagine the great laugh of the world

when Dom Bosco began his work. Turin had been scampering around Said the late D: Martineau: "The the streets years before Dom Bosco mins did not understand it. What It carries its supernatural character they wanted was love and sympathy, within it: it has brought its authority and this gave Dom Bosco in goodly Pentecostal dispensation among us Turin into respectable and respected still. And you ask about its evidence: members of society: he erected col-It offers the spectacle of itself. Itself leges for them and sent some of them the sacred enclosure of whatever is to do priestly work in various centres divine and supernatural on earth, it and a few to be chiefs in the army of has no problems to solve, no legitimacy Christ. There were in Turin men who to make out, no doctrine to prove; had more learning-more elequence but simply to live on and witness of than he-who were willing to devote their talents to the reclamation of the rabble boyhood, but they did not want to give themselves. Dom Bosco, however, gave his all-a love that wrapped round the poor lads as with a garment, an enthusiasm that kept the spirit steadfast and hopeful amidst difficultsought success from above.

The price of good work is man's best blood. Give that and you will succeed; no matter how wise your method, be a

BILINGS ON " TITLES."

Someone has said that only a big man can wear a title gracefully. A little man is very apt when he becomes a notable to exhibit the worst side of his nature or to act and speak as to leave no doubt of his incompetency. He becomes bumptuous and pompous and exacts that a respect and defer-

But he learns gradually that, as Josh Bilings said "Titles ain't uv enny more real use or necessity than dog collars vulgar parlance is a mere "bluff" on grate waste of collar: and a grate damage tew the dog."

According to the laws that rule the

A HINT TO THE GRADUATES.

Now that the season of commencehas come around again, the mind turns naturally to the young men and women who are leaving, this month, the shelter of Catholic educational institutions, to take up the struggle for existence. Their number is, doubtless, this year greater than ever. Students of Catholic colleges and academies grow every year more numerous. We are pleased to think that this is so, that Catholic parents are recognizing more and more the importance of a good, thorough ed ucation for their sons and daughters, and that they are anxious their child-ren should receive it surrounded by all the lofty and ennobling influences of

the Church. But when these young men and women leave behind them their books and their school life ; when they have read their graduation essays amid the applause of delighted relatives, and having stepped from the stage, take their places, with the rest of us, in the race of life, what will be their attitude towards those problems which puzzle the Catholic body at present? Will they be energetic in seeking a soluapathy which renders useless the talents of so many of us now? This is a most important question.

It is not difficult to find in every part of this country many graduates of Catholic colleges whose utility, humanly speaking, to the Church which fostered them, and fed them with the bread of knowledge wherein lurked no rationalistic poison, might be expressed They take no inin figures by zero. terest or part in the progress of the Church. They are sunk in lethargy from which it seems impossible to Men and women, proarose them. Men and women, ducts of college and academy, bear this odium, though the number of women who lose all interest in active works of religion is, of course, less

than of men. Who is the most active in the good works of the parish? Is it the graduate of a Catholic college? Well, it is, in many instances, but oftener it is th man who has won his way upward without the advantages of a college training, who has fought the good fight, and kept the faith amid the temptations from which the other was happily shielded. Particularly does this apply to the young men. Many of these think that in allowing them selves to be educated at a Catholic institution they have done all that could be expected of them, and in the work of church sodalities and societies. as well as in the charity of the St. Vincent de Paul conferences, they never think of lending a hand. These commonplaces of Catholic life are too vulgar altogether for some of these delic-

te-handed graduates. It is painful to have to make these statements. But it is necessary to make them in the interests of the young men and women who are coming out year after year from Catholic and who need to have their minds adjusted to the state of affairs that exists in every Catholic parish in Because of their super tor education and training, these grad-uates can become leaders in good works or they can become the lazlest comes under the law; and the concluthe country. They can make their of laggards. lives, by a little energy, beacons of hope to their brethren of lesser advantages, or they can be a reproach to the Catholic body, and a byword for those who want to point out the futility of Catholic education.

Young men and young women on the threshold of life, which of these alternatives are you going to choose?— The Sacred Heart Review.

## "CONSCIENTIOUS BELIEF."

Editor Freeman:
I again take the liberty of asking you few questions:

1. Can a non-Catholic have a conscientious, belief that the Catholic Church is false in the may, of course, have a very strong opin ion that it is false, in a somewhat similar way that he believes one particular politica ion that it is false, in a somewhat similar way
that he believes one particular political
party is better than another, but can he have
a firm, conscientious belief that it is false?
This is my difficulty: God created the
conscience. He also established the Church.
Both are His work. Now, how can one of
his works fail to recognize the other?
Yours very respectfully,
INQUIRER.

"Conscientious belief" is a some what loose phrase, and does not convey a clear and clean cut idea to the mind Before we can answer your question, as it exists in your mind, we must find

out what you mean by it.

By "conscientious belief" do you mean a real, actual belief, and no sham or pretended belief? If so, every belief is conscientious, for no man can believe and not believe or believe and doubt a thing at the same time. If he elieves he knows, is conscious that he believes, and he can never make himself believe that he believes what he knows he does not believe. He may pretend to others, like a hypocrite, that he believes what he does not believe, and deceive them. But he can never make himself believe that he believes what he does not believe. Consequently every belief that one has is conscientious, that is, he is conscious of a real, actual belief for the time being,

quently when he believes a thing he believes it to be true. His dishonesty is not in his belief, but in his pretending to others that he believes what he does not or that he does not believe what he believes.

Now, assuming that by conscientious

belief you mean a real belief, an actual mental state, we are in a posi tion to answer your question : Can a non Catholic have a conscious belief that the Catholic Church is false? We answer: He can. He can be in that mental state with regard to the Church. There are unfortunately many people in that condition. The Church has been misrepresented to them from their youth up. They have heard everything evil and nothing good of her. They know her not as she is, but as they have been lead, without any fault on their part, to between the heart to be They Carbolic Church lieve her to be. The Catholic Church as she exists in their minds is a hideous object, the enemy of truth and of all good. When they pass judgment and condemn, it is this hideous thing in their minds, this thing which their educators have built up in their imagination, that they condemn, and they are right in condemning it, for it is evil. But in condemning this hideous phantom, of which they are the unsuspecting victims, they are not condemning the Catholic Church as she actually exists in the world of realities, and of which they know practically nothing. If the Church were what, through ignorance and misrepresentation, they really believe her to be, they could not lentiously do otherwise than con-

demn her as false. Their mistake arises from an error of judgment as to fact, and from a failure to distinguish a creature of their imagination from a creation of God. Their judgment is based on false information whose fallacy they do not suspect. As long as they are in that mental state their ignorance is said by theologians to be invincible.

As to your second question. Conscience is not, as you seem to suppose, that faculty or act of the mind by which it seeks and apprehends truth. It is the indicator of the goodness or badness of particular acts which a man is called upon to do or avoid. Its objective is the morality of particular acts that are about to be done or avoided. Its judgments are based on truths supplied by reason and revelation. Its office is not to determine what those truths are, but to bring them home to each man and admonish him, when he is called upon to act, to make his act correspond to the particular truth that applies to it. To illustrate. A man knows the revealed command: Thou knows the revealed command: Thou shalt not steal. He has an opportunitunity to take a sum of money belonging to some one else. The temptation is strong; it pulls him toward the forbidden act. It is just here that conscience comes in. Not to teach him the command not to steal-he knows thatbut to arouse him to shake off the fascinating hypnotizer, to recall him to himself, to admonish him that now is the time to obey the law he knows.

The law forbids theft. The act you are tempted to do is theft. Therefore don't do it. In every syllogism is the law; the minor the act that comes under the law; and the conclu-sion, do it or do it not. Conscience does not teach the law, but the law being known, it particularizes it and applies it to man's every act there and

As to why men gifted with reason may not recognize and identify the true Church we think we have given sufficient explanation in assigning it to ignorance arising from false educa tion.-N. Y. Freeman's Journal.

## DEVELOPMENT OF THE PAPACY

Objection is made by our Protestant friends, especially our friends the Ritualists—who are "so near and yet so far,"—to the Catholic doctrine of the supremacy of the Pope, on the ground that there is so little evidence of it in the first ages of the Church. overlook the important fact that there has been a natural development of Christianity in all its features in a regular, logical, progressive manner from its first beginnings — its infancy until it attained its full stature of manhood in succeeding ages. Our friends seem to forget that it is entirely unreasonable to look for the full fledged doctrine of the Papacy at the very beginning. Our Lord in-structed His apostles and gave them the deposit of the faith in its simple, the deposit of the tath in its simple, fundamental principles, and left it to be developed by the Church, under the guidance of the Holy Ghost, as occasion required. The reason and necessity of development are thus very pertinently described by Cardinal Newman, in his "Essay on Development:"

"Essay on Development:"

"The increase and expansion of the Christian creed and ritual, and the variations which have attended the process in the case of individual writers and churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect and heart, and has had any wide and extended dominion. From the nature of the human mind, time is necessary for the full comprehension and perfection of great ideas; and that the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but, as being received and transmitted by minds not inspired, and through media which were human, have required only the longer time and deeper thought for their full elucidation."

Such has been the history of every doctrine of Christianity, and Newman well remarks:

"It is a less difficulty that Papal supre-macy was not formally acknowledged in the second century, than that there was no for-mal acknowledgment on the part of the Church of the doctrine of the Holy Trinity till the fourth. No doctrine is defined till it is violated."

Language was used by some of the early Fathers on the subject of the Trinity which would have been considered heretical if used after the definition of the doctrine in succeeding ages. The same is true of other doc trines. The real question in regard trines. The real question in regard to the Papacy is whether there were not indications of the existence in the minds of the earlier Fathers of the Church of a conviction or sentiment not fully defined that the successors of St. Peter were entitled to a prerogative above and beyond that of other Bishops-a conviction which, as time went on, was gradually and logically developed into the Catholic doctrine of the supremacy. Of this there can be no reasonable doubt in the mind of any one acquainted with the writings of early Fathers. It would be impossible to give even a moiety of the evidence of this fact in the compass of an editorial

The fact is that from the very earliest period of the Church's history the Bishops of Rome have been recognized as the successors of St. Peter, and as, on that account, possessing special prerogatives which had been conferred upon Peter by our Lord Himself, when He made him the Rock of the Church; conferred upon him, especially, the power of the keys; prayed that his faith might not fail, and commissioned him to feed the sheep and lambs of His flock. These passages of Scripture are constantly quoted by them in confirmation of the superior claims of those who sat in the Chair of Peter. The sacramentum unitatis was universally recognized, and from the very first the Bishop of Rome was looked upon and treated as the head and centre of unity.

It is a very remarkable fact that in the very first age and the very first document belonging to Christian history we have an undoubted and strik-ing instance of the exercise of the supreme authority of the Bishop of Rome. St. Clement, third in succe from St. Peter, by a very emphatic and authoritative letter (which the Protest-ant Lightfoot characterizes as "the first step towards Papal domination ") quells a disturbance in the Church in Corinth, and restores peace and harmony. His authority was not disputed even by those whom he censured. probability is that they had appealed to Rome for a decision. That, too, when St. John the Apostle was living at Ephesus, which was nearer to Corinth than to Rome.

Not to mention other and earlier Fathers, which our space will not permit, we do not hesitate to say that the case of St. Cyprian, in the early part of the third century, is sufficient in itself to settle the whole question. In more than a dozen letters, written at different times and under various circumstances, this eminent Father alludes to the fact that the Bishop of Rome is the centre of unity and source of authority because he sits in the Chair of Peter. And that remarkable essay of his on the cessay of his officers compatically the neceility of being in union with the Chair of Peter. It is true that he quarreled with Pope Stephen on the subject of the baptism of heretics and schismatics, but all the same he recognized the Pope's authority, though it had not been scientifically developed and defined as it was in succeeding ages. The present doctrine of the Pope's supremacy is the legitimate development of the very doctrine held in embryo by the early Fathers of the Church.-Sacred Heart Review.

## EASY TOLERANCE OF EVIL.

It has been remarked that the easy tolerance of moral evil is one of the most alarming features of our own day; it is one of those tendencies which sap the very springs of civilization, which eat out the vigor and core of its life. We do not see its advance; it is in the air. It gilds the dangers around us with nothing less than a deceptive beauty. It makes us easy and tolerant when it would be the veriest mercy to condemn ; it makes us in private life sensitive about being stiff and old fashioned, and wanting in sympathy for new and striking ideas about moral matters. It makes us delight in moral paradoxes which startle religious persons of the generation which is passing away. It makes men talk of God as if He were all benevolence and in no real sense justice. It blinds men to the moral neces which drew the Eternal Son down into our vale of tears to die as a propitiation for human sin ; it makes men turn away almost with fierce indignation from God's own revelations respecting the eternal world, because those revelations imply that He is, in virtue of His necessity, His indestructible essence, irreconcilable with self-chosen evil. Thus it penetrates society and public morals, and thus it debas times that Heaven sent faith which alone can save them.—Sacerdos, in American Herald.

CHAPTER XIII.

THE DAUGHTER OF THE CAESARS AND THE DAUGHTER OF THE PEOPLE.

Whilst Metellus was narrating his story to Vibius, the divine Aurelia had given orders to send up to her the new slave she had purchased.

"I shall soon see," she thought, "whether I must sacrifice this young girl to I don't know what exigencies."

Cecilia was introduced into the cubicular short mistress awaited her

Cecilia was introduced into the cubiculum, where her mistress awaited her
coming. The poor child had scarcely recovered from the sofferings she had borne
during several months, and from the
cruel emotions she had felt during the act
of mancipation, which separated her forever from her father and her lover,—from
all who cared for her.

She knew not whose slave she had become; but surmised from Aurelia's magnificent cortege, and the splendors of her
house, that she must be a wealthy patrician. But she had often heard speak of
the refined barbarity of the matrons towards the unfortunate creatures who
waited upon them; and she could not
help fearing that God had destined her
for new trials. She approached Aurelia
with respectful deference, but with such
evident fear that the latter could not fall
to notice it.

to notice it.
"Come nearer," said, kindly, the noble placed so high by fate, and who was red by the appearance of the charm-creature whom fortune had made her "come, I am not a very terrible

Encouraged by the caressing tone o and she thanked God in her heart, when she saw the gentle face of Domitian's

niece.
"What is your name?" inquired the

divine Aurelia.

"Cecilia, madam," replied the young girl, humbly, but without fear this time.

"Say that you have not come here to betray me!" said Aurelia, abruptly, and looking her slave full in the face.

looking her slave full in the face.

"What do you mean, madam?" exclaimed Cecilia, who drew back involuntarily, so surprised she was at this strange question. "I, betray you?—"

"Oh! I knew that could not be!" "Oh! I knew that could not be!"
said the young patrician, noticing the
spontaneous movement and evident surprise of the slave. "Let us see, however," she added, remembering the remarks of Vibius. "What did that horrible Regulus say to you when I took you
away ?"

"Regulus? ... Regulus?" re-peated Cecilia, astonished and hesitating. "Who is he?" The young girl did not know her tortur-

Regulus, who stood near the slave-dealer who sold you."
"Ah! . . his name is Regulus.
. . Well, madam, he told me I
should be free as soon as I would obey

And what is it you must do, to obey

I must denounce my benefactors, Fla-"I must denounce my beneated."
via Domitilla and Flavius Clemens."
"Flavia Domitilla and Flavius Clemens!" cried the divine Aurelia at the

mens!" cried the divine Aurelia at the height of astonishment. "What do you say? my relations!" repeated Cecilia, with as much surprise.
"Yes, my relations! Are you not then aware that I am the emperor's niece?"
"No, madam," replied the young slave, simply.

There was a pause. The divine Aurelia was plunged in thought. She knew already that Regulus was trying to ascertain the affiliation of her family with the worship of Christ, in order, doubtless, to inform the emperor. What surprised her was the holdness of this new attempt. inform the emperor. What surprised her was the boldness of this new attempt, was the boldness of this new attempt, and the still stranger fact, that Cecilia should have such intimate acquaintance with Fiavia Domitilla and Fiavius Clemens, as to have acquired the right of styling them her benelactors.

"How did you come to know my relations?" she asked.

"Madam, previous to my misfortune I saw Flavia Domitilla every day, and I had the honor of receiving a daughter's

had the honor of receiving a daughter's welcome in the consul's house."
"Indeed! and how did this come to

happen ?"
But instead of replying to this question, Cecilia looked down, embarrassed and silent. To explain the cause of her intimacy with that noble family would be to reveal the secrets for which she had suffered all the tortures inflicted by Regulus. It is true that the divine Aurelia had spoken of her relationship with Fla-via Domitilla and Flavius Clemens; but was this sufficient for Cecilia to forget the rules of prudence which made it her duty not to divulge the names of her brethren

The divine Aurelia remarked her slave's hesitation, and felt offended; but she also suspected the motive of her sil-

Can it be that you are a Christian?" she asked, and there was a certain bitter

ness in her voice.
"Yes, madam, I am a Christian," replied Cecilia, who could not suspect what a revelation this simple word contained. "You are a Christian! Ah! I under-

stand now! But I am not an informer, cried Aurelia in a tone of reproach. Then a suspicion flashed to her mind:

"How does it happen," she added,
"that you are a slave if Flavia Domitilla "I was sold by my father, without Fla-

via Domitilla's knowledge."
"By your father!" exclaimed the divine Aurelia. "But this is dreadful! Ah! I remember now, it was written or the ticket of sale that you are of free con-

"Yes, madam."

"And your father sold you! A father may then sell his daughter?"

may then sell his daughter?" may then sell his daughter?"

"It seems so, madam, since the judges have declared that it could be done."

"The judges! What! judges have said this? But were you not defended by Pliny-the-Younger?" asked Aurelia, remembering what Vibius had said.

"I do not know, madam. I know that I was brought before the Pretor, that I saw there my father, my betrothed, and

I was brought certified, my betrothed, and other friends who claimed me. I know also, that this man you call Regulus, came to tell me, some time after, that came to tell me, some time after, there was no hope for me, and I was really his slave. But whether or not I was defended by Pliny-the Younger, I

"However, you must be the same young girl of whom Vibius spoke as hav.

Parmenon's name, and sold to me by Parmenon's name, and sold to me by Parmenon! Poor child! Poor child!" repeated Aurelia, gazing with compassionate tenderness on the young slave. "But why did your father sell you? How you must hate him!"

"But why did your father sell you? How you must hate him!"

"Hate him! Oh! no, madam! My father was very unhappy, and he thought he was pleasing his gods!"

"Your father then sacrificed you because you are a Christian? But you should have abjured your creed, and he would not have sold you!"

"Doubtless, madam, I could have saved myself by this means. But we should not thus abjure our faith?"

"What! even at the price of liberty?"

"At the price of liberty, and even of life!" replied Cecilia in a firm voice.

Admiration was succeeding to curiosity in Aurelia's soul.

in Aurelia's soul.

"Your religion is then very beautiful and very true, that it should inspire such sacrifices?" she asked with emotion.

"Madam, when one is a Christian, one the reward is can bear everything, for the reward is above!" replied Cecilia, pointing to

You speak like my cousin Flavia Do-

heaven.

"You speak like my cousin Flavia Domitilla," remarked Aurelia, with a smile.

"She told me the same things when she sought to convert me to her faith. Do not try to conceal anything from me."

"I know that my my cousin is a Christian: I know that Flavius Clemens belongs to your religion. Yes, all this has been told me," added the noble girl thoughtfully; "but I confess that I did not believe the Christians could be so faithful to their God! What surprises me, however, is that Flavia Domitilla should have left you in the power of that Parmenon. It seems to me she is rich enough to have satisfied the greed of both Parmenon and Regulus."

"If she has not done so, it is because she could not," replied the young girl,

"If she has not done so, it is because she could not," replied the young girl, who was not aware of the immense offers made by the pious matron. "But," she added, after a moment's reflection, "have you not told me that Pliny-the-Younger defended me in this suit? This Pliny is a great lawyer; I have heard him spoken of frequently. Do you think that a poor girl like me, that my father, who has nothing, could have secured the services of such a defender, if some high influence had not protected us?"

"That is true!" said the divine Aurelia, "you are right. So," she re-

"That is true!" said the divine Arrelia, "you are right. So," she resumed, following another train of thought, "this man Regulus wanted you to obey him; that is, I suppose, to reveal that my relations are Christians?"

Cecilia made no reply.

"Cecilia! . . . Cecilia! do you not see that I know all? Why again this silence? You refused to obey Regulus, did you not?"

You have said it, madam."

"You have said it, madam."
"But he was your master. And I am
told he is a very wicked man."
Cecilia was again silent; but no longer
from the same motive. The heroic child
did not wish to make known the great-

ness of her sacrifice.

The divine Aurelia had a revelation of The divine Aurelia had a revelation of this Christian feeling of generosity. She understood all this poor slave must have suffered for resisting the will of a pittless master. She walked slowly to the young girl, and pulling down the simple tunic she wore, laid bare her bosom and shoulders. shoulders.

A cry of horror escaped from Aurelia's

lips.
Long scars, scarcely healed—the hideous proofs of the torturer's cruelty and the victim's constancy—spread their dark furrows in every direction on the delicate

furrows in every direction on the detactors skin of the young Christian.

The poor child hung down her head, in confusion, and dared not raise her eyes. The blushes which involuntarily covered her pale and sickly face, told her em-

barrassment.
The divine Aurelia studied during ar instant this candid physiognomy, upon which the virginal graces of her own age were blended with the traces of cruel sofferings; then, unable to resist her emotion, and following the impulse of her heart, she threw herself, all in tears, in

"Why, Vibius! Vibius! where are you going to, my dear guardian?" cried the divine Aurelia, perceiving the unfortunate divine Aurelia, perceiving the unfortunate courtier, who, plunged in deep thought, was crossing the atrium, "What! I need you, and you are going away."

Vibius hastened to cast off the auxious thoughts which clouded his brow, and

"Am I not always at the command of my august ward?" he said, approaching

respectfully.
"Follow me, my dear Vibius," replied Aurelia.

And still holding Cecilia's hand, she

went, followed by Vibius, to the room where Cornelia and Metellus Celer were "Here is," she cried, as they entered,

"Here is," she cried, as they entered,
"the young girl I purchased to-day. I
have interrogated her, and you will see
whether she is a spy sent by Regulus."
Still under the impression of the compassionate emotion which had filed her naturally generous heart at the discovery of Cecilia's sufferings, Aurelia made a passionate narrative of what had passed between her and the young slave, and asked her horrified hearers what they

thought of the poor child.

The Grand Vestel's only reply was to draw the bashful young Christian to her d kiss her forehead.

Neither Vibius Crispus nor Metellus Celer expressed any surprise at the admiration shown by Aurelia for her humble slave, or at the tender caresses lavished upon her by the Graud Vestal, whose eyes were filled with tears of symittee.

pathy.
"My dear Vibius," resumed the divine "My dear vibius," resumed the divine Aurelia, "this is not all; I want to give Cecilia her freedom. She was not born to be my slave, and I would reproach myself if I kept her away from her friends. Moreover, it is a gift I wish to make to my cousin, Flavia Domitilla."

"Certainly, my dear ward; but this is no case, watter."

no easy matter."
"Why so, if you please? Am I not the

mistress? Yes and no, divine Aurelia."

"What do you mean, Vibius?"
"Why, first, there is the Ælia Sentia

law, which does not permit masters under twenty years of age to liberate their slaves; and, then, there is is Regu-

"Regulus! again that name!" exclaimed Aurelia, impatiently.
"Yes, Regulus, who could again lay his hand on this young girl, if she were set free in violation of the clause which prohibits her manumission."
"Very well," eaid the divine Aurelia ironically, "this man Regulus will prove more powerful than I, who am the better the regular and the creaser and the crease again that name!"

peared at the door, and, sowing town in mounced in a loud voice,—
"The Cæsar Vespasian."
The young man entered, accompanied by a stranger whose venerable and holy features inspired respect.
"Ah! my dear cousin, how happy I am to see you!" exclaimed the artless Aurelies swinging into Vespasian's arms. "It lia, springing into Vespasian's arms. "It is so long since I have had this happiness. Vibius can tell you that I went to-day to Pompey's portice in the horse

is so long since I have had this happiness. Vibius can tell you that I went to-day to Pompey's portice in the hope of meeting you . . . for no other motive. I wished so much to speak to you!"

"Indeed, dear cousin," replied the young man, who returned Aurelia's caresses with marks of sincere affection," and I, also, wished to speak to you! . . . I come to see you concerning this child," he added, pointing to Cecilia; "I come, accompanied by the Supreme Pontiff of the Christians, to claim her from your generosity."

"Ah!" exclaimed simultaneously Au "Ah!" exclaimed simultaneously Aurelia and her guests, their looks wandering from Cecilia to the pontiff, and from the latter to Vespasian, as if to ask what tie could exist between three persons differing so widely in rank and station.

Aurelia, although better informed of certain circumstances which enabled her to understand, to a certain extent, this unexpected reclamation, waited anxious-

nons, she would have felt no surprise had Flavia Domitilla come to claim her; but not being aware that, like all his family, her betrothed, Vespasian, had embraced the religion of Christ, she could not comthe religion of Christ, she could not com-prehend the motives for which he had been intrusted with this negotiation. And, in fact, we owe some explana-tions to the reader on this subject.

CHAPTER XIV.

THE CHRISTIAN PRIEST AND THE PAGAN VIR GIN.

Young Flavius, the son of Flavius Cle mens and Flavia Domitilla, and named Vespasian by Domitian, when the latter raised him and his brother to the dignity f Casars, was a little older than the ivine Aurelia, for he was in his eight-

eenth year. He was a hopeful youth, with a noble He was a hopeful youth, with a noble, proud, and impetuous disposition, and withal gifted with rare modesty and moderation. Quintilian, the learned tutor of the two young princes, took much pains to form their minds, and in Veepasian, especially, he had found a ready and willing pupil. This young Caesar had devoted himself principally to the study of elequence; notwitstanding the high rank to which he was destined, his ambition was to excel in this most difficult of sciences, which the Romans held

cult of sciences, which the Romans held in such high esteem.
The young man had perfectly understood that he must strive to acquire distinction without awakening the jealous suspicions of the emperor, and he had sought it in the study of letters. By this prudent course he had succeeded in gaining Domitian's sffection, so far, at least, as the latter's nature was susceptible of feeling love. The two brothers would have been well satisfied to live like simple citizens, enjoying merely the honor due citizens, enjoying merely the honor due to their rank; the emperor, therefore, was

heart, she threw herself, all in tears, in Cecilia's arms, and pressed her young slave lovingly on her throbbing bosom.

"You see, Cecilia," cried the amiable girl, forgetful of her patrician pride, "I love you! Oh yes, I love you! for, I see it now, you have suffered for the sake of those who are dear to me, and you have saved them! . But, I swear it your troubles are over now! I swear it by your God . and by mine!"

And seizing Cecilia's hand, she hurried with her through the atrium. Vibius Crispus had just come out of Cornelia's room. virtue. Aurelia looked upon ner high rank as the greatest of privileges, and her vanity did not always preserve her from the little weaknesses which generally accompany this secret infirmity of the most amiable minds. Dazzled by the prospect of the honors which awaited her, she ften gave way to the capricious independ

ence of supreme power.

Flavia Domitilla, whose ardent zeal had met with so much success among the members of her family, had sought to convert her young cousin to the religion of Christ; but Caristianity and the emission of the success of the succes or christ, but Christianity and the em-pire were so incompatible at that time, that the patrician girl, who saw in a change of religion the ruin of her mag-nificent hopes, had rejected with supreme ontempt the overtures made by

Things had gone so far, that it was deemed expedient to conceal from the divine Aurelia the fact that her betrothed ad deserted the creed of which the em had deserted the creed of which the em-perors were sovereign pontiffs, for feat that her regrets and complaints should reach Domitian's ears. The imperious and frivolous girl, who loved her kindred with the presentation of a general with the passionate affection of a gener ous heart, had, however, sought to pun ish them for their repeated attempts to convert her; and we have already learned from Pa'estrion's conversation with Regulus, that, for some time past, she had ceased holding intercourse with

But now she had bought Cecilia; the good news reached Flavia Domitilla, who hailed it as a happy omen. Yet, how could she see the young patrician after their quarrel? How could Aurelia beasked in the name of Christ, whom she had refused to know, to give up a young girl whom her vanity would doubtless counsel her to keep? It was difficult for Flavia Domitilla and

Flavius Clemens, who knew nothing of the secret dispositions of Aurelia, to intervene personally in this circumstance. And yet, it was important to seize an opportunity which might not present it-

having recently died. Clemens, it is said, was connected with the imperial family. We merely mention the fact,—it adds nothing to his merit or his virtues.

The young Casar and the Pontiff learned from Flavia Domitilla what had occurred, the embarrassment in which she was, and how to proceed. "But," said Vespasian, "Aurelia can-not be angry with me."

not be angry with me."

"Cecilia is our child," added Clemens, who knew the young girl, and had been informed how she had glorified the name of Christ. "It behooves me to claim her, and to show to your young relation that, the Christians being brothers, we owe our first care to those who suffer. God will inspire me the words I must speak, and perhaps this child, so rebellious to divine grace, may at last be moved."

"You will probably meet the Graud Vestal there," remarked Flavia Domitilla." I know that she has been living with Aurelia for some time past."

"I know that she has been living with Aurelia for some time past,"
"Well," replied the priest, with a smile, "the Grand Vestal will learn that the Pontiff of the Coristians watches over the virgins confided to his care, not to chastise them as Helvius Agrippa does, but to return them to freedom and happiness when they have fallen into slavery. Do you think, pious matron, that this contrast

they have fallen into slavery. Do you think, pious matron, that this contrast will be useless?"

So it happened that Vespasian and Ciemens made their appearance in the Grand Vestal's apartment, at Aurelia's, when they were the least expected.

A silent pause had followed Vespasian's words. The young Caesar, reading in Aurelia's eyes the desire that he should explain his demand, resumed.—

aurena's eyes the desire that he should explain his demand, resumed,—
"Yes, my dear Aurelia, our relation, Flavia Domitilla, whose envoys we are, hopes that she will obtain from you the release of this young girl, her sister in the faith of Christs."

release of this youngain, her before faith of Christ."

"Madam," added the Pontiff, in a gentle and penetrating voice, "I am the first pastor of an unhappy and desolate flock, and when one of my lambs groans and suffers, I run to save it. This is why I have come to you!

"My dear Vespasian, and you my lord,"
replied Aurelia, anxious to show her
good dispositions, "you will tell Flavia
Domitilla that I, whom she accuses of Domitilla that 1, whom she accuses of having no pity"—and she showed the letter received that day, and with which we have already made the reader acquainted—"I have forestalled her wishes, and here, in this very room, as you came

"That is true," said Vibius, the Vestal "Yes, madam," added Cecilia, softly,
"Yes, madam," added Cecilia, softly,
"yes, I attest it also; you wanted to return me to my friends! Ah! I shall
never forget it!"
"Wait, dear Vespasian," resumed Aure-

is, stopping the words of thanks on the young man's lips, "wait! This is certainly what I wanted and what I still wish, but it seems that it is not possible."

"How is that!" exclaimed together the Pontif and the young Casar, with undis-guised anxiety; for they knew what obstacles had prevented Cecilia's deliver-ance, and they were fearful of new diffi-

ance, and they were tearned of new drain culties.

"Here is Vibius, my guardian, who will try to explain the matter to you," replied Aurelia. "As for me, I cannot understand anything about it," she added, all her impatience returning at the thought of this opposition to her will.

Vibius Crispus gave, in a few words, the two reasons which, in his opinion, might defeat the generous intentions of his august ward.

his august ward.

"Are these the only obstacles?" remarked Clemens. "It seems to me that, marked Clemens. "It seems to be easily with prudence, they might be easily

sworn the ruin of my relations, and who spies their secrets. And Cecilia, who spies their secrets. And Cecilia, who could have gained her freedom by denouncing them as Christians, preferred to

submit to the most cruel treatment, rather than obey that man."

"Glory to God!" exclaimed the Pontiff, gazug with emotion on the young Christian who had twice suffered for His name. "My daughter, you are great among us, for I see the halo of the marticle crown already on your brow. among us, for I see the halo of the martyr's crown already on your brow. Blessed be you! . . . And you also, madam, since your heart is noble enough to understand and reward this courage!"

"Oh, dear Aurelia," said the young Cwsar, pressing her hand, "thanks! a thousand thanks in the name of all that are dear to ma."

"Madam," resumed Clemens "you said that Regulus wishes to know who we are. Regulus can easily satisfy his curiosity. Let him come to me and I will reveal to him what he styles our

"Yet, my lord," said Aurelia, "you praised Cecilia because she refused to

" Have you not said, madam, that they wanted her to betray your relations? I have justly admired this young girl who at the price of liberty, refused to betray at the price of liberty, refused to betray her brethren when some danger existed.

but I do not believe that the knowledge of our secrets could serve the

designs of our enemies.

"Madam," continued the Pontiff, remarking the silent attention of his hearers, "and you, my lords, let me tell you what are these Christians and their mystatus what are these christians and their mystatus when the second s serve the hatred which people bear us!
"The strangest slanders are circulated."

against us, and we are even accused of the most horrible crimes. The least preju-diced believe that our religion is vain and indecent, and I have heard, among other absurdities, that they laugh at our veneration for the consecrated head of an ass or a hog! Are not these," he added, addressing Vibius and Metellus, "the stories were heard and

ass or a nog: Are not these," he added, addressing Vibius and Metellus, "the stories you have heard?"

Metellus and Vibius replied that they had often heard of this ridiculous worship. ship. "Do they not allege that, in our as

semblies, a young child, covered with flur in order to deceive the eye and to disguise the horror of the crime, is put to opportunity which might not present itself again.

As they were discussing anxiously this question, Vespasian came up with Clemens, the Christian Bishop, who had become the successor of Peter, Anacletus disguise the horror of the crime, is put to death by other children trained to inflict secret wounds? and that the priest disquise the horror of the crime, is put to death by other children trained to inflict secret wounds? and that the priest disquise the horror of the crime, is put to death by other children trained to inflict secret wounds? and palpitating limbs among the Christians, who drink of this blood and eat of this flesh, swearing by

elect? excitation of the series of divine love? Ah! is it not eviteries of divine love? Ah! ceremonies and calumniated the mysteries of divine love? Ah! is it not evident that these accusations are an excuse for those feasts of the Good Goddees, from which the Vestals withdrew horrified; for those abominations of the Quinquatria of Minerva; for those human eacrifices of Jupiter-Latiarus and of the days of Mars and Bellona; for those impious conjurations when cups of blood are drunk with enthusiasm; for those detestable religious feasts where the fiesh of human victims is partaken of as a wholesome and agreeable food?"

"But, my lord," remarked Vibius, interrupting the Pontiff, "you honor the cross! It is, they affirm, the sign and foundation of your creed!"

Vibius, who could say nothing to contradict facts too patent to be denied, had found this grave objection.

"Yes, we honor the cross," replied the priest, with respectful and saintly animation, "yes, the cross is the great symbol and the sacred sign of the redemption we have come to announce! This surprises you? Oh! I can understand that it should! Rome cannot so suddenly lower her pride before the hated instru-

you? On: I can understand that it should! Rome cannot so suddenly lower her pride before the hated instrument of the slave's punishment! She must fear that which is the hope of those who suffer and the condensations. must fear that which is the hope of those who suffer, and the condemnation of those who oppose! But the times have commenced when the cross shall speak to the world of charity and justice, of truth and love, of the strength and wisdom which are unknown to it. The cross will teach the world that all men are brothers, by the spectacle of a God suffering ignominious death to save alike the master and the spectacle of a God suffering ignominious death to save alike the master and the slave. It will cause to bud forth, everywhere, holiness of life, and that voluntary chastity, the glory of our virgins, which Rome could never obtain from the unhappy victims, torn since childhood from the joys of the family and condemned to an unwilling sacrifice, except through the terror of the most fearful punishment!"

This allusion to the fate of the Grand This allusion to the fate of the Grand Vestal—so transparent and rendered so solemn by her present circumstances—caused those who listened to the Pontiff's words to shudder with painful emotion.

Cornelia raised her eyes, so expressively sad, to the speaker, and as her glance met that of the priest, beaming with loving compassion, her features expressed a strange bitterness.

"Here are." resumed Clamens. "all the

strange bitterness.

"Here are," resumed Clemens, "all the mysteries of Christianity! Here is what I am charged to teacn my brethren in our holy assemblies! Here is what I can reveal to Regulus, if he wishes to know what there places among us! Do you think, vest to Regulus, if he wishes to know what takes places among us! Do you think, my lords, that our religion is a cloak for fearful crimes, and that we can have much to fear from this man's denunciations. And as no reply was made, he pro

eeded:
"At all events, we know how to suffer "At all events, we know how to suffer! Persecutions may afflict us; we shall accept them, glorifying God's holy name, and forgiving our enemies. Vibius, you have seen, in Nero's time, that Christians do not fear tortures; and this young girl has proved what strength is found in the spirit of God! Doubless, hearts will still remain closed for a long time, against the thoughts of mercy, the words of love, the principles of justice which our brethren alone can understand; but, at least, when they will have seen the Christians die, they will find it difficult to believe that so much courage and so great a contempt for much courage and so great a contempt for life could be metin men guilty of the atrocities we have been accused of committing. Blood, if it is shed, will testify to the sanc-

guardian, vou will call immediately on Piny-the-Younger, in my name.

But there is something still more serious!

And without observing her hearer's astonishment, she added,—

"My dear Vespasian, do you know why l wish this young girl to be free?
Ah! it is because there exists an infamous wretch, one named Regulus, who has sworn the ruin of my relations, and who spies their second.

would be complied with immediately.

"Good-by, dear Veepasian," said the
young girl to her betrothed, who was
following Clemens. "Will not my rela-

following Clemens. "Will not my relations consent to come here?"
"Dear Aurelia," exclaimed the young man, "my father, my mother, Flavia Domitilla, all those who love you will be filled with joy! And I will rejoice too, for your heart sympathizes with ours. You will tee us again soon!"
"Oh!" sighed the young girl, as she gazed pensively on the retreating form of her betrothed; but she added not a word to this exclamation coming from the depth of her troubled heart. depth of her troubled heart. TO BE CONTINUED

THE RULE OF CONSCIENCE.

The primary moral law is the Divine reason or the will of God establishing a certain order of things, and command ing man to maintain it, and forbidding him to disturb it. There is, however a secondary rule of morals, which prac tically makes known and applies the primary law of morality. This is right reason in man, judging of the lawfulness of each particular act under the circumstances of the case. This rule is called Conscience. It is only through conscience that the moral law is brought home to the rational creature and proposed to him as binding under pain of sin.

Conscience is not of itself a law unto It only binds us in so far as it makes known to us, and applies the eternal law of God in each particular case. The conscience enlightened by knowledge of the law and prudently guarded from error, is a safe guide. What it forbids we must avoid, what it commands we must do, but we are not bound to do all that it approves .-Catholic Columbian.

It is not to attain a higher place in glory that the precepts of brotherly love must be observed: they are necessary for barely entering the kingdom of heaven.—Cardinal Wiseman.

There is an old French prover The best prayers are those which are said with one's night cap on "—the last as we kneel at our bedside at night, the first on rising in

this abominable pact mutual fidelity and eternal silence?"

"Yes," replied Vibius Crispus and Metallus Celer; "such are the accusations brought against the Christians."

"O religion of Christ! O holy repasts, of my brethren! O assemblies of the elect!" exclaimed the Pontiff," why have error and falsehood disfigured our sacred coremonies and calumnized the mysinfluence. There is no more prolific source of delusion and superstitious quackery than the wild and incoherent utterances, and even blasphemous pre-tensions, of the ambitions and deluded upstarts who claim to be under the special influence of the divine Spirit. There is a natural love of the myster-

ious-a hankering, if we may so express ourselves—after the supernatural, in the human breast, which, unless it be properly instructed, controlled and directed, is bound to lead to the most disastrous intellectual and moral onsequences.
It is a notorious fact that every en-

thusiast, every inventor of a new gospel, every originator of a new sect claims to be under the influence and special guidance of the divine Spirit, and it is their apparent sincerity and earnestness, and their professions of high spirituality and even sanctity, that attract the crowd of followers. The doctrine is not of so much importance. They may give utterance to the wildest theories, the most absurd statements—absurd as those, for instance, of the so-called Christian scientists, whose originator, in her confused, presumptuous and blasphemous utter-ances, is as far as possible from the true teachings of Christianity, and whose followers profess to perform miracles of healing through faith while the unhappy victims are dying under their hands, but it makes no difference with the mass of their followers. delusion, whatever it may be, has taken fast hold of their minds. The pretence of divine influence has captivated them, and you might as well undertake to stop a hurricane by blowing against it as to reason these people

Now, it is evident that there must be some sure test of the genuiness of spiritual influence. There is no more portant injunction than that of the apostle St. John in his first epistle (iv. 1:) "Dearly beloved, believe not every spirit, but try the spirits if they be of God; because many false prophets have gone out into the world." 'Try the spirits." It is perfectly absurd, on the very face of it, to believe the professions of every wild enthusiast simply because he or she pretends to be under the influence of the Spirit. But how shall we try the spirits—how test their claims to divine inspiration? We answer, by an appeal to Divine truth. The apostle St. John, in the chapter above alluded to, gives as a test the orthodox doctrine of Jesus — the Incarnation. "Every spirit that confesseth that Jesus Christ has come in the flesh is of God, and every spirit that dissolveth Jesus is not

Heretical delusion has always been characterized by dissolving Jesus—that is, by denying either His human—ity or His divinity. "We are of God." saith the same apostle (verse 6): "He that knoweth God heareth us. He that is not of God heareth us not." It is the hearing, that is, the obeying, of the apostolic doctrine that is the true test and where shall we find the apos-tolic doctrine but in the holy, Catholic and apostolic Church which Christ Himself founded, and which has continued to teach and maintain the true apostolic doctrine, especially of the Incarnation, from His day, till the present time? And this, 'said the beloved disciple, alluding to the "dissolving of Christ,"
"is antiChrist, of whom you have heard that he cometh, and he is now Yes, and that is the anti Christ that the Church has always had to contend

against. Against that anti-Christ, fortified at times with all the powers of the world, the flesh and the devil, did the holy Fathers and Doctors of the Church fight many a fierce and long-contested battle. Nor is that anticontested battle. Nor is that anti-Christ—that old enemy of mankind dead. He is alive and doing battle in our own day. He has drawn away millions of unhappy souls from the true faith of Jesus, and he is busy in deluding them with all sorts of hallucinations fulfilling to the letter the prediction of St. Peter: "There shall be among you lying teachers who shall bring in sects of perdition, even deny. ing the Lord Who bought them, bringing upon themselves swift destruction Many shall follow their riotousness revised- 'their lascivious doings' through whom the way of truth shall be evil spoken of and through coveteousness shall they with feigned words make merchandise of you. Yes, the "merchandise" motive is a very pow-erful one, especially with the leaders who, generally, have an eye to the main chance and are careful, in their benevolent operations, to look out well for number one. But the end is fear-ful: "Whose judgment now of a long time lingereth not, and their perdidition (King James, 'their damna-tion') siumbereth not.—Sacred Heart

### Review. PAUL BOURGET A CATHOLIC.

Paul Bourget, the noted French author, who made a tour of this country a few years ago, has become a Catholic. Catholicism was the faith of his childhood, and he announces that he will revise his books and strike oat all the anti-religious passages. is a marked tendency toward Catholic-ism in its devotional form among French literary men, who are forsaking materialism and atheism for spiritual belief. The movement in France is described as similar to the Faber movement in England some years ago.

There are no pockets in shrouds. -Chinese Saying.

JULY 7, 1900.

THE VILLAGE CONCERT.

An Ambitious Affair That Surprise

By Rev. P. A. Sheehan. "My New Curate. Late one evening in November a deputation waited on me. It consisted of the doctor, the schoolmaster and one or two young fellows, generally distinguished by their vocal powers at the tinguished by their vocal powers at the public house, when they were asked for "their fisht and their song." The doctor opened negotiations. I have a great regard for the doctor and he knows it. He is a fine young fellow, a great student, and good and kind to the poor. Well, the doctor knew how much

appreciated him. He was not nervous, therefore, in broaching the subject. have come to see you, sir, about a concert. what?" I asked. "A concert," he replied, in a little

huff. "They have concerts every winter at Labbawally, and at Balreddon, and even at Moydore; and why shouldn't we? I thought a little.

"I was always under the impression, I said, "that a concert meant ongers."
"Of course," they replied.
"Well, and where are you to get singers here? Are you going to import again those delectable harridons that

illustrated the genius of Verdi with rather rancous voices a few weeks ago?"
"Certainly not, sir," they replied, in much indignation. "The boys here can do a little in that way; and we can

get up a chorus among the school chiliren and-and-And the doctor himself will do his share," said one of the deputation, share," said one or the deputation, coming to the aid of the modest doctor.
"And then," I said, "you must have a plane to accompany you, unless it is to be all in the style of the come-

all-yeen's.
"Oh. 'twill be something beyond that," said the doctor. "I think you'l be surprised, sir."
"And what might the object of the

concert be?" I asked.
"Of course, the poor," they all shout
ed in chorus. "Wait, your reverence," said one diplomatist, "till you
see all we'll give you for the poor a

Christmas. Visions of warm blankets for Nelly Purceil, and Mag Grady; visions o warm socks for my little children ; vis ions of tons of coal and cartloads o timber; visions of vast chests of te and mountains of current cake swar before my imagination; and I coul Boys, ye have my blessing.

"Thank your reverence, said the "For what?" I said. "If we

have to subscribe, what is the mea ing of the concert?"

"Ah, but you know, sir, there as preliminary expenses—getting must

people to help us there."

This meant the usual guinea.

course they got it. The evening of the concert cam and I was very reluctant to leave a armchair and the fire and the slipped And now that my curate and I had a to work steadily at our Greek autho to show the Bishop we could do son thing. I put aside my Homer w regret and faced the frost of Nove ber. The concert was held in the store down by the creek; and shivered at the thought of two ha in that dreary room, with the winds open and a sea draught sweep; through. To my intense surpris-gave up my ticket to a well-dres young man with a basket of flower his buttonhole, and I passed int hall where the light blinder me, was dazed at the multitude of f

turned toward me. And there we great shout of cheering; and I off my great coat and I was glad I There was a stage in front, cov with plants and carpeted; an grand plano peeped out from a fo of shrubs and palms; and la twinkled everywhere; and I begs think it was all a dream, when Campion came over and said she so glad I had come, etc., an

whispered:
"Funderstand all now when the little witch that has made

transformation."
Father Letheby sat by me, quie demure as usual. Presently there a great stir at the end of the room, and I looked around cautio for we were all so grand, I felt I s be dignified indeed.

"Who are these gentry comin the centre of the hall?" I whisp for a grand procession was stres "Gentry?" he said, "why, the the performers." They were just ing-dainty little maidens, in

from the bows in their wavy and locks down to their white shoes they carried bouquets, and a sub sence of a thousand odors filled th 'Visitors at the Great House whispered. "Not at all," he cried, impati "They are our own children. Mollie Lennon, the smith's day

and there's Anna Logan, whose sells you the mackerel; and Tessie Navin and Maude Ke "Who's that grand young with her hair done up like the girls of Tanagra?" I gasped.
"Why, that's Alice Moyla

monitress "Good heavens!" was all ! say. And the doctor sailed in rt, all in swallow-tails and fronts, their hair plastered d curled, like the fiddlers in an

### THE VILLAGE CONCERT.

An Ambitious Affair That Surprises Father Dam,

By Rev. P. A. Sheehan. "My New Curate." Late one evening in November a deputation waited on me. It consisted of the doctor, the schoolmaster and one or two young fellows, generally dis-tinguished by their vocal powers at the public house, when they were asked for "their fisht and their song." The doctor opened negotiations. I have a great regard for the doctor and he knows it. He is a fine young fellow, a great student, and good and kind to the poor.

Well, the doctor knew how much I

appreciated him. He was not nervous. erefore, in broaching the subject.
We have come to see you have come to see you, sir, about a concert.

"A what?" I asked.
"A concert," he replied, in a little huff. "They have concerts every winter at Labbawally, and at Balreddon, and even at Moydore; and why shouldn't we?"

I thought a little. "I was always under the impression, I said, "that a concert meant

Of course," they replied. "Well, and where are you to get singers here? Are you going to import again those delectable harridons that illustrated the genius of Verdi with rather rancous voices a few weeks

ago?"
"Certainly not, sir," they replied,
in much indignation. "The boys here
can do a little in that way; and we can get up a chorus among the school chil-dren and—and—"

' And the doctor himself will do his share," said one of the deputation, coming to the aid of the modest doctor.
"And then," I said, "you must
have a piano to accompany you, unless it is to be all in the style of the 'come

all-yeen's. Oh, 'twill be something beyond that," said the doctor. "I think you'll be surprised, sir." 'And what might the object of the

concert be?" I asked.
"Of course, the poor," they all shouted in chorus. "Wait, your reverence," said one diplomatist, "till you see all we'll give you for the poor at

Christmas. Visions of warm blankets for Nelly Purceil, and Mag Grady; visions of warm socks for my little children; visions of tons of coal and cartloads of timber; visions of vast chests of tea and mountains of current cake swam before my imagination; and I could

only say:
"Boys, ye have my blessing."
"Thank your reverence,' said the doctor, "but what about a subscrip-

"For what?" I said. "If we all have to subscribe, what is the meaning of the concert?"
"Ah, but you know, sir, there are

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preliminary expenses—getting music, etc.—and we must ask the respectable people to help us there.

This meant the usual guinea. Of course they got it.

The evening of the concert came, and I was very rejuctant to leave my armchair and the fire and the slippers. And now that my curate and I had set to work steadily at our Greek authors, to show the Bishop we could do some-thing. I put aside my Homer with regret and faced the frost of Novem The concert was held in the old store down by the creek; and I shivered at the thought of two hours in that dreary room, with the windows open and a sea draught sweeping through. To my intense surprise lightnessed gave up my ticket to a well-dressed young man with a basket of flowers in his buttonhole, and I passed into a hall where the light blindel me, and I was dazed at the multitude of faces turned toward me. And there was a great shout of cheering; and I took off my great coat and I was glad I had

There was a stage in front, covered with plants and carpeted; and a grand plano peeped out from a forest of shrubs and palms; and lamps twinkled everywhere; and I began to think it was all a dream, when Miss Campion came over and said she was so glad I had come, etc., and I

whispered : funderstand all now when I see the little witch that has made the

transformation."
Father Letheby sat by me, quiet and demure as usual. Presently there was a great stir at the end of the long room, and I looked around cautiously, for we were all so grand, I felt I should be dignified indeed.

"Who are these gentry coming up the centre of the hall?" I whispered, for a grand procession was streaming

"Gentry?" he said, "why, these are the performers." They were just passing—dainty little maidens, in satin from the bows in their wavy and crisp locks down to their white shoes; and they carried bouquets, and a subtle escape of a thousand odors filled the air. sence of a thousand odors filled the air. "Visitors at the Great House?" I

whispered. Not at all," he cried, impatiently. "They are our own children. There Mollie Lennon, the smith's daughter, and there's Anna Logan, whose father sells you the mackerel; and there's Tessie Navin and Maude Kennedy,

Who's that grand young lady. with her hair done up like the Greek girls of Tanagra?" I gasped. "Why, that's Alice Moylan, the

monitress 'Good heavens!" was all I could cohort, all in swallow-tails and white counts. I thought they were not very fronts, their hair plastered down or enthusiastic. They left the door open curled, like the fiddlers in an orches-

tra ; and the doctor saw my amazement and stooped down and whispered : "Didn't I tell you we'd surprise you,

Father Dan ?" Just then a young lad dressed like s doll, and with white kid gloves, handed me a programme.

"I charge a penny all around, but not to you, Father Dan. I thanked him politely with rever

"Who's that young gentleman?" whispered. Don't you know him ?" said Father

Letheby, smothering a laugh.
"I never saw him before," I said.
"You cuffed him last Sunday for ringing the bell at the Agnus Dei. "I cuffed that young ruffian, Carl

Daly," I said.
"That's he," said Father Letheby. Then I thought Father Letheby was making fun of me, and I was getting cross, when I heard "Hush!" and Miss Campion rose up and passed on to the stage and took her place at the plano. One by one the singers came forward, timid, nervous, but they went through their parts well. At last, a young lady, with bronze curls cut short, but running riot over her head and forehead, came forward. She must have ed in an awful hurry, for she for

got a lot of things. "What's the meaning of this?"

whispered, angrily.
"Sh', 'tis the fashion," said Father
Letheby; "she's not from our parish." Letheby; "she's not from our parish."
"Thank God," I said fervently. I
beckoned to Mrs. Mullins, a fine motherly woman, who sat right across the aisle. She came over. "Have you any particular use of

that shawl lying on your lap, Mrs. Mullins?" I said.
"No," she said, "I brought it against the night air."

"Then you'd do a great act of charity," I said, "if you'd just step up on that stage and give it to that young lady to cover her shoulders and arms. She'll catch her death of cold."

"Fer all the money you have in the National bank, Father Dan," said Mrs. Mullins, "and they say you have a good little nest there, I wouldn't do it. See how she's looking at us. She knows we are talking about her. And her mother is Julia Lonergan, who lives at the Pike in the parish of Moydore.

Sure enough, Phoebe Lonergan, for that was her name, was looking at us and her eyes were glinting and spark ling blue and green lights, like the dogstar on a frosty night in January And I knew her mother well. When Julia Lonergan put her hands on her hips and threw back her head, the air became sulphurous and blue. I determined not to mind the scantiness of the drapery, though I should not like to see any of my own little children in such a state. Whilst I was meditating thus, she came to the end of her song,

and then let a yell out of her that would startle a red Indain. "Why did she let that screech out said I to Father Letherby. of her ? Was it something stuck in her?"

"Oh, not at all," said he, "that's what they call a bravura."
I began to feel very humble. Then there was a hunting for shawls and

wraps and such a din. Wasn't it grand, Father Dan?" " Aren't you proud of your people, Father Dan ?

Where is Moydore now, Father Dan ?

And then Miss Campion came over demurely and asked :

demurely and asked:
"I hope you are pleased with our
first performance, Father?" And
what could I say but that it was all beautiful and grand, and I hoped to hear it repeated, etc. But then, when I had exhausted my enthusiasm a band of these young fairies, their pretty faces flushed with excitement and the stars in their curls bobbing and nod-

ding at me, came around me.

"It's now our turn, Father Dan. We want one little dance before we

go."
"What?" I cried, "children like
you dancing! I'd be well in my way,
indeed. Come now, sing 'Home,
Sweet Home, and away to Blanketland as fast as you can.

"Ah, do, Father Dan!"
Ah, do, Father Dan!"

"One little dance !"

"We'll be home in half an hour ! "Ah, do, Daddy Dan!"
There was consternation. I knew that I was called with that affectionate,

if very undignified title; but this was the very first time it was spoken to my face ; and there was horror on the faces of the young ones. But it carried the day. I looked around, and saw some white waistcoats peeping shylv behind a glass door. The boys are all gone home, I be-

lieve?" I said innocently.

lieve?" I said innocently.
"On, long and merry ago, Father.
The lazy fellows wouldn't wait."
"And all the dancing will be amongst yourselves?"
Chorus: "Of course, Father!"
"And no waitzes, or continental abominations?"
Chorus: "Oh. dear. no!"

Chorus : "Oh, dear, no !" And you'll all be in your beds at

12 o'clock ?" Chorus: "To the minute, Father.

"Well. God forgive me, but what can I do? Go on, you little heathens,

"Thank you, Father !" "Thank you, Father!"
"Thank you, Father!"

I went home with a troubled con-science, and I read that blessed May nooth statute about dances. Then had no sleep that night.

The doctor and the deputation called on me a fortnight later to settle ac-

cert, sir," said the doctor. "We on the spot. thought you'd like to see our balance Hear S. "Yes," I said, demurely, "and of

course, if the balance itself is con-'It isn't so much as we thought,

said the doctor, laying a small brown parcel on the table. "The expenses were enormous. Now, look at these," he said, softly detaining my hand as it moved toward the parcel.

I read the list of expenses. It was

appalling. I cast a corner of my eye farther down, and read, without pretending to see anything:
"Total balance, 4:, 11½ d."
"Boys," said I, as I saw them putt-

ing their hands over their mouths with that unmistakable Hibernian gesture, 'you have done yourself a great in-

"I assure you, sir,' said the school-

master-"You mistake my meaning." I interrupted. "What I was about to say was this—when young men give their services gratuitously, and undertake great labor in the cause of religion and charity, it would be most unfair to expect that they would also make a pecuniary sacrifice."

They looked relieved.
"Now, I have reason to know that you all have undergone great exense in connection with this concert. There was a smirk of pharisaical

satisfaction on their faces. But I cannot allow it. My conscience would not permit me. I see no record in this balance sheet of the three dozen William Mescal ordered specially from Dublin; nor any mention of the soda water and accompaniments that were basket through the hauled up in a rpowering.

silence made me look The deep around. They had vanished. I opened the brown parcel and counted out the four shillings and eleven pence half penny in coppers.

### THE SAINTS' PRAISE OF MARY.

Since Pentecost, one great feast has followed another in swift succession. First came Trinity Sunday, then Corpus Christi, then the feast of the Sacred Heart. Last Sunday we cole brated the festivals of St. Peter and St. Paul. To-day, the fifth Sunday after Pentecost, ushers in the week which, ere its close, will bring to us the beautiful day of Our Lady of Mt. Carmel, dear, as their special feast, to all who wear the brown scapular.

In the Carmelite order it is called the solemn feast of the Blessed Virgin Mary of Mt. Carmel, titular patroness of the whole order of Carmelites." It will not be amiss, following the train of thought carried on in this series of articles throughout the year, to turn to the proper offices of the saints granted to the Barefooted Carmelities, and translated from the Latin for our own Carmelite convent in Boston, and gather fruit from the abundant treas-ures therein contained. These offices extend through an octave, and present extracts isom the writ ings of St. Ambrose, St. Augustine, St. Bernard, St. Anslem, St. Thomas of Villanova, St. Bernardine Didn't we do well, Father Dan?" of Siena, St. Isidore, St. Epiphanius, dt then Miss Campion came over strely and asked:

I hope you are pleased with our smple material for explaining to Pro testants the Church's feeling towards the Biessed Virgin, while they augment our reverential love for her.

The capitulum of the feast, taken from Ecclesiasticus, sets the keynote:
"As a vine I have brought forth a pleasant odor; and my flowers are the fruit of honor and riches, the mother of fair love, and of fear, and of knowledge, and of holy hope." And the antiphons are appropriate to this: "Blessed art thou of the Lord, for through thee we have been made partakers of the fruit of life. Allelula Thou art made fair and sweet in thy delights, holy Mother of God. Alle-luia. The Creator of all things, and He that made me, rested in my taber nacle. A great sign appeared in heaven; a woman clothed with the sun, and the moon under her feet, and

her head a crown of twelve stars. Now listen to St. Ambrose: more renowned than the Mother of Jod? What more glorious than she whom Glory chose? What more chaste than she who, undefiled, hath brought forth the body of Jesus Christ? shall I say of her other virtues? A virgin not in body alone, but in mind, whose candid disposition was debased, by no windings of deceit. Humble of heart, grave in word, of prudent mind, moderate in speaking, fond of reading. She put not her hope in the uncertainty of riches, but in the prayer of the poor. . . Her outward appearance was the image of her mind, the picture of virtue. . . She ful-filled every duty in such a way that she taught rather than learned. Such the evangelist hath shown her; such the angel found her; such the Holy

Ghost chose her."

Hear St. Anselm speak from Eagland, Mary's Dowry, as it once was called: "After God, there is nothing more profitable than the remembrance of His Mother, nothing more wholeson than the devout love with which she burned in the remembrance and contemplation of her Son, nothing more delightful than the sweetness of pondering upon the blessed joy with which she abundantly fed in Him, and through Him, her Son. We have seen and heard many men recall these thoughts in moments of danger, and call upon the name of Mary so merci-

"We came to settle about the con- ful, whereupon every peril vanished

Hear S:. Irenæus, Bishop and martyr, in his book against heresies:
"Eve was deceived so that she fled from God ; Mary was persuaded to obey God, and this so happened in order that the Virgin Mary might become the advocate of the Virgin Eve. Moreover, it hath thus come to pass, in or-der that the human race, which hath been made subject to death through a virgin, may be set free through a virgin, the obedience of a virgin weighing in an even balance against a virgin's disobedience.

Then listen to the great Augustine, disciple of St. Ambrose, and marvel-ously gifted doctor of the Church: "Let us say something, brethren, in Let us say something, brethren, in praise of the most sacred Virgin Mary. Yet, puny creatures that we are, contemptible as we are in our acts, what can we relate in praise of her, whom not one of us could fitly extol, though all our members were turned into ton-She of whom we speak is high er than the heavens; deeper than the abyss is she whom we seek in praise. For she it is who alone hath deserved to be called Mother and Spouse; sh hath repaired the losses of the first mother; she hath brought redemption Eve hath to lost man . . . Eve hath harmed us bringing death upon us

Mary hath succored us by restoring us to life. The former smote us, the lat-ter healed us. For Mary, in a wonderful and inconceivable way, give birth to her own Saviour and to the Saviour of all things. Who is this virgin who is so holy that the Holy Ghost hath deigned to come to her? Who is she Guinness that was ordered for the deigned to come to her? Who is she dressing room. And there is not a word about the box of Havanas which so chaste that she could be a virgin after childbirth? She is the Temple of God, the Fountain sealed up, and the Gate which is shut in the House of hauled up in a basket through the back window. Really, I cannot allow Ghost hath come down and the power it, gentlemen. Your generosity is of the Most High hath overshadowed of the Most High hath overshadowed God. To her, as I have said, the Holy her. She is a virgin nursing Him Who is the food of angels and of men Justly do we extol her as biessed, giving unto her a matchless praise, she hath shown unto the world an intercourse unequaled. O happy Mary, worthy of all praise! O glorious Virgin

Mother of God ! These are the words of the saints. Shall such as we gainsay them? -Sacred Heart Review.

# PEN PICTURE OF LEO XIII.

Drawn by Artist Benjamin Constant, Who Has Painted Portrait on Can-Benjamin Constant, the great por-

trait painter, has just returned to this country from Rome, after finishing a commission by the Pope to paint his por-This brilliant and energetic master has enjoyed the privilege of a close ob

servation of the venerable figure of the Sovereign Pontiff, first in the cermonial decorum of St. Peter's and afterward at private sittings. He has heard the head of the Church express himself on various subjects, touching art and ecclesiastical affairs. Following is a literal translation of

M. Constant's narrative of his exper-

ience: It is 11 a. m. The Pope will soon receive and bless more than 15,000 pilgrims in old St. Peter's.

The pious travellers, dust laden, with heavy, wearied step, stream through the three large portals. Like strayed sheep they run hither and thither through the vast sanct uary. At last there is a concerted movement toward the altar of confesion under the large dome. fail on their knees, men and women,

and repeat their chaplets. This murmur of prayer is soon lost in the noise of the multitude which presses forward seeking to be near the passage through which the Holy Father will pass. The basilica is now filled with a compact crowd. All are thrilled

with expectant emotion.

All eyes are directed toward the chapel through which the Pope will enter. Another lot of tardy arrivals -princes and ambassadors, accompanied by their secret chamberlains and a few grand dames make their way to the tribunes reserved for them.

Finally the door of the chapel opens and there is breathless silence. Swiss Guards are seen to range themselves in their places, the officers of the Noble Guard draw their swords, and suddenly in a golden penumbra, a rague form appears above their heads

in the distance.

Nearer and nearer draws the figure on a red throne borne by men in red. What a venerable old man! The beneficent Vicar of Christ seems

capable of bestowing not only on this multitude, but on the whole world, now and forever, all the happiness he de-sires for mankind.

As the Pope approaches the confessional the pilgrims, no longer able to contain themselves, applaud enthusiastically, "Viva il Papa—Re!"

Here is a king indeed, one who is nearest to God, and nearest to the

nearest to God, and nearest to the people, a king who will kneel and pray with them, right at their side, with all the pomp of royalty.

The applause of the pilgrims is re-

frained by more than 20 000 voices under the lofty vaults of the grand cathedral. All this overpowers the senses and

the emotions by its religious grandeur. Twenty thousand heads bend to re returns to the privacy of the Vatican. It is in the privacy of the Vaticau,

however, that the lustre of Pope Leo X(II, shines brightest, Having had the honor of painting

the portrait of His Holiness, I will endeavor to describe him-an imprudent and dangerous task

Cardinal Matthieu conducted and introduced me to the Pope.

It was 8 o'clock in the morning. the Churbh bells rang the first Mass, and the streets again teemed with

countless crowds of pilgrims. The blanched appearance of the Pope surprised me, despite what I had learned about his gradual emaciation The face and hands seemed immacu lately white, the blue veins being quit conspicuous. His delicate form is ar rayed in white from head to foot.

After the usual genuflections His Holiness asks us to be seated, the Cardinal on his right and I on his left.

The conversation turns at once my desire to have several sittings for the proposed portrait. The Holy Father asks whether the afternoon would suit me best for light. I protes respectfully, and say that I prefer the But the early morning is morning. But the early morning is devoted to diverse audiences and recentions of pilgrims.

Everything is at last arranged to the satisfaction of His Holiness.

While Leo XIII. is engaged in conversation for a few moments with Car dinal Matthieu on Church affairs I am painting the portrait. I have an ex-cellent opportunity to observe the in teresting physiognomy of the Sover-eign Pontiff—small eyes that twinkle brilliantly; a sharp nose, expressing prudence and wisdom; a mouth that etokens extreme benevolence.

On the following morning at 9 o'clock I am alone with the Pope. My emotion is intense. I am to faithfully depict this grand personage on the

I forget my task in the rapture of the moment

The Pope seems to know everything that is going on in this world. a wonderful memory! What vivacious spirit has this old man of ninety years! Your great sculptor, Falguire, who has just died, has degraded his art toward the close by painting nudes that shocked decency," remarked His Holi-

ness. "This is true." I replied, "but he shaped the St. Vincent de Paul of the Phantheon, and at no time has an artist created a figure more radiant with charity and pose and gestures, more paternal and affectionate." What will you do with my por-

trait? "I will give it to Your Holiness." "I am much touched by your ami able intentions. And you will exhibit

it in Paris "It is too late to place it in the Pal ais des Beaux Arts of the Exposition."
"Well, then place it in the building of the Catholic Missions in the Troca dero. You may apply to Admiral La-font and Baron du Tell."

The will of Your Holiness will be executed with promptness."
"Have you witnessed the reception of the 15 000 pilgrims yesterday?"
"I had the joy to see this, one of the greatest spectacles in the world, and I

shall reproduce this scene as best I can for posterity."
"This will be beautiful. I hope to

live to see it.' In this strain the conversation con-

tinued. To those who think that the last day of the Pope is near, I only want to say that he speaks with the vigor of a young man.

Upon the weather is accepted by some as real, by others it is disputed. The moon never attracts corns from the tender, aching spot. Putnam's Painless Corn Extractor removes the most painful corns in three days. This great remedy makes no sore spots, doesn't go fooling around a man's foot, but gets to business at once, and effects a cure. Don't be imposed upon by substitutes and imitations. Get "Putnam's," and no other.

There are so many cough medicines in the The Moon's Influence

imitations. Get "Putnam's," and no other.

There are so many cough medicines in the marker, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folk like it, as it is as pleasant as syrup.

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warts, etc. It is a complete extinguisater.

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ot people.

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Author of "Mistakes of Modern Infidels."

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arresrs must be paid in full before the paper and be stopped.

can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th. 1900.

The Editor of THE CATHOLIC RECORD

London, Ont.:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
it to the laithful.

Blessing you, and wishing you success,

e faithful.
sing you, and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissi
Apost. Deleg.

London, Saturday. July 7, 1900.

CATHOLICITY INCREASING. The Catnolic Church in the United States is increasing in power and membership with a rapidity which is altogether marvellous. To day, according to the latest census, there are over 10,000,000 Catholics. In the great archdiocese of New York there are 825,000. Lecturing recently in New York Dr. De Costa referred to the fact that Catholicity is steadily pushing Protestantism from the densely popu. lated districts and as proof pointed out that since Catholics had moved in no less than twelve Protestant churches had abandoned a district comprised within a radius of five blocks.

WEST POINTS CATHOLIC CHAPEL ..

The Catholic chapel at West Point, the erection of which was so determinedly opposed by the A. P. A., has at last been completed and dedicated, the dedication having taken place on June 10.h. The permission to erect it was given by a bill which passed both Houses of Congress and was promptly signed by President McKinley. The parish priest of West Point, Father O'Keeffe, collected \$20,000 with which to build the chapel, which is of handsome granite with stained glass windows and a magnificent marble altar. It is in a prominent position, on high ground near the Professors' residences, and is a conspicuous object from

MANY.

A declaration of Herr Mertell, member of the German Reichstag, and the editor of an Agrarian organ, to the effect that a member of the Government had informed the Reichstag quietly that the next war of that country would be a naval war and with England, is causing a good deal of excitement in Berlin. Herr Mertell states that it was by giving this information that the Government secured the passage of the Agrarian party. It is, however, difficult to see any present cause for quarrel between Great Britain and Germany, though it is very possible that the diplomats who see further into such matters than ordinary citizens, may know of some issues on which British and German interests will sooner or later clash and bring about serious complications.

## AN OBNOXIOUS LAW.

The attention of the United States Congress has been directed to the law on marriage promulgated by General Brooke in Cuba, whereby only as valid. This was done by Congressintroduced a resolution into the House of Representatives asking that the to the people of Cuba, is contrary to the blunder and set the calendar the spirit of religious freedom and right. toleration, and against the time- This caused the present trouble.

for the St. Joseph Catholic Orphan Herald, "the greatest excitement is force of proving that at this period Church.

narrow religious prejudice by attempt ing to crush out a most worthy charity because it is Catholic. He said :

"The same sort of legislation was enacted in Germany, and resulted in building up a Catholic party, and if this sort of thing continues in the United States a similar party may spring up," though he expressed the hope "that nothing of the kind may ever be

"YELLOW" JOURNALISM. It will be remembered by our read.

ers that some years ago the Holy Father, Pope Leo XIII., promulgated an Encyclical Letter in which he strongly recommended the study of the Holy Scriptures in approved versions, and urged the clergy especially to study them also in the original tongues in which they were written. The Protestant press are taking advantage of this fact to assert that the consequence has been the falling away of many priests from the Catholic Church-a statement for which there is not a particle of evidence. In fact it is well known that before the Pope's Encyclical was published it was the custom with priests to study the Scriptures in the original tongues. The following story is related in illustration of the indefinite statement which has been made. It is said that a Bible Society depot was opened in "a continental city," and the tenant was soon told by the landlord that he must leave, as a Protestant book store could not be al lowed on his premises. The landlord on going to the shop on rent day with the intention of closing it, found six priests in the act of buying Greek Testaments, whereupon he concluded the store was not a Protestant one, and he withdrew the notice to quit. If the story were a true one, there would be no reason for concealing the name of the "continental city." At all events, it so happens that Catholic priests al most without exception keep themselves supplied with Greek Testaments. We do not even deny the possibility that they may sometimes buy their Greek Testaments from Protestant stores, but it must be borne in mind that the Protestants have not generally sought to corrupt the Greek Testaments which are used by scholars. They have hitherto contented themselves with corrupting the translations into modern tongues. The buying of Greek Testaments from a Protestant store is therefore no proof that the priests were converts to Protestantism, even if the story as circulated were absolutely true ; but it is a still a very

### unlikely story. A SABBATARIAN ISSUE.

According to a recent issue of the ondon Chronicle, there is a curious rebellion in Raratonga, an island in the Pacific which is under the British not bow down to or adore either colorflag. The trouble arises out of the ed lights or images, but we score God the 180th degree of longitude, and has reference to the day on which the Sunday should be kept. If it were apparent course around the earth, it is evident that we should have one continuous day until the entire circuit were completed; so that if the start were made on Saturday, it would still seem to be Saturday on our arrival at the starting point ; but to persons who had not left the locality, it would be Sunday. In going round the earth in the opposite direction, that is, toward the East, the error would be of a contrary character, and Saturday would appear to be Sunday to the person so travelling. It is thus seen that to keep the calendar correct, there is some place where the change should be made from one day to the other, forward if we travel west, and backward if we travel east.

This is the cause of the trouble in Raratonga. The island was evangel. This saint flourished in the beginning ized by the London Missionary Society, the missionaries travelling east, and not taking account of the astronomical fact that they had passed the 180.h civil marriages are to be recoganized degree of longitude, which is conventionally fixed as the locality where the man Fitzgerald of Massachusetts, who change of day should be made whether we travel east or west. As a consequence, they announced the first Sun-Secretary of War be directed to issue day in Raratonga on a Saturday, and an order at once revoking the obnoxi- the mistake was perpetuated until reous law which besides being distasteful cently, when the Legislature corrected

honored policy of the United States, The natives are determined Sabbatar which recognizes the validity and ians, and refuse to adopt the change. legality of marriages celebrated by The churches of the Missionary Society clergymen. The resolution was re- keep the Sunday in accordance with ferred to the Committee on insular the law passed by the Legislature, affairs and ordered to be printed. and the people have, in consequence, Mr. Fitzgerald also scathingly re- deserted the churches and keep religbuked the House Committee, and its iously the old Sunday, now Saturday, Coairman Mr. Grout of Vermont, for in their homes. According to a special striking out an appropriation of \$1,800 correspondent of the New Zealand

All the business houses and the Gov- from three centuries of terrible perseernment offices have adopted it, but large numbers of the superstitious natives are in rebellion on account of

The Raratongans would now make good seventh day Baptists, as they Baptist sect, though they have arrived at their practice through a different reason from that on account of which these Baptists observe it.

REV. MR. MILLIGAN REBUKED.

The following well-merited rebuke s administered by the Toronto World of the 26th ult. to the Rev. G. M. Milligan (Presbyterian) of Toronto:

SELF RIGHTEOUS MR. MILLIGAN. Rev. G. M. Milligan is horrified at the idea of Catholics decorating the altar of St. Michael's Cathedral with colored electric lights. He thus delivered himself on Sun-

Michael's Cathedral with colored electric lights. He thus delivered himself on Sunday night: "Oh, gracious! my brethren, I pity the whole thing. And men and women to go and bow down before colored lights! I never meet one of these deluded people but my heart goes out for them. To see decent, intelligent men and women mumbling on their knees before little bits of images. It's lamentable. They are worshipping colored lights instead of the living God."

We are surprised that a Christian minister of Rev. Mr. Milligan's repute would display such boorishness and uncharitableness in passing judgment on his fellow men. If Mr. Milligan singled out an individual and addressed such !anguage to him personally, he would lay himself open to a charge of slander. The language is designed to holtempt. If the rev. gentleman cannot be foltempt. If the rev. gentleman cannot be foltempt. he would lay himself open to a charge of slander. The language is designed to hold the person addressed up to ridicule and contempt. If the rev. gentleman cannot be followed for legal held he is at least guilty of what might be called a moral libel upon a respectable class of his fellow citizens. Brother Milligan really takes himself too seriously. He is not responsible for the benighted people who worship colored lights, any more than he is responsible for the cannibals who smack their lips over missionary soup. This is a big world and there is room enough in it for those who worship colored lights, for missionary-sating cannibals and even for the predestination back numbers. Brother Milligan's quarrel is really not with the people who worship colored lights, but with the Creator who failed to fashion them according to the Milligan standard. In these days when the accumulated wisdom of five thousand years is before us as in an open bock, it is a crime for any man, especially for one who professes Christianity, to snear at the shortcomings of his fellows. The man who reaches forty years of age and whose mind is not broad enough to grasp the idea that variety and differentiation is a fundamental law of nature is a bigot for whom the contemporary of the side of the world as they find it, and they would no more think of sneering at the deluded people who worship colored lights (if there really are such) than they would of sneering at the self-righteous of the Milligan stamp.

The time is past when the charges of idolatry which Presbyterians and other self opinionated purists in religion can make intelligent audiences be lieve that Catholics are guilty of idolatry in the adoration of Jesus Christ the God man, truly present in the most Holy Sacrament of the Eucharist.

Mr. Milligan in the sermon from which the above extract is taken is undoubtedly speaking of the special decoration of the altar of St. Michael's cathedral on the occasion of the celebration of the Feast of Corpus Christi, and he should know that Catholics do

The Rev. Mr. Milligan's attack is directed not merely against the Cathopossible to follow closely the sun in its lies of Toronto, but against the whole Christian world for fifteen centuries, and the very great majority of Christians for nearly four centuries more.

Some Protestant controversialists have the temerity to assert that the doctrine of Transubstantiation was introduced into the Church so recently as the eleventh or twelfth or thirteenth century. This is ridiculously false, for there is no doctrine of Christianity more clearly laid down by the ancient Fathers and Doctors of the Church. We may quote here a passage from one of the discourses of St. Athanasius, the cham pion of the true faith against Arianism and Nestorianism, whose profession of faith, known as the "Athanasian Creed," is accepted even by Protestants as a standard of Christian orthodoxy of the fourth century. He says of the bread and wine used for the Holy

"As long as the supplications and prayers as yet take not place, there is simply bread and the cup, but after that the great and marvelous prayers have been completed, then theread becomes the body, and the cup the blood of our Lord Jesus Christ." Eucharist :

"This bread and cup are simply such, as long as the prayers and supplications have not as yet taken place, but after that the great prayers and the holy supplications have been sent on high, the word (God the Sou)" descends into that bread and that cup, and it is His body." (Discourse to the Baptined) Again:

In like manner, his contemporary, St. Cyril of Jerusalem says in "Catechetical Mysteries:"

"For as the bread and wine of the Eucharist, before the holy invocation of the adorable Trinity, was simple bread and wine, after the invocation, the bread becomes Christ's body and the wine Christ's blood."

Similar passages showing the belief of the Christian Church at this period might be multiplied to an almost indefinite extent.

These passages have not merely the

Asylum in Washington, as exhibiting being experienced over the change. when the Church had just emerged cution under the Pagan Emperors of Rome, the doctrine of Transubstantiation was believed, but that this doctrine was handed down from the Apostolic days, when St. Paul had declared that "the Church of the keep the weekly holy day of this living God is the pillar and ground of truth." (1 Tim. iii, 15) The doctrine of Transubstantiation is therefore part of the Christianity which was established by Christ Himself, and is a ing the truth of Almighty God Himtruth revealed from the beginning by Him who is the "way, and the truth and the life.'

The festival of Corpus Christi was instituted by the Church for the purpose of manifesting in a special manner our gratitude to Him for having instituted so great a sacrament, whereby our souls are nourished by the communion of His body and blood, soul and divinity, and to adore Him there truly present.

Jesus is to be adored in the Holy Eucharist, just as He was adored in the crib of Bathlehem by the three wise men from the East who, being taught by divine revelation what they were to do, told King Herod :

"We have seen His Star in the East, and we are come to adore Him. And going into the house (where Christ was born) fing down, they adored Him." (St. Matt. ii.

It is evident to all that the " colored lights " which adorned the altar of St. Michael's Cathedral on the feast of Corpus Christi were merely the manifestation of joy and thanksgiving to God for the institution of the great sacrament of the Eucharist, and were not, as Mr. Milligan pretends, the object of Catholic adoration or reverence, and only gross ignorance or insatiable malice could put such au interpretation upon them. Mr. Milligan further exposes his ignorance by speaking of "little bits of images" a eing adored on the same occasion.

A doctor in Israel, such as Mr. Milli gan professes to be, ought to know something of the rites of the Catholic Church before asserting that they are idolatrous, but he evidently knows nothing of the subject on which he spoke, for on Corpus Christi, when the Blessed Sacrament is set above the altar for public adoration, images are taken away from the sanctuary, or are completely covered from view so that there may be nothing to distract the devout worshipper's attention from the person of Jesus Christ Himself who is on that feast especially the direct object of Catholic devotion and wor

The use of images to remind us of Christ and His saints, to portray to our minds the great mystery of Christ's sacrifice on the cross for our sins, and other sacred mysteries of religion, and to encourage us to imitate the virtues and lives of Christ and His saints, is and Kilpatrick would wish it to say. GREAT BRITAIN AND GER. manner of counting the days beyond Himself really present in the Blessed lawful, and a powerful incentive to piety; but the Rev. Mr. Milligan images being worshipped by Catholics, when in fact they were not to be seen about the altar at all. By what name must those people be called who asser

absolutely what is not true? We have said that till the sixteenth century the whole Christian world believed in the doctrine of Transubstantiation. Luther himself maintained the Real Presence of Christ in the Eucharist because, as he declared, the words of Scripture on this point are too clear to be susceptible of any other interpretation, and because the Christian Church had maintained that doctrine at all times, as is evident from the invariable teaching of the early Fathers of the Church,

At the present moment, not only the two hundred and fifty millions of Catholics believe in Christ's Real Presence, but also the one hundred millions of the Greek or Oriental Churches, and some millions of Anglicans who have discovered during the present century that this doctrine was also the teaching of the primitive Christian Church. Surely the indefectible Church of Christ of nineteen centuries is a safer guide to the knowledge of Christian truth than the modern Church of the Rev. Mr. Milligan, which is founded only upon the fancies of such fanatics as John Knox and John Calvin.

We shall not draw out this article to further length than to indicate that the passages of Holy Scripture which teach the Real Presence are found under most varied circumstances.

In St. John's Gospel vi., 32-59, Christ promises no fewer than thirteen times and drink thereof.

xxii, the promise is fulfilled, and the prised in the meantime that American Blessed Eucharist is instituted as a Presbyterianism stands affrighted at sacrament for the perpetual use of the the recent discovery that it has been

In 1 Cor. xl, 23, 29, we find that Christ makes special revelation of this institution to St. Paul, and reasserts that He gives truly His Body and Blood that we may eat thereof.

In 1 Cor. x, 16 we find the Apostle of God proclaiming that this sacrament is really the communion of the Blood and the partaking of the Body of the Lord. So frequently and so clearly is this the teaching of Holy Scripture that it cannot be denied without impugnself.

DOCTRINES CHANGED BY A SIDE WIND.

The Southern Presbyterian General Assembly has taken the bull by the horns as regards the question of revision of the Confession of Faith so far as the election of infants is concerned . Section 10 of the Confession treats of

effectual calling, and it is understood that elect infants are those who are the children of "the elect." Of such, paragraph 3 asserts that:

"Elect infants, dying in infancy, are re-generated, and saved by Christ through the Spirit, who worketh when and where and how He pleaseth. So also are all other elect persons who are incapable of being outward-ly called by the ministry of the Word." But the Southern Assembly has put upon this a new gloss whereby it is to

be, or at least may be understood in

future that all children are to be accounted as among the elect if they die in infancy. The circumstances which brought about this decision, as recorded in the proceedings of the Assembly for 1900,

are the following : "W. E. Shive and W. L. Kilpatrick overtured the General Assembly that section 10, paragraph 3 of the Confession of Faith be amended by adding the statement that all dying in infancy are elect infants. Referred to Committee on bills and overtures,

The report of the Committee on the subject has the following:

After declaring that overtures have been received from the Presbytery of Brazos (Texas) and from the two persons already named to the effect that the words " all dying in infancy are elect infants and are regenerated, etc," should be added, the Committee answers:

"We recommend that the prayer of the overture be declined, inasmuch as the present language of the Confession cannot, by any fair imterpretation, be construed as teaching that any of those who die in infancy are lost. Adopted."

There is no doubt that the intention of the compilers of the Westminster Confession was to imply that non elect infants are lost eternally, and Presbyterians have for over three centuries accepted this teaching of their Church in this sense, so that we are forced to the conclusion that the Southern Presbyterian Church has had recourse to a transparent evasion in pronouncing that the Confession may be interpreted as signifying exactly what the Brazos Presbytery and Messrs. Shive

It was Dr. St. George Mivart's prin cipal heresy that the doctrines of Chrisnity may be changed from time to time as the meaning of words change, but the Catholic Church could not tolerate that the unchangeable truth revealed by God should be thus tampered with, and thus in the contest between the faith once delivered to the Saints," and the new Gospel which is made to depend on the acceptance of men, the learned English Professor was practically obliged to leave the Catholic Church, to the unchanging faith of which he was unwilling to conform. But the Southern Presbyterian Assembly has found out a new way to retain members within its fold, which is by changing the meaning of its dogmas to suit the modern advance toward indefiniteness of belief.

We cannot say that we are very greatly surprised at this decision of the Assembly. We have long been aware that Presbyterianism is getting tired of its old doctrines of election, reprobation and predestination, and we have looked for an early change in the Con fession of Faith which should bring it into conformity with the ideas which now prevail among its members, but we thought there was courage enough among the divines of that denomination to grapple with the difficulty in another way, namely, by revising the doctrinal standards to suit present beliefs, instead of putting to the old words new meaning which they were never intended to convey.

The Free Presbyterian Churches of Scotland have met the difficulty courageously, having several years ago set aside the Westminster Confession as effete, and adopted a new one which leaves out the objectionable doctrines. to give His flesh and blood for us to eat | It is still to be seen what action, if any will be taken by the other Presbyter-In St. Matt. xxvi; Mark xlv: Luke | ian Assemblies. But we are not surprogressing backward during the last

few years. Notwithstanding the fact that Protestantism on all hands is laps. ing toward an indifference to Christian dogma, there exists still a strong feeling with many sincere Christians that the Church of Christ should be the pillar and ground of truth, as the Apostle of Christ declared it to be. Those who are of this conviction will not be satisfied either with the retention of an effete creed, or with the trick perpetrated by the Southern Assembly

whereby a new interpretation is given to the old words, and a revision of the standards is effected in fact, by a side wind, while the specious pretence is put forward that there has been no change in the faith ! We doubt even the bold revision of

the Confessions of Faith, which the Northern Assembly has had so long under consideration, will check the decline of Presbyterianism which has been noticed to have been taking place during the past few years The pillar and ground of truth should have taught the truth in the past, but revision will prove that this has not been the case with Presbyterianism, and people will infer that if that Church has not been the pillar of truth in the past, there is no assurance that it will become so when the revision shall have been effected.

If the Church is free to change her faith according to the whims of the people, where must we look for that unchangeable faith without which, according to Scripture, "it is impossible to please God"?

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

The Pilgrimage to the Shrine of Ste. Anne de

Beaupré, under the patronage of the Most Rev. Archbishop of Kingston and his diocesan clergy, will take, place this year, on Tuesday July 24th. This date has been fixed in order to give an opportunity to pilgrims to be present at the Shrine, and to invoke the intercession of La Bonne Ste. Anne on Thursday, July 25th, the very day which the Catholic Church has set aside for the especial honor of the Mother of the Blessed Virgin.

Special trains, consisting, only, of first class coaches. G. T. R. and C. P. K. Sleepers and Tourist Cars will start from Port Hope and Peterborough, after the arrival of the regular Express trains from Toronto, and will reach morning. Excursion rates will prevail at stations of the G. T. R. and C. P. R. from Port Hope and Ste. Anne de Beaupré early on Wednesday morning. Excursion rates will prevail at stations of the G. T. R. and C. P. R. from Port Hope and Peterborough, estward to the boundaries of the Province of Ontario.

The exceptionally low rate of 85,65 has been secured for return tickets from Peterborouch and Port Hope, with considerably lower rates throughout the eastern part of the province. Tickets will be good, only on the Special trains going; but valid on any regular-yain returning, up to, and including Mully, July 30th. Passengers from Lindsay will sake regular trains to connect with Special at Port Hope or Belleville and the return tracket as far as Peterborough of Excursionists from Toronto, Western Ontario, and other points will leave Toronto by regular mornitor express trains on Tuesday. Procure regular for these piles en and take special train to Ste. Anne de Beaupré beiow Orbario, and the return of the tas far as Peterborough of Port Hope, purchase pilgrimage will be under the immediate direction of New, D. A. Twoney. Tweed Ont.

Quebec.

The pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will promptly and cheerfully send posters and give any further necessary information to intending pilgrims.

## GARDEN PARTY.

A garden party held under the auspices of he ladies of St. Peter's church, Goderich, on une the 19th was one of the most successful vent, that has taken place here for several ears, and the financial results were indeed ratifying to our respected pastor, Rev. Father West. The party was held in the Harbor Park werlooking the Lake and the grounds were the party was most artistically decorated with bunding flags and chinese lanterns. The decoration was under the supervision of Mr. Alexander who has shown an excellent taste for such was under the supervision of Mr. Alexander, who has shown an excellent taste for such work. The Goderich marine band played many choice pieces during the evening, and the children of St. Peter's school sang patriotic songs which were highly appreciated. A bey of pretty young ladies, dispensed sweet meats at the candy booth, and run out of stock early in the evening. The fish pond, the centre of attraction for the children, was overwhelmed with customers.

The fancy table contained many valuable contributions and was presided over by Mrs. Shannan, Miss McIntosh and Mrs. Kidd.

The Casina, wherein the refreshment tables were placed was a veritable hum of excitement and the many ladies in attendance were taxed to their utmost during the whole evening.

ing.

A gramaphone, loaned for the occasion, by Father McCormick, of Ashfield, was another interesting attraction. Miss Mary McCarthy, the manager, is indeed worthy of great praise for the success of the party, and for providing such an crjoyable evening.

Many priests weening.

Father Downey, of Mitchell: Father Tieran, of Mount Carmel; and Father Fogarly, of Irishtown.

Jos. KIDD.

## PHELPSTON.

If the very large attendance at Father Gearin's picnic, on the 26th ult. is taken as a criterion we may safely infer that the interest in these annual reunions of the parishioners of Phelpston and Medonte is not yet on the wane. The weather was all that could be desired, just warm enough to enjoy the cool umbrageous shape of the beautiful grove that has been the scene of many similar gatherings. Everyone teemed to enjoy himself, each after his own fashion, Old friends met and as it were "Fought their battles over again," and recalled their struggles in days gone by to make a home in the wilderness; while their sone and daughters now actively engaged in life's battles, discussed the present; the still younger portion walked around the grounds and spoke to each other with confidence of their (let us hope) happy future; some who were so inclined tipped "the light fantastic toe," while others who were athletically disposed exerted themselves to gain the liberal prizes offered.

In fact every thing, was done as on former occasions, to make the picnic a success. In the refreshment line the ladies of the parish excelled all former occasions, for the menu furnished by them was all that could be desired, the visitors giving ample evidence of their appreciation by partaking very heartily of the viands so skillfully prepared and so abundantly provided.

The occasion was honored by the presence of Very Rev. Dean Egan, Barrie; Rev. Messrs.

viands so skillfully prepared and so abundantly provided.

The occasion was honored by the presence of Very Rev. Dean Egan, Barrie; Rev. Mossrs. Kilcullen; Adjala, Laboreau, Penetanguishene; Morris, Newmarket; Moyna, Orillia; Cantillon, Vroomanton, and McEachren, Penetanguishene, besides the pastor and his assistant Rev. Father Sheridan.

The net proceeds of the picnic will be about \$100. June 30, 1900.

## NEW BOOKS.

"The Autobiography of St. Ignatius." Edited by J. F. X. O Conor, S. J. Bearing the imprimatur of the Archbishop of New York. Published by Benziger Bros. Price, \$1.25.

When Scripture forbids we may not do, and plish.-St. Basil, Do not be afraid of the cross. How heavy soever it be, it does not weary men so much as the voluptuousness of life,—Henry Perreyve.

ARCHDIOCESE OF KINGSTON

on Sunday, 17th ult., His Grace the Archishop dedicated the beautiful new church at Lombardy. This being the first official visit of the Archishop to this mission it was looked upon as an important event and the worthy and zealous pastor. Father Killeen, and his good people provided a reception suitable to the distinguished prelate, all the arrangements of which word out a most commendable and prelate, all the arrangements of which word out a most commendable and prelate, all the arrangements of which word out a most commendable and prelate out in a most commendable and the ervice began. A procession was formed including the Archishop, Rev. Fathers Spati. Egan, Carson, Merrickville; John Meagher, Brockville, and Killeen. Toledo; acolytes and cross bearers. His Grace passed around the outside of the church sprinkling the sacree edifice with holy water, and then entered, when the dedication ceremonies were completed and the first Mass said by Rev. Father John Meagher, of Blackville. The church was named the Blessed Sacrament, Sunday being the solemnity of Corpus Christi. The Archishop preached an eloquent sermon explaining the ceremonies they had just witnessed and spoke in the highest terms of their gonator the War of the Cross.

The new church is of brick, fitted with a modern conveniences, with beautiful devotion the War of the Cross.

The new church is of brick, fitted with a modern conveniences, with beautiful devotion the time that Father Killeen has been in the imission he has endeared himself not only to how people, but to all ciasses of the community.

The RECORD congratulates the Rev. Fathon his success and wishes him many years to

The RECORD congratulates the Rev. Father the bis success and wishes him many years t

The RECORD congratulates the Rev. Fath on his success and wishes him many years toothinuc his good work.

The improvemental St. John's Church Perth, are making Mr. Thomas Hanley, the well known childent and contractor of Bell ville. The one had contractor of the well known childent for the mason work fit the excession to the church, Mr. Daniel M Donald, has already made good progress an hor foundation of the addition. The addition of the addition. The addition of the duting and will be inished with an octage back and in it will be placed the high altar will give one hundred and seventy-five addition a sittings and will be finished with an octage back and in it will be placed the high altar will assembly designed and of costly workmansh. They are now under construction on the of Belleville. The circular colored window the old gable will give way to a large the mullioned window of beautiful and elega appearance and coloring. The whole chur will be reseated with modern seats with doors and a new floor will also be put in. Theating will be done by steam, convey through pipes all through the building, a generate from boilers in the basement the new part, which will keep tedifice heated continuously all through the side heated continuously all through terers by the ist of November; and it is experted. the let of August, and the building will ready for the carpenters then, and for the pit terers by the 1st of November; and it is expe at that the church will be finished and ree for worship by the 1st of December. In meantime a board partition across the cut gable end encloses the present building and lows public worship without interrupt The improvements are estimated to cost \$ 200.

On. The improvements are estimated to cost \$\infty\$

A very successful mission has just been hi st. Edward's church. Westport, by the R Fathers McPhail and Scanlou of the Reder torist Order. At the close of the mission. Grace the Archbishop, was present and livered an eloquent and earnest address tlarge congregation. At one time the Arbishop was pastor of this mission.

The Archbishop was in Tweed on Sund 2th ult. and administered the Scrament Confirmation to a large class. There was very successful piente held in Tweed on 27th ult, for the benefit of the large debt on the church.

A large number of picnics will be held arious missions this week and next week A large number of blanks who war various missions this week and next week we trust that they may be all most success. There is a large debt agains: the beau new church of St. Michael's. Belleville. Right Rev. Monsignor Farrelly has offere give \$1,000 for every \$4,000 raised by the gregation, to pay off this debt. The C. A. A. and the C. O. F. and the congregation it aken the matter up very warmly and in holding an excursion and a bzzaar in the ter for this purpose. They hope to rais least \$10,000.

ARCHDIOCESE OF OTTAWA

ARCHDIOCESE OF OTTAWA

A statue of Notre Dame de Deliverance solemnly blessed in the church of Sacre Con Thursday of last week. Rev. Father Jo of Montreal officiated, assisted by Rev. C Deguire and Rev. Father McGowan. Father Leonard, ex-Father Guardian of Capuchin monastery, preached.

A "Kermesse" or lawn party by the lof St. Patrick's parish was held on the moons and evenings of Monday, Tuesday, mesday and Thursday of last week. Not standing unfavorable weather, the ladiese met with great success; and had the webeen propitious there is no doubtit would been possibly the greatest event of the that has hitherto occurred in this city.

His Grace the Archbishop has receitett dated at Liverpool, written by Regouther, in which he announces the arm.

His Grace the Archbishop has receil letter dated at Liverpool, written by R. Routhier, in which he announces the arrithe steamer Vancouver with Canadia grims. He reports that on one Sunda weather was so fine that all the pries board said Mass.

A picnic in aid of the funds of the church took place at Farrellton, Que., on nesday of last week.

At the Monastery of the Good Sheph Saturday morning, Sister Mary of St. Igr nee Hogan, a native of the parish of Comade her final vows of relig Chaplain. His presided, assisted by the Chaplain, Eather Antonic, O. Land Rev. Motard, P. P. of Cantley, preached.

St. Stephen's church, Chelsea, Que., was held on Dominion Day.

## DIOCESE OF HAMILTON

LORETTO ACADEMY. Yesterday afternoon the scholastic ye brought to a close by the conferring of on the successful young ladies by His ship Bishop Dowling. After the distri Ris Lordship expressed the great plea gave him to witness the closing of a suc year's work, and congratulated the red medals and other honors. Rev. F Brady and Holden complimented the put her results of the year's study and wisne pleasant vacation. Following is a list ors:

ors:
Gold cross for Christian doctrine, don
Right Rev. T. J. Dowling, obtained I
Mary Hunks.
Bronze medal for English literature, do
by His Excellency the Governor-Gene
tained by Miss Lillian Walsh.
Gold medal for mathematics, donated
Father Mahony, obtained by Miss
Hunks.
Gold medal for English essay, dona
Gold medal for English essay, dona Hunks,
Gold medal for English essay, done
Rev. Father Brady, obtained by Miss

Silver medal for English essay, obta ary Mills. cross for general satisfaction and studies, awarded to M Gold cross for general saturated to M trude Kerwin.
Gold cross for fidelity to school rules iduous application to studies, awarded annie O'Connor.
Silver medal for Delsarte, donated Hunt, obtained by Miss Lillian Walsh. Silver medal for improvement in art dto Miss May Blute.
Diplomas for commercial course, aw the Misses Kerwin, Campbell and For Hamilton Herald, June 21.

Hamilton Herald, June 21.

THE BISHOP VISITS EERLIN.
An event, generally looked forwa
Catholics in general, is the official vis
Bishop, as chief pastor, to their paris
an event happened last Saturday w
Right Rev T. J. Dowling, D. D. F.
Hamilton, came to Berlin. He arriv
7:15 p. m. train from Galt and was ret
the parishioners in a body. The stu
St. Jerome's college greeted him w
"College Yell" as he alighted from t
The Catholic societies and the stude
paraded to the church. The Catholic societies and the stud-paraded to the church. The C. M. B. A., about sixty stro-irst, and were followed by St. Bonifac

The C. M. B. A., about sixty stro-first, and were followed by St. Bonifac (about twenty strong) the Catholic Foresters (thirty strong) and the stude parade preceded the carriage conta-tordship the Bishop, Rev. A. Walte Hamilton, Very Rev. W. Kleepfer, the pastor, and Very Rev. D. Fenne His Lordship retired to the parochial for a short rest, and then went to it which was crowded to the doors Bishop entered the church he was it the hymn "Ecce Sacerdos Magnus choir. After the customary prayers said at the foot of the aliar, the Bish the people for the enthusiastic rec-tey had given him. He then gave tolic Benediction and after the servi-

### ARCHDIOCESE OF KINGSTON.

On Sunday, 17th ult., His Grace the Archbishoy dedicated the beautiful new church at Lombardy. This being the first official visit of the Archbishep to this mission it was looked upon as an important event and the worthy and zealous pastor. Father Killeen, and his good people provided a reception suitable to the distinguished prelate, all the arrangements of which were carried out in a most commendable and praiseworthy manner. On Sunday morning the Archbishop celebrated Mass at Toledo, after which he drove to Lombardy. On reaching there His Grace, vested in full pontificals and the service began. A procession was formed, including the Archbishop, Rev. Fathers Spratt. Ezan, Carson, Morrickville; John Meagher, Brockville, and Killeen, Toledo; acolytes and cross-bearers. His Grace passed around the outside of the church sprinkling the sacred edifice with holy water, and then entered when the dedication ceremonies were completed and the first Mass said by Rev. Father John Meagher, of Blackville. The church was named the Blessed Sacrament, Sunday being the solemnity of Corpus Christi. The Archbishop preached an eloquent sermon explaining the exemunies they had just witnessed, and spoke in the highest terms of their good pastor, Rev. Father Killeen. He referred to the apostolic zoal that characterized his work and the thoroughtess with which he performed every duty. In the afternoon His Grace with the Way of the Cross.

The new church is of brick, fitted with all modern conveniences, with beautiful stained glass windows and comfortable pews. During the time that Father Killeen has been in this mission he has endeared unisel not only to his own people, but to all classes of the community.

The Recontrologratulates the Rev. Father on his success and wishes him many years to

The RECORD congratulates the Rev. Father in his success and wishes him many years to

The RECORD congratulates the Rev. Father on his success and wishes him many years to continue his good work.

The improvements in St. John's Church, Perth, are making rapid progress. The plans were prepared by Mr. Thomas Hanley, the well known architect and contractor of Belleville. The contractor for the mason work for the extension to the church, Mr. Daniel Mc Donald, has already made good progress and has forn down the back gable and has finished the foundation or dead and storn down the back gable and has finished the foundation of red and seventy-five addition, as strings and will be finished with an octagon back and in it will be placed the high altar with altars on either side. The old altars will be replaced by beautiful new ones, and those will be specially designed and of costly workmanship. They are not circular colored window in the old gable will give way to a large three mullioned window of beautiful and elegant appearance and coloring. The whole church will be reseated with modern seats without doors and a new floor will also be put in. The heating will be done by steam, conveyed through pipes all through the building, and generate from boilers in the basement of heating will be the storn of the season. The mason work will be done by the list of August, and the building will be ready for the carpenters then, and for the plasteres by the list of November; and it is expected that the church will be finished and ready for worship by the list of December. In the meantime a board partition across the cut off gable end encloses the present building and allows public worship without interruption. The improvements are estimated to cost \$11.00.

A very successful mission has just been hele of the second of the country of the carpenting will be second of the second of the country of the carpenters then, and for the plasters of the partition across the cut off allows public worship without interruption.

nection with the triduum to the Sacred Heart.

A. Hovelook protecting morning the Carholic church of Berlin was crowed to the doors, the control of the cont 

many trips taken by you to our homes at all hours, when duty called you to carry out the god work of our Divine Lord, at times blacing your own health in peril, we must say before he kind priest and the lessons of reverence, bedefience and love implanted in their hearts; the effect of which, parents are so well pleased to observe.

bedience and love implanted in their hearts; to effect of which, parents are so weil pleased o observe.

As a descendant of highly respected and distinguished families of this parish, we are indeed proud of you and of rour ability; and we will ever claim fou as our gifted son. May the direction of our Holy Bishop His Lordship, Bishop Me Evay, removing you prove beneficial, although we experience since and heartfelt sorrow upon your departure. Asking your blessing, dear feather, and promising to ever remember you in our prayers we humbly sign ourselves on behalf of the congregation.

Daniel O'Maheny, H. W. Wood, J. F. Power, James Smith, H. G. Ogg, John O'Heron, J. J. McCawill, A. H. Mabee, R. B. Brock, John Barnes, W. E. Kelly, James Maloney, Wartin Smith, (Char.) James Murphy, James Donovan, Moses Putnan, John Tracey, David Kelly, John Doherty and Albert Wolfe.

Rev. Father Forster replied in feeling terms expressing the pleasure it gave him to return to the home of his boyhood days and there to give a little of his time and labor towards benefiting his own, having in common their burdens with them and encuraging them along the paths of virtue and truth. It was gratifying to him, he said, as a native and member of the parish and for a few years their pastor, to know that though least, that though less, that though less that though his future be spent in other fields of labor, he could return to his native home friend.

edid he think when, years ago, attending

### FROM SOUTH AFRICA.

Another Letter From Chaplain Sinnett With the Second Canadian Contingent.

Kroonstad, Orange Free State, May 14, 1990,
Having only a short time at my disposal before we move on, I write you a few words.
From De Aar we set out on our long and weary march. We stopped one day at Springfontein and then on to Norval's Point, passing Colesburg. There we crossed the Orange river on a pontoon bridge. The Boers had destroyed the regular bridge and it was a most complete wreck. They blew up three spans of about 100 feet each. After manylong and weary days—and they were, very long—we reached Bloemfontein on Sunday morning. There we remained a short time. We had then about 5,000 men marching together. To be brief, we started for this place—Kroonstad—the Boers bravely contesting every foot of the ground. On May 2nd we were joined by Gen Roberts with 15,000 men, French with 12,000, and by this me our division numbered 6,000. The Boers although not nearly so numerous, feared not to attack us and hinder our march at every favorable point.

On May 3rd at 11.45 a. m., our poor fellows Kroonstad, Orange Free State, May 14, 1900,

The position of the foreign legations in China remains still a puzzle to the outside world, and in the absence of definite intelligence the reports which have seen telegraphed regarding them are more contradictory.

Admiral Symour, who three weeks ago went from Tien Tsin with a force of 1800 marines and seam no relieve the legations at Pekin, did not succeed in delivering them from their precaramy or price the legations of the was charged in fighting hordes of Chinese, sometimes the states, and sometimes the respective to number as many as 100 000 regulars, and 300,000 Baxers. During this fighting over 690 Chinese were killed, and many more wounded. Admiral Symour's force was made up of British, Americans, French, Germans, Italians, Austrians, Russians and Japanese. It en dured a loss of 62 killed and 208 wounded, to the time when it was relieved by a larger force sent from Tien Tsin for that purpose. The Admiral is now at Fien Tsin with his force, but it is not known how the legations in Pekin have fared. Of the losses above mentioned.

British, Americans, French, Germans, Italians, Austrians. Russians and Japanese. It endured loss of 62 killed and 298 wounded, to the five when it was relieved by a larger force some from Tien Tsin for that purpose. The Ad it is not known how the legations in Pekin have fared. Of the losses above mentioned, that of the British was 27 killed and 77 wounded. The Russians lost at the same time 10 killed and 27 wounded.

A despatch has been sent by Admiral Seymour to the British War Office of date June 29 in which the above particulars are given. The only really trustworthy news regarding the legations is that furnished by Admiral Kempfi to the Navy Department at Washington to the effect that the legations were not relieved by Admiral Seymour. From Chinese sources, however, the news comes that the legations are safe in Pekin. This is contradicted by news from Li Hung Chang to the effect that the legations had left Pekin and had put them selves under protection of Admiral Seymour. It is now seen that the information given by Li Hung Chang was incorrect.

In the absence of reliable in tiety to ascertain the fate of the foreign are in Pekin, and especially of the legations are area. In Pekin, and especially of the legations of their respective countries In the Chinese Government has sided with Boxers in the effort to exterminate forcing of the legations of their respective countries. This is denied, however, by Li Hung Chang, and the Chinese ambassadors at Washington and St. Petersburg.

Among the strange rumors which have been circulated regarding the situation, it is even said that the Boxers have assassinated the Empress Dowager and the Emperor, but no positive news can be got from Pekin, and the world's powers are still in doubt whether or not they are actually engaged in a war with China. Meantime they are all sending a considerable force to Tien Tsing to be ready for any emergency.

The Chinese minister at Washington willy endeavored to obtain an assurance from President McKinley to the effect that hostilities o

brothers, all of whom she dearly loved and one of whom has since been called to his reward if the person of D. S. Henderson, whose demis will be seen in this paper. To the doubly afflict with the mother and other members of the family with the control of the same that is the same that the control of the same that is the same that is a same that the same that the same that is the same that the same that is the same that the same that is the same that t

ed mother and other members of the family we extend our heartfelt sympathy in their sad loss.

May her soul rest in peace!

MR. D. S. Henderson, Brantford.

The death of Mr. David S. Henderson will be learned with deep regret by his many friends throughout the Province. The deceased gentleman was of an upright character and a refined and kindly nature highly respected and beloved by all who can be highly respected and beloved by all who can be howeful to his religion. In the same brought up in the Catholic religion, one, in was a catholic justiy to be proud of the was a resident of Brantford for about the same was engaged in the manufacture of bicycles, and wishing to increase his notiness her removed to Goderich, Oat., when he formed a company of prominent Huron county business men known as the Henderson Bicycle Co., manufacturing the Common Sense and Huron bicycles. He was of an investive nature, made and patented the Clipper Grinding Machine. He was a man of more than ordinary ability, and had God seen fit to spare him he would have been ranked among the men of genius. But our Heavenly Father willed otherwise, and five years ago his health began to decline. He west abroad, spending a year in Jamaica, one in Arizona, and one in New Mexico in hope of recovering his health, but serious lung trouble had had a deep hold on him and he returned to Brantford a year ago. Everything possible was done for him and he was attended through his long illness by his most devoted wife who never deserted her post and was withhim until God called him to his reward, and she had the happiness of knowing that he was well prepared and had the years ago the surface of a happy death, Besides his bereaved widow and three children, he leaves a mother, brothers, and sisters to mourn his early death. May his soul rest in peace.

## C. M. B. A.

From Simcoe.

From Simcoe.

Simcoe, Ont. June 25, 1990.

The following resolution was passed at a special meeting held this day of Branch 231, Simcoe, Ont.

Resolved that since it has pleased His Lordship Bishop McEvay, in the wisdom of his office to transfer to Bothwell parish Bro. Father Forster, Treasurer and Spiritual Adviser of Branch 231, we the members of this branch, wish to express our sincere regret at the removal of our esteemed brother and Spiritual Adviser who has ever taken an active interest in C. M. B. A. matters, and who has done much to place our branch in its present state of efficiency. Not only in matters pertaining to C. M. B. A. affairs do we regret the transfer of our beloved and esteemed rev. brother but we fully recognize the benefit we have received from his good advice while our meetings assembled. Be it further
Resolved that copies of this resolution be drafted by our recording secretary, a copy presented to Bro. Father Forster, and a copy sent to the CATHOLIC RECORD and to the official organ of the C. M. B. A., Carried unanimous ly.

W. E. Kelly, Rec. Sec.

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XCII.

Let me here say, as I perceive that I am not quite understood, that in classing Lansing's book with Coffic's ooks, I did not mean that Cambridge has received the former into her public schools. Its polemical title would pre-clude this. What I mean was this, that under the title of history, and shielded by an admixture of other matter, the statements of Coffia concerning Catholicism are just as biunderingly contemptuous of dates and facts, and just as grossly virulent, as those of Lansing. The three books, on this side, are of exactly the same cast, so that evidently the city of Cambridge has not thought it necessary to guard her scholars against the most pronounced type of vulgar ignorance and animosity, when they wish to gain some general historical inforconcerning the Catholic Church.

To recur to the question of Bible reading, we know that it is commonly assumed by Protestant that the prohib ition of vernacular Bible reading by the Church of Rome in the twelfth century, and the requirement of episcopal obation for it by the Council of Trent, are a proof of an uneasy con-sciousness that the Roman system is oncilable with the Scripture. An examination of the facts appears to me to show that this is far from being the case. Zealous Protestants, having even an antipathy to Catholicism, have expressed their belief that if Catholics

read the Bible too little, Protestants read it too much; that it would be a greater means of grace if it were not vulgarized by mechanical repetition. This objection on their part assuredly eds from no want of confidence in Protestantism, of which these persons are even extreme adherents, but from wholly different motives.

I shall consider hereafter the historical causes of the ebb and flow of popular Bible reading in the Church. present, as we are following Dean Hodges, and as he does not ascribe the neglect of Bible reading which he is pleased to assume as having prevailed about 1500, to any fear of it on the part of the Church, we will now pass

on to something else.
Dr. Hodges says that Luther, having begun to study the Bible with more de-tachment from tradition than was usual, discovered in it a new doctrine, with which he renewed the face of the Church, at least so far as she would listen to him. This new doctrine, says the dean, was justification by faith.

This statement puzzles me somewhat. The Catholic Church had taught, and teaches still, that we are justified by faith. Trent, and all Catholic divines, declare faith to be the root of justification.

er's new doctrine was not this old and universally admitted doctrine.

It was justification by faith alone. Dr. Hodges leaves this out, whereas Luther thrusts it in upon Paul where Paul does not use it, as Paul never uses it. Luther deciares, indeed, that Paul means this, but he has to own that Paul does not say this, and he discloses his real intention by declaring, with a torrent of vulgar abuse, that he puts the alone into Paul's because it suits his purpose "My will is reason enough," says he. Stet pro ratione voluntas. Dann Hodges, by leaving out the alone, has eviscerated Luther's teaching.
The Dean, for Luther's doctrine,

gives us something which Luther abors. It means, says he, that God values love more than works. It means no such thing. Luther teaches explicitly that faith justifies before love and without love, ante et sine caritate I have submitted this dictum, given by Doctor Doellinger, repeated by Car-dinal Newman as Luther's, to a zealous defender of the Reformer, who admit it as the authentic expression of his doctrine. As we have seen, so utterly opposite is Dr. Hodges' statement to Luther's real teaching, that when Osi-ander first tried to substitute the equivalent of Hodges' definition for the established Lutheran tradition, it raised such a storm that he could only defend his life by carrying arms into the pulpit, and when he died it was only by a secret burial that his corpse was saved from being cast out on the So well aware were the dunghill. genuine Lutherans that Oslander and Melancthon were irreconcilably at variance with their great master as touching justification, Philip sometimes forces Scriptural language into Martin's mouth, but in this case it is Philip that is speaking.

If Luther reformed the Church by

his doctrine of justification, Paul must have deformed it by his, for the two doctrines can not possibly be brought to square. Paul declares that availing faith is that which works by love. Luther declares that availing faith has its full justifying efficacy before love and without love, independently of love, righteousness, holy affections or good works. How can you possibly have two statements more exactly con-

tradictory? Luther could not have denied that unchastity and murder are irreconcilable with holy love. Yet he declares that any measure of either or both is fully reconcilable with justification so as it does not shock the conscience so much as to overthrow faith. The connection shows, and all his teaching shows, that by faith he means our per-

true doctrine is a very different thing. Dr. Hodges has shown that he does not believe that it was true by substituting for it the utterly antagonistic doctrine of Saint Paul.

Luther declares, indeed, that his octrine of justification had been hidden from the Church ever since Paul den from the Church ever since raul died. Yet he calls it always "my gospel," and declares that it had been revealed to him. Now if Paul teaches it, there needed no new revelation. The interpretation of language accord. ing to its natural meaning and con-nection will show what the apostle de-clares. If Luther's doctrine, there-fore, is founded on Paul, he is subject to the judgment of all competent inter-Yet he declares that he will preters. Yet he declares that he will not suffer his gospel to be judged by any one, not even by an angel. This any one, not even by an angel. shows that ne maintains himself to be an independent, inspired source of the doctrine. And as Paul's doctrine is plainly inconsistent with his, if he is not to be judged by Paul, but Paul is to judged by him, and must be pro-nounced a deceiver and a Papist. Dr. Hodges owns that Luther some

times exaggerates his doctrine of faith into a declaration that good works are of no essential account. This is not an exaggeration at all. It is the doctrine in itself. Holy affections and good works he desires indeed, but only as an expression of thankfulness. They neither condition nor augment justifi-cation. As I have repeatedly had occasion to note, Luther, while lament-ing that the Lutherans of Germany, in pursuance of his new gospel, have almost entirely given up honesty, charity, chastity, active religion, does not say that they have misunderstood his gospel. He does not say that they are not justified, and that they will not go to haven when they die to be than go to heaven when they die, to be then, or perhaps at the day of judgment, made over into something better. What he laments is, not that they have tak en up with a false justification, but that they are not sufficiently thankful for the forgiveness which he owns them to have really received, adulter ers, thieves, liars, covetous persons, cancupinaries, though they may be. This forgiveness, he instructs them, can not be forfeited, even if they would, so long as the heinousness of their sins does not destroy their confidence. The only mortal sin, he declares, is the loss of confidence, incred ulitas, or infidelitas. In a secondary sense, of course, he would call any thing a mortal sin which does, in fact, destroy this confidence of our justifica-

tion. Luther does not appear to have had as favorable a view of the results of his gospel as Dean Hodges. He declares that the people of Saxony were themselves. Before murmuring to this new gospel came, we were living together in simple godliness, good morals, liberality, and mutual charity and brotherhood. Why could you not have let us alone? What good has come to us of your new-fangled doc-trines? If I should go back to the Catholics, declares he, after years of the new order, all Wittenberg would go with me. There are not ten men that would oppose. Dean Hodges, perhaps, would do well to postpone the benefits of Luther's work considerably onger than he seems inclined to do.

12 Meacham street, North Cambridge, Mass.

SUPPORT OF THE CHURCH.

CHARLES C. STARBUCK.

Every pastor nears again and again expressions of generous good-will such as these: "I will give something to the church as soon as I get out of debt:" "if fortune favors me I shall not forget the needs of religion," or When I succeed in paying my bills I will attend to the pew-rent question.' Underlying all these statements is the false assumption that the church has strictly no financial claims upon her children; that her title to support rests upon charity and not upon justice. Assuredly the Church is not disposed to urge her demands by force no more than to enforce her obedience to the ten commandments by the aid of the sword; but she gives no semblance of assent to the heresy that her material support is to be derived from the occasional offerings of a whimsical generosity.
Financial support of religion is im-

plied in the first and greatest com-mandment. God is to be adored by sacrificial worship as well as by faith and prayer. The discharge of this fundamental duty naturally involves everything essential to the appropriate expression of becoming sacrifice. This divine injunction, therefore, carries with it the imperative necessity of sup plying suitable places of worship and of maintaining a divinely appointed priesthood. To keep hely God's day and name, to respect the rights of par

ents and others, are divine commands. There is no less sanction for providing the material agencies necessary for carrying out the true intent of God's first law. There is here no question of charity or generosity, but of duty and justice. In issuing a special precept their children. They, as it were, tell on the support of pastors (meaning them "children, you may curse, it is everything pertaining to external no sin, since father and mother do it." justice. In issuing a special precept everything pertaining to external worship) the Church merely emphas-

izes a commandment as old as religion To put the claims of religion last of offer God crumbs from sumptuall, to ously supplied tables, to proffer Him a percentage in the possibilities of for-tune, is basely to insult the Deity. God does not ask for what man does will have to render to God and do not need, and He directs the unfolding scandalize your children. When cor snows, that by faith he means our personal justisonal confidence of our personal justification. This certainly is not Paul's
definition of faith, nor Peter's, nor

The live of the future. He is pleased with the
gifts that denote sacrifice; the poor
definition of faith, nor Peter's, nor

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have been defined and the future of the future of the future of the future.

The live of the future o

church are as positive and as pressing as other obligations; that these claims are to be paid not merely from the am-ple means of the rich, but also from the slender incomes of the struggling. God should not always be the deferred creditor-in fact. He ought to be the pre'erred creditor. The support of the church is a duty of simple justice. Re-ligion would go forward with leaps and bounds if pew rents and church dues were paid from a sense of homely honesty. The church is suffering from too much "charity.

FIVE - MINUTES' SERMON.

Fifth Sunday after Pentecost. CURSING .

"Whosoever shall say to his brother, Race shall be in danger of the council." (Matt. 5, 22.

Among the many sins against which our Lord warns us in the gospel, are not only unjust anger and blasphemy, but also cursing. The gospel says, "whosoever shall say to his brother: Raca, shall be in danger of the council. The council was the highest court of The council was the highest court of justice among the Jews: it decided the gravest questions and the greatest crimes against religion. Now, if the greatness of the punishment corresponds with the greatness of the guilt, what a horrible nd detestable sin must not cursing be

in the sight of God! Truly, the Holy Ghost needed not to warn us through the apostle St. Paul, who says: "blees and curse not!"
(Rom. 12, 14.) He needed not to announce the sentence: "Blasphemers shall not possess the kingdom of God." (1 Cor. 6, 3); Our Christian sentiments must tell as that cursing and blasphem. ing are not only vulgar beyond com-parison, but truly diabolical; or is it possible that godlessness in union with uncharitableness, can infect and profane the Christian tongue more than to wish the immortal soul of one's brother to the devil, to hell, to call down a plague and all sorts of misfortunes upon the neighbor, and generally inder the invocation of the holy name of God! Do you call this veneration of the Lord who said in the OldTestament, "And he that blasphemeth the name of the Lord, dying let him die: all the multitude shall stone him, whether be be a native or a stranger!" (Lev. 24, Is this the brotherly love by 16) which our Lord, in the hour of death, will know His disciples? (John 13,

 Certainly not.
 I shall let St. Alphonsus explain what is meant by cursing. "Cursing," says this holy doctor of the Church, "is to speak the language of the devil and to render one's self equal to the damned in hell, for they like the devile, blasphemers and execrators do nothing but blaspheme God, curse themselves and all creatures. But you, O man, surpass in malice the devil and the damned, for they curse and blaspheme ecause they are so terribly punished but you curse whilst you are over-whelmed with the blessings of God. Listen to the startling words of St. Bernard: "Odiabolical tongue! what can induce you to speak words of blasphemy against Him who has created you, who has redeemed you by the precious blood of His Son, who through the Holy Chost has appointed you among the mediums of His love and praise? With the tongue, you enjoy daily so many gitts and with the tongue, you dare to blaspheme God and curse your fellow-

The same doctor of the Church and many other saints certify that Almighty God often permits the habitual exe or to die with imprecations on his lips Terrible punishment of God! who should not tremble at the thought of such an end? O you habitual execrat or, be warned in time; what has hap-pened to others may also be all you if, by curses, blasphemies and horrible maledictions, you continue to call upon yourself the vengeance of God. Repent of this great fault, and earnestly ise efficacious means to overcome it Battle against it, pray and impose penance upon yourself, for instance, say prayers or give alms as often as your lips indulge anew in the language f the devil.

I implore you, O parents and preceptors, in the name of God, not to permit blasphemy and cursing among children, or those under your charge. Be attentive to their conversations admonish them earnestly and punish without lenience, if by their inpreca tions they attempt to call the vengeance of God upon your house, because you are responsible for the sins which you could, but have not prevented. Above all, dear parents, do not give your children bad example. Alas! it too often happens that parents with hardened consciences, being aggravated by their children, break forth into cursing and blaspheming, never think ing that every imprecation from their lips is a twofold sin—a shameful offense against God, and a fearful scandal to

When those children stand before the judgment seat of God to give an account of their sins of cursing and blasphemy, they will exclaim: "O just God, it is true, we are guilty, but our parents are to blame, for from them we learned this evil habit." parents, tremble at the account you will have to render to God and do not anger, but always preserve peace of heart and Christian love, that at the John's, nor that of James. That it was who promise to give of their abundhour of death you will not fear to give a new doctrine, as Dean Hodges described a wrong spirit. It is well an account of your stewardship before clares, is unquestionable. That it was to remember that the claims of the the judgment seat of God. Amen.

HOW RILEY GOT HIS START.

James Whitcomb Riley's st gan with what he considered a terrible misfortune. He had been hired to write poems for the Indianapolis Journal, and was devoting himself exclusively to that work. Before he had been at it very long, however, there was a change in the editorial department of paper. "Lije" Halford, afterward private secretary to President Harrion, became managing editor, and at once decided that expenses would have to be reduced. After looking around for a good place to begin retrenching, he decided that Riley must go.

"We like you, Jim, and we like your poetry," he said, "but it isn't worth what we are paying you for it. Of course, if you want to contribute poems for nothing, we'll be willing to

Having his poems printed would be very gratifying, but it would be necessary for even a poet to eat and wear things, so Mr. Riley decided that he would not enter into any sort of an agreement at that time to write for nothing.

He tells his friends that the day on which he was discharged from the staff of the Indianapolis Journal was one of the darkest of his life. The future

seemed to hold nothing for him. It happened, however, that a state political convention was held at Indianapolis about that time, and among the nominees was a very portly gentlemen who had never made a public speech. The convention called for him after he had been nominated, and when he appeared upon the platform a speech was He cleared his throat stood on one foot and then on the other

thank you for the honor you have given me. I can't make a speech, but I can tall you for the honor you have as drink. I can tell you one thing—the ticket you've nominated here to day is 'a goin' to win when the frost is on the pun'kin, and the corn is in the

The uproar which followed indicated that Riley's poem, first published only a few days before, had been read by everybody present, and that it had

ouched a tender spot. This circumstance more than any thing else induced the business manager of the Journal, who was Riley's teadfast friend, to undertake, in partnership with the poet, to have a little book, "The Old Swimmin' Hole, and Ueven More Poems," published. It made an immediate hit, and gave Riley a national reputation. Major Riley a national reputation. Major Halford and Mr. Riley are now, as they have always been, good friends, and it affords the latter pleasure, when the two happen to meet in company, to admit that he got his start in life by being discharged.

PENITENCE FOR DISOBEDIENCE

One day in the eighteenth century a curious spectacle was seen. An old m the world knew as Dr. Samuel Johnson, was staying at Lichfied. The world had given him much honor, though Fortune had also buffeted him rudely. He was a great man, though a sad one, at this time. One day he disappeared, directly after breakfast, and did not return until supper time. Knowing his eccentricities, his host was curious as to his absence, rather than alarmed by it. tongue you pray, with the tongue, you receive the sacred Body of our Lord—and with the tongue, you dare to blas-book seller, and eked out his scanty On that very day, fifty gains by selling books at out-of-doo stalls, in the neighborhood on market days—had begged Samuel, then a young man, to be salesman for that day, in his place, being confined to the house by illness. Out of foolish pride the young man refused this request but he shall tell the rest of the story in

his own high-sounding way : "To do away with the sin of this disobedience," so he said to his friends at supper, "I this day went in a postchaise to Uttoxeter, and going into the market at the time of high business, chaise uncovered my head and stood with it bare an hour before the stall which my father had formerly used, exposed to the sneers of the standersby, and the inclemency of the weather—a penance by which I trust I have propitiated Heaven for this only instance, I believe,

f contumacy to my father."

Whatever we may think of the idea of thus "propitiating Heaven," there can be no doubt of the depth and sincerity of the repentance, the keennes of which had not worn away by fifty years of busy and honorable life.

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CHATS WITH YOUNG MEN. 1 Every nail driven faithfully, every

that there is nothing which adds so much to the beauty and power of man as a good moral character. It is his wealth, his influence, his life. It dig. nifies him in every station, exalts him in every condition and glorifies him at every period of life. Such a character is more to be desired than everything else on earth. It makes a man free and independent. No servile tool—no crouching sycophant-no treacherous honor seeker ever bore such a character. The pure joys of truth and righteousness never spring in such a person. If young men but knew how much a good character would dignify and exalt them, how glorious it would make their prospects, even in this life, never should we find them yielding to

the groveling and baseborn purposes Pitch In.

of human nature.

It is a great mistake to be over nice or fastidious about work. Pitch in readily, and your willingness will be appreciated, while the "high toned" oung man who quibbles about what it is and about what it is not, his place to do, will get the cold shoulder. There is a story that George Washington is a story that George Washington once helped to roll a log that one of his corporals would not handle; and the greatest emperor of Russia worked a ship-weight in England to learn the business. That's just what you want to do. Be energetic, look and act with alacrity, take an interest in your em ployer's success, work as though the business were your own, and let you employer know that he may place ab solute reliance in your word and o

vour act. The Value of Perfect Work. The tragedy of to day is of the ma who has the best intentions and th best character and a fair equipment fo his work, but who has not a thoroug equipment, and who cannot do the thing he starts to do in the best po sible way. Society is crowded wit half-equipped workers, with me who are honest and earnest an not incapable, but who are not up the level of the very best work. It amazing, in view of the immen number of those who are seeking f positions, how few persons there a competent to fill any particular po To fill a position of any impo ance requires often most dilige searching in many directions. The is a host of thoroughly well equipp people, but there seems to be, at a moment when they are needed, f perfectly equipped persons. Who one has a piece of work to be done in easy to get it fairly well done, but is extremely difficult to get it thorough well done. This is true of all graof labor. The really competent me who go out for daily work

any community can generally counted on the fingers of one has The rest are partly competent and p tially trustworthy. They will com it suits them, or if the weather is ; pitious, or if they have nothing els do, and when they do come they w with a fair degree of skill industry; but the man who despite the weather, and who w with the utmost economy of time the utmost productiveness is a rare person in any locality. If a l ing position is vacant it is astonish how few persons thoroughly equip for it can be found at the mo spite of the ambitious desire to higher, and in spite of the supe process of education which are off to the fortunate few, it remains society is filled with incapable or partially trained people, and when the thoroughly trained perfectly fitted to do a sp thing in a superior way, is need candle must be lighted and a search begun. The great lesson read to the young men of to-day need of some kind of absolute con

The Catholic Young Man. It makes no difference in sphere of life the Catholic young may be placed by birth or ci-stances, his influence will be fel-vided he is manly, self respectin religious. No one likes a snea coward, but all admire the young who holds up his head, and is str forward in speech and action.
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# CHATS WITH YOUNG MEN. tice leaning upon himself. His father

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The Value of Perfect Work. do or say provided there is only suffic-The tragedy of to day is of the man ient moral courage to act on the spur of the moment. When a Catholic who has the best intentions and the of the moment. When a Catholic young man is struck in this way he best character and a fair equipment for his work, but who has not a thorough equipment, and who cannot do the shou'd ring like a piece of steel. - Cincinatti Telegraph. thing he starts to do in the best possible way. Society is crowded with half-equipped workers, with men who are honest and earnest and all wealth is valueless without health. Every man who lives by labor, whether not incapable, but who are not up to the level of the very best work. It is of mind or body, regards health as one amazing, in view of the immense of the most valuable possessions. out it, life would be unenjoyable. number of those who are seeking for positions, how few persons there are human system has been so framed as competent to fill any particular posito render enjoyment one of the principal ends of physical life. The whole tion. To fill a position of any import-ance requires often most diligent searching in many directions. There is a host of thoroughly well equipped people, but there seems to be, at the nt when they are needed, few perfectly equipped persons. When one has a piece of work to be done it is easy to get it fairly well done, but it is extremely difficult to get it thoroughly well done. This is true of all grades well done. In its true of all grades of labor. The really competent men who go out for daily work in any community can generally be counted on the fingers of one hand. The rest are partly competent and par-tially trustworthy. They will come if it suits them, or if the weather is propitious, or if they have nothing else to do, and when they do come they work with a fair degree of skill and industry; but the man who goes despite the weather, and who works the utmost productiveness is a very rare person in any locality. If a lead-ing position is vacant it is astonishing with the utmost economy of time and few persons thoroughly equipped for it can be found at the moment spite of the ambitious desire to rise higher, and in spite of the superior process of education which are offered to the fortunate few, it remains that society is filled with incapable or only partially trained people, and that when the thoroughly trained man perfectly fitted to do a specific thing in a superior way, is needed, a candle must be lighted and a long search begun. The great lesson to be read to the young men of to-day is the need of some kind of absolute compet-ency, some kind of ultimate superior-

The Catholic Young Man.

It makes no difference in what sphere of life the Catholic young man may be placed by birth or circumstances, his influence will be felt, provided he is manly, self respecting and religious. No one likes a sneak or a coward, but all admire the young man who holds up his head, and is straight forward in speech and action. Timid-ity is not looked for even in the youth; but if present in the child, it is not a true sign of a lack of courage, for many good traits may lie dormant during the tender years. True courage lies in the full performance of duty, not in the display of fearlessness of bodily injury or the like. Mere physical courage is expected of the stalwart young cavage, while moral grits hould young savage, while moral grits hould accompany the Catholic young man as the sun the day, whether he works in the farm, in the factory or in the office as clerk or student. He should have an ideal, that is, a certain perfection toward which he should strive, and to which he should compare himself in a Such an ideal should critical way. Such an ideal should commence with virtue and end with

truth, having manliness as its support and self esteem as its prompter.

The young man who has passed his majority and cast his vote, whether alone in the world or one of a family, stands out by himself. He must practice mass by the wind.—Lacordaire.

OUR BOYS AND GIRLS.

or older brother has enough troubles of his own. In the lack of strength in this respect some men are boys all their

lives, just as some women are girls.

He must have an opinion, being care-

not necessary for him to air his opin-

a slight by his elders. And not only should he have well-grounded opinions,

deciding something complicated, most

every one has to consult his confessor in or out of the confessional. Scruples

are soon cleared up for the young men

of this generation. If the truth were told, perhaps most of them ought to

scruple more than they do, particular-

ly those who have inherited their faith

through many generations, because it

is natural to expect more from those

Unless the Catholic young man has

enough of the stern stuff in him to slap

the mouth of the lewd tongued compan-

ion, he is lacking in courage. By a

silencing frown and words of rebuke. Self esteem demands of us that we

make friends and acquaintancas re-

spect our presence and our society. Smutty jokes, swearing, innuendo, loud manners, mean tricks, lying, etc.,

are offensive to the one who is self-re-

all such liberties. Never let your

brother become too familiar with you.

Health and Happiness.

Health is said to be wealth. Indeed,

ing is, the longer he lives; the more

he suffers, the sooner he dies. To add

to enjoyment is to lengthen life; to in-

let pain is to shorten its duration."

Happiness is the rule of healthy ex-

istence; pain and misery are its ex-ceptional conditions. Nor is pain

altogether an evil; it is rather a salu-

tary warning. It tells us that we have transgressed some rule, violated some law, disobeyed some physical obliga-tion. It is a monitor which warns us

tion. It is a monitor which warns us to amend our state of living. It vir-tually says, "Return to nature, ob-serve her laws, and be restored to hap-piness. Thus, paradoxical though it

may seem, pain is one of the condi-

tions of the physical well-being of man; as death, according to Dr. Thomas Brown, is one of the conditions of the

To enjoy physical happiness, there-

fore, the natural laws must be complied

with. To discover and observe these

laws, man has been endowed with the

gift of reason. Does he fail to exer-

Man violates the laws of nature in

his own person, and he suffers accordingly. He is idle, and overfeeds himself; he is punished by gout, indiges-

tion or apoplexy. He drinks too much: he becomes bloated, trembling and weak; his appetite fails him, his

strength declines, his constitution de-cays, and he falls a victim to the num-erous diseases which haunt the steps of

ing death and devastation before it.

The misery and suffering incurred in

such cases are nothing less than willful, inasmuch as the knowledge neces-

enjoyment of life.

sary consequences.

the drunkard.

The moment you do, you forfeit just

Social intercourse of the

who have it as a second nature.

A Word to the Boys. Have your boyhood, with its becoming modesty, submission to parents, and its silent observance of men and things. Learn how to fight before you rush into the battle. Store your mind with knowledge, and allow it time to acquire strength before you draw upon and tax it. Boyhood is the time for this, and a long youth ful to have a good reason for it. It is ions or bother others with them at unseasonable times. If he is careful in this regard he will save himself many well spent will yield a glorious harvest of splendid manhood. The apprenticeship to life has been served, the business of life learned, and the young man is now equal to what is before but pretty firm convictions on many things, especially on morality. There is no excuse for the Catholic young man to be weak on the average moral question arising in his daily life. His him. To enter upon life too early is Catholic education, even though it be ike reaping corn before it is ripe. Be wise; manhood will come enough—yea, too soon. limited, has put a pretty sharp edge on his conscience, so that he need seldom hesitate in doubt. When it comes to

Wanted-A Girl.

Yes, wanted, a girl !—a daughter, in thousands of homes, bright, smiling, helpful, always ready to hold the baby, set the table or sweep the floor, and to do these things so happly and cheer-fully and well, that the baby will crow, the table will look like a well-balanced picture, and careful, critical grandmother will find no dust under the chairs or in the cor-

Wanted !- a loving daughter, the touch of whose caressing fingers brings a happy light to the weary eyes of father and mother, the sound of whose cheery and mellow laughter is a joy to the whole household.

A Little Note of Thanks. Just a word, girls, about the gentle art of writing a graceful note of thanks! Do not be chary of such notes. Does somebody send you a pretty gift, it goes without saying that you write a cordial note of appreciation, but if some act of courtesy is done, or some small favor rendered the written word of thanks is too often neglected.

much of your self-respect. If this is true in a social way, it is much more so on the moral and religious plane. The Catholic young man who permits anybody to scoff at his religion with It's an art, this art of writing a brief word of thanks, says an exchange, but it is one which every gentlewoman should cultivate, and it will in the long run, be of far more service to her than even the mysteries out offense in his presence, is a very weak specimen of his kind. Loyalty of china painting or mandolin playto self will suggest the proper thing to

You go out of town, perhaps, and if stay overnight with a friend, and if you wish as pleasant a memory of your visit to linger with your hostess as with yourself you should write a line repeating to her your spoken thanks. Oh, that's a 'board and lodging letter," you say. Very true, but it's always appreciated by the woman whose hospitality you have accepted, and, presumably, enjoyed.

The Best Life.

"Well, old boy, what profession are you going to follow?" The question was asked by one of three young men on the veranda of a summer hotel. They had just finished their college career and were about to take their arrangement, structure and functions of the human system are beautifully place on the tumultuous pathway of life. The speaker was a pleasant-faced youth, tall of stature, vivacious adapted for that purpose.

The exercise of every sense is pleasurable-the exercise of sight, hearing, and what might be termed handsome, taste, touch, and muscular effort. at least as his college friend said, so h What can be more pleasurable, for inthought. The young man addressed stance, than the feeling of entire health—health, which is the sum total was slimly built, with strong shoulders and eyes of a blue that denote the of the functions of life, duly performed dreamer. The other, reclining on a "Enjoyment," says Dr. Southwood Smith, "is not only the end of life, but it is the only condition of life which is couch, was a striking personage, a figure indescribable and a bearing compatible with a protracted term of existence. The happier a human be deeply impressive.

"Camille," the one addressed replied, "how many times are you going to ask that question? You know I intend to follow Calliope. Yes, you may laugh, but one day Petrarch's laurel to follow Calliope. will encircle this," and with an elequent gesture he caressed the wellpoised head.

"And now," he continued," what

are you going to do?"
"Do!" the other answered, "it is done. I have joined His Majesty's guard, and some of these days you will have the pleasure of celebrating in siren strains the victories of a great general, the commander of millions, the illustrious ——, erstwhile your old chum, Richard O'Brien." Simultaneously both turned to their friend and said: "Clement, what have you desaid: "Clement, what have you desaid: "The committee of the commit cided to do?" Rising from the couch, Clement said, "The Best Life." "Well," said Richard, "that is an-

other of your enigmas; please trans-

Clement's face assumed a serious look, and with a gesture that spoke more than words he pointed to a church cise this gift—does he neglect to comply with the law of his being— then pain and disease are the necesover the way. They looked blankly at one another for a moment, then Clement said: "The best life—time

A mighty battle has just ended; the shouts of the victors fill the air; the conquerer's praises are sung every-where. This day he has shown him self the greatest general. This time for a moment he gazes on his fallen foe. His heart swells with pride, and just then, in the acme of his glory, while the enemy is in full retreat, he the drunkard.

Society suffers in the same way. It leaves districts undrained and streets uncleaned. Masses of the population are allowed to live crowded together in unwholesome dens, half poisoned by mephitic air of the neighborbood. Then a fever breaks out, or a cholera, or a plague. Disease spreads from the miserable abodes of the poor into the comfortable homes of the rich, carrying death and devastation before it. falls killed by an enemy's spent ball. His soldiers gather around and attempt to raise their fallen chief, but it is use less; life's crimson tide is trickling from his side. Soon a priest is kneeling near him, encouraging, uttering sweet words of comfort to the dying man. For a moment their eyes meet, but in that moment the dying man's memory carried him back to the long, long ago, back to college days. With his hands clasping that of the minister of God he gazed long into his old comrade's eyes, and just as the veil of death was fall-ing over him he muttered, "Truly sary to avert them is within the reach yours was the best life."

On the floor of a beautiful mansion a man is dying ; around him books are scattered and ornaments of beauty. Fragrant odors float through the large halls; glistening chandeliers and priceless pictures are everywhere;

everything bespeaks a man of wealth, of knowledge, of honor. Silence is everywhere; but a few days ago these same halls rang with music and revelry Now Death is having his revel.

Dread cholera has seized upon the city, and the dead are lying every

where.
"Must I die thus?" the dying man muttered. "I who have made a nation's songs? I who have made so many hearts to palpitate with joy and sorrow? Oh, will no one help me, only to wet my lips?" The only answer was the echo of his wail. But a priest passing by on his errand of mercy, entering, saw the dying man and knelt by his side. There, face to face with death, met two who had parted just after their school days many years ago. There in that solemn hour the poet's parting adieu was, "Truly

yours was the best life. His errand of mercy being finished, the priest attempted to rise, but his mission was ended, the stern Reaper called, and he went as goes he who lives the best life. - The Picayune.

"Jest Let it Hurt!"

We were hunting among the Ten nessee mountains and came upon a log cabin on a sunny southern slope. The only evidences of prosperity wer to be found in a brood of tow-headed little children who were scampering about the dooryard. The oldest was a lad of twelve or thirteen. He told us his own name in answer to our query and then we asked him that of a little shaver of five or six, who was tagging him around like a shadow.

'His name? He ain't got no name. We just call him Monkey. That's his name—just Monkey, and he's mean!" "What does he do?"

"Bothers! Bothers dad and mam and all the young ones and me. He bothers me when I work and when I "Do you have to work?"

"Work? Well, I should say. I cut all the wood that's cut for this here

He was a worker, sure enough but when he heard the guns go off, he went off with them. He followed us over hill and vale, through forest and clearing, through stubble fields and bramble patches. As he emerged from one of these tangled masses of blackberry bushes which are so com mon in that region, I noticed that his

little bare shins from his knee to his ankle were just streaming with blood. Whew !" said I, sympathetically "That's nothin.

"Hurt? You bet it hurts !" What are you going to do about

"Do? I ain't a goin' to do nothin

but jest let it hurt!"

Now, that is just the kind of stuff

that makes men!
"Jest let it hurt." Don't squeal, don't kick, don't put up your lip; but "jest let it hurt." It is not such a bad education as some others for a boy to go stumbling barefooted around a farm or through a country village. I pity the boy who has never done it. Some of the little shavers one sees around our city streets almost seem to have een born with their shoes on. The thumps and scratches which bare-footed boys have to take are good things for them in the long run, al though they are no fun at the time. When a little fellow is out after quail or speckless trout and gets about five miles from his mother and her arnica, and then tears the hide of his legs or knocks the nail off his toe, the very best thing he can do is to "jest let it

And, for that matter, it is the best industriously ever since I lost the first toenail! And the sharpest and most careful man cannot dodge them all. Emergencies will come when he who has been used to creeping carefully around the thorny places will have to plunge recklessly through, and he who has been always looking down for stones will have to just look up and wildly take his chances! Scratched and bruised he will be, and the only question of any importance is how he

is going to take it?
Some of us set up a mighty howl of complaint. Some of us settle down into a state of sullen and silent rebellion. Some of us go whining around for other people's court-plaster and

arnica. But now and then you see some little Spartan like my Tennessee moun taineer grown to manhood, who straightens himself up, puts on a cheerful smile and "jest lets it hurt !"

These are the kind of people we admire and love to tie to. It will be many a day before I forget the sight of these legs and the stern set but cheer ful face of the little Tennessean.

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TEACHING CHILDREN TO LIE.

Don't try to teach your children not to lie by lying to them yourself. Don't tell them that bears or giants will eat them, or that their tongues will swell to twice their usual size. They will very soon learn through experiment, or through the experience of other children, that what you have told them is untrue. You will there-fore not only have failed to teach them the desired lesson, but you will have lost in their respect because they will have caught you in a lie. When you have told them that they must tell the truth, because it is wrong to do otherwise, and then when you catch them in an untruth just give them a good old fashioned spanking, one that wil be remembered.

Children have an active imagination, and a bright child has all sorts of fancies about this great big unknown world, and will often sit down and tell stories without being able to reason out the difference truth and untruth.

A PIONEER'S STORY.

Ah Interesting Interview With Mr. B.

AFTER LONG YEARS OF PERFECT HEALTH HE WAS ATTACKED WITH KIDNEY TROUBLE AND OTHER COMPLICATIONS -DR WILLIAMS' PINK PILLS BRING HIM NEW HEALTH.

From the Picton, Ont., Times, Mr. B. L. Mastin, of Hollowell township, Prince Edward county, was a caller at the Times office the other day and during his visit told of his great suffering from kidney trouble and rheumatism, accompanied by dyspep sia, cold feet and a generally broken down constitution. Mr. Mastin is one of the first settlers of Prince Edward county. He is in his seventy first year and is the father of a grown up family of well to do farmers." course of the conversation Mr. Mastin said: - "I had never known what it was to be sick. I have always had good health and worked on my farm every day until some months ago, when I was taken with severe pains in my back and shoulders. I consulted a doctor but received little benefit. I was told by one doctor that I had rheu matism and kidney disease, but his treatment did not help me and I continued getting worse. My appetite failed me and I fell away in flesh. I

became irritable and could not sleep well at night. Nobody can conceive the intense pain I endured. Not de riving any benefit from the food I ate and having a constant pain in my stomach I soon became aware that had dyspepsia, and the pain in my back and shoulders intensified by the stone-like weight in my stomach, mate life to me almost unbearable. I was also a great sufferer from cold feet, nearly every day my feet would get like chunks of ice, and unless I was thing a boy, after he has grown to be a man and come to wear \$7 shoes, can do in most of the troubles of life.

Wet. One day I told my wife I was do in most of the troubles of life.

There are just about so many stones and bramble patches lying along the pathway of every man's life, and whoever he is, he must go through them barefooted! At least I have never lying and the pathway of every man's life, and whoever he is, he must go through them barefooted! At least I have never lying a box from Mr. E. W. Case, lying a life, and the many stones are lightly life, and who barefooted! At least I have never I precure a box my great delight be-beard of any kind of a protector that druggist, and to my great delight be-is stoneproof and brambleproof, al-though I have been looking for them industriously ever since I lost the first more boxes I felt like a new man and I gladly tell this for the benefit of all who suffer as I did." Mastin said: "My rheumatism is all gone and I can come and go and enjoy as good health as well as I ever did."
With these remarks Mr. Mastin got up to go, but added that his wife was re ceiving much benefit from Dr. Will iams' Pink Pills. "I took home a couple of boxes the other day and she

thinks they are splendid."
Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imita tions by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Wil-liams' Pink Pills for Pale People. If your dealer does not keep them they vill be sent postpaid at 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brock ville, Ont.

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St. Joseph's Academy, Toronto. The annual Commencement Exercises too lace in St. Joseph's Academy on the mornin

The annual Commencement Exercises took place in St. Joseph's Academy on the morning of the 21st.

At 8 a.m. High Mass was celebrated in the Convent chapel by the Very Reverend Viear General McCann, attended by several of the General McCann, attended by several of the Convent chapel by the Very Reverend Viear General McCann, attended by several of the grant beautiful and soul-stirring, a fitting accompaniement to this grand closing act of worship.

During the course of the morning the distribution of honors took place in the Academy concert hall, where a brief but exquisite programme was presented to the assembled clergy. The prominent figures upon the stage were the graduates, the Misses Carmel Sullivan, Mary F. Curtis, and Isabel F. Curtis. These young ladies have been under the tuition of the sisters from their earliest years, and are no doubt the pride of Alima Mare. They are, I should say, educated in every sense of the word. The diplomas which they hold from the Niumo and Harrison Business College would enable them if necessary to take a position in life, while their refined accomplishments and elegance of manner would repute them an oranaments of any drawing roometer them an oranaments of that purity and innocence they were carrying ut into the world. There is perhaps nothing so refreshing to the eye of worldy experience as the sight of a convent graduate with her manfected grace of manner and charming simplicity of mind.

Among the numbers of Curtis, whose voices are of sweet and harmonish simplicity of mind.

Among the numbers of curtis, whose voices are of sweet and charming simplicity of mind.

Among the numbers of curtis, whose voices are of sweet and charming simplicity of mind.

Among the numbers of curtis, whose voices are of sweet and charming the profits and instrumental duo displayed that remarkable skill and proficiency which have been recognized by professors of the curtification of honors and prize the Vica General congratuatied the pupils upon the increasing to them a few words of advice an

He concluded by thanking them for the lovely entertainment they had afforded, and wished them all a most unjoyable vacation.

The reception rooms were filled with a magnificent display of pupils work. There were seen exquisite pieces of art needle work—responded to the produced church ornaments articles for drawing room, dining room and bedroom. Noticeable in the painting exhibit was the work of the gold medalist, Miss Farr, whose work in every branch of the art is decidedly talented. There was a great profusion of clever water color pieces and the china display was characteristically delicate and pretty. Arranged upon tables were beautiful specimens of point lace and Mexican drawn work. Nor had the plain needle work received less attention, judging from the display of numerous pretty articles in that department.

Bronze Medel — Presented by His Holiness
Pope Leo XIII., for Christian doctrine and
Church history competed for by the nuplis of
the senior grade "A" obtained by Miss Devilin.
Gold medal and diploma
awarded to Miss K. Sullivan.
Gold medal and diploma
awarded to Miss M. Curtis.
Gold medal and diploma
awarded te Miss B. Curtis.
Gold Medal—Presented by
Denis O Connor, Archbishop of Toronto, for
Christian doctrine in junior "A" grade, ob
tained by Miss Katie Murray.
Govern or General's Medal
Presented by
His Excellency the Earl of Minte, for excellence in English literature awarded to Miss
Hazenet.

lence in English
Hrazener.
Gold Medal—Presented by the Very Rev. J.
J. McCann, V. G. for superiority in English,
awarded to Miss Cleary.
Gold Medal—Presented by the Rev. F. Ryan
for superiority in Natural Science, awarded to

Gold Medal—Presented by Rev. F. Minehan Gold Medal—Presented by Rev. awarded to for superiority in Mathematics.

Mirs M. Power.

Gold Medal—Presented by the Rev. F. BarGold Medal—Presented by the Rev. F. Bar-

Gold Medal—Presented by the Rev. F. Bar-cello for superiority in commercial branches, award d to Miss M. Flanninan. Gold Medal—For superiority in intermediate grade, vocal music, awarded to Miss Guiry. Gold Medal—Presented by the Hon. Frank Smith for competitive essay, obtained by Miss J. Doran. Art Medal—Presented by Mr. J. B. Reid for painting, awarded to Miss Farr. Gold Medal—Presented by Mr. A. Elliot for excellence in plain sewing, awarded to Miss M. OConner.

excellence in plain sewing, and of the order of the order of the order of music, obtained by Miss crade theory of music, obtained by Miss grade theory of music, totalists
Urlo'ker.
Gold Bracelet — Presented by Mrs. J. J.
Kenny for ladylike deportment, fidelity to
duty and observance of rule, merited by the
Misses Doran, Urlocher, O'Connor, Thompson,
Collies, Flannigan and Murray; obtained by

Collies, Flannigau
Miss Doran
Miss Doran
Silver Medal — Presented by the Rev. F.
Frachon, C. S. R., for Christian dectrine in
junior department, obtained by Miss Irene evilin.

Gold Monogram-Presented by Mr. A. Elliot rexcellence in point lace, awarded to Miss

Gold Monogram—Freehead by Miss L Mechan.
Gold pen—for greates' improvement in penmanship, obtained by Miss Fsiconbridge.
Crown for amiability by vote of pupils of 1st course, awarded to Miss f hompsen.
Crown for amiability by vote of pupils of 2nd course, awarded to Miss f. Ward.
Crown for amiability by vote of pupils of 2nd course awarded to Miss M. Clarke.
Crown for amiability by vote of pupils of 3rd course awarded to Miss M. Clarke.
Crown for satisfaction in S. Cucker, Guiry, Curtis, B. Curtis, M. Noble, M. O'Chinnor, N. Kane, M. Mulcaby, L. Cellins, A. Cellins, Q.

Suilivan, Glikes and Coulin, obtained by Miss L. Guiry.
Crown for lady-like deportment and fidelity to duty, merited in day school by the Misses McDonell, Sedgewick, Jenkins. Benns and Cleary, obtamed by Miss L. Benns.
Cerificates in theory of music awarded by Mr. Vogt, junior grade (lat class bonors) Misses Petley, Flannigan, Power, C. Murphy and F. Mechan ; 2nd, class honors) Misses L. Collins and E. Wilson.
(Pass) Misses Brazenor, Togg. Noble, Murphy, Collin, Morgan and Maguire.
Intermediate Grade—(lat class honors) Misses Urlocker, Wilson, J. Noble, Collins and Guiry.
Harmony.

Junior Grade—(Pass) Misses Wilson, Noble and Collins. Intermediate (2nd class honors) Miss Urlock-r; (pass) Miss Guiry.

r; (pass) Miss Guiry.
History of Music.
Junior Grade—(1st class honors) Misses Wil on and J. Noble.
Intermediate—(2nd class honors) Miss Guiry.

son and J. Noble.

Intermediate—(2nd class honors) Miss Guiry.
Certificates awarded by Mr. Tripp for Instrumental Music.

Juntor Grade—(3t class honors) Misses Mulcahy and C Murphy; (2nd class honors) Misses Flannigan, Togg and M Noble; (pass) Misses Power, Conlin and Brazenor.

Intermediate—(3t class honors) Miss H Petley; (2nd class honors) Misses Guiry and E Wilson; (pass) Miss Murphy.

Senior Grade—(4st class honors) Misses Urlocker and J Noble.

Certificates for vocal music awarded by Mrs.
J W Bradley (T. C. M.)

Junior Grade—(4st class honors) Misses Carleton, Kane, Noble, L'Collins, Murphy and Brazenor; (2nd class honors) Miss Morgan.

Intermediate—(4st class honors) Miss Guiry.
Teachers certificates for drawing, awarded by the Educational Department to the Misses Fiannigan, Jaffray and E Church.

Proficiency certificates for drawing, awarded by the Educational Department to the Misses Benns, Jenkins, Belton, H McMahon, G. O'Connor, K Murray, Cortis, McDonell and A lugoldsby.

Commercial diplomas, awarded by the Nimmo and Harrison Business College, Toronio, for general proficiency in phonography, typewriting and business corn phonography, typewriting and business con M. Curtis, B Curtis, M Reeves, M Noble, A Sedgewick, L Collins.

Prizes awarded in senior "A" class to those obtaining 50 per cent on final examinations

obtaining 50 per cent on final examinations Prizes in English, awarded to the Misses Mulcahy, K. Powers, Urlocker, Falconbridge, Howe, Power, Cleary, Thompson, Jaffray, J. Noble, Morgan, Doran and Devlin. Prizes in mathematics, awarded to the Misses K. Powers, Mulcahy, Urlocker, Falconbridge, Wilson, Doran, Howe, Morgan, M. Power, F. Meehan, Cleary, Thompson, Jaffray, J. Noble and Devlin.

Special prize for Latin, presented by the Rev. J Cruise, obtained by Miss Doran.

Special prize in German awarded to Miss Brazenor. Special prize in French awarded to Miss

Special prize in termediate Grade — Vocal First Prize Intermediate Grade—Instrumentum usic awarded to Miss Reeves.
First Prize Intermediate Grade—Instrumentum usic awarded to Miss Howe.
Special prizes for drawing and water color awarded to Miss Jaffray.
Special prizes for Mexican drawn work Special prize for elecution awarded to Miss Wilson. Prizes for catechism in day school awarded o Miss M Reeves.

Senior Divisions.

Prizes in English awarded to the Misses M Ingoldsby, G O'Connor. Sedgewich, Cortin, McDonell, Church, Phillips, Benns, Fiannigan and Murray.

Prizes in mathematics awarded to the Misses M Ingoldsby, G O'Connor, Sedgewick, Certis, Murray, Fiannigan, Church, Phillips, Creighton, Jenkins and A Ingoldsby.

Janior X Class.

Prizes in English awarded to the Misses Foy and Maguire.

Prizes in mathematics awarded to the Misses
Foy and Maguire.
Special prizes for Latin awarded to the
Misses Church, Phillips and A Cortis.
Special prize for geometry awarded to Miss
G O'Connor.
Special prize

G O'Connor.

Special prizes for French awarded to the Special prizes for French awarded to the Prize for application to study equally merited by the Misses Sedgewich, McDonell Creighton, Foy, Church, Cortis, Phillips, F Martin, Murray, Kane, Flannigan, Maguire, Wyman, M Ingoldsby, obtained by Miss N Kane.

Prize for improvement in mandolin awarded to Miss Maguire.

Gold pin for art needle work, Miss M In goldsby.
Prizes for drawing and water color, Miss M

Special prize for drawing and water color, Miss A Collins.
Certificate of promotion in music awarded to Miss B Creighton.
Prize for improvement in violin awarded to Miss C Murphy.
Prize for water color and drawing awarded to Miss E Church
Prizes in senior "B" grade awarded to pupils who obtained highest marks in English and mathematics. who optained highest marks in English and mathematics. First prize in senior "B" class awarded to liss Hope Thompson.

lies Hope Thompson.

Second prize awarded to Miss Ada Forg.

First prize in junior division awarded to Miss amilia Sullivan.

Second prize awarded to Miss Beile Heinh. First prize in 4th class, French awarded to iss G Murphy. Miss G Murphy.
First prize in junior ith class Frenchawarded to Miss Marie Kew.
Special prize for art needle-work awarded to

Special prize for art needle-work awarded to Miss Lottic Rosar. Silver thimble for plain sewing awarded to Miss Maggie Ryan. ward.
Tpecial prize for observance of rule awardel
o Miss Alice Power.

Tpecial prize for observance of the control of the PRIZE LIST.

Prizes in junior "B" grade senior division.

III. Class.
Prize awarded to Miss Helen Leonard—1st in English; 2nd in mathematics, and 3rd in cate Prize awarded to Miss Iona McLaughlin—1s n catechism; 1st in mathematics and 2nd in Junior Division.

atechism, English, arttimetic and improve-nent in music. Prize awarded to Miss Gladys Cleghorn—lst n arithmetic; 2nd in English. 2nd Class-Senior Division.

2nd Class—Senior Division.

Prize awarded to Miss Gabriel Coste—1st in arithmetic: 1st in earechism; 2nd in English, Prize awarded to Miss Myrtle Ross—1st in English; 7nd in Arithmetic.

Prize awarded to Miss Alice Mason—1st in English, catechism, arithmetic, improvement in music.

music. Prize awarded to Miss K Foy-2nd in English, stechism, arithmetic and improvement in music.

Prize awarded to Miss M Cleghorn—3rd in Rightsh and arithmetic; list in catechism.

Crown for observance of rule awarded to Miss Iona McLaughlin.

Junior Department. First prize, junior "C" class, awarded to liss F Post. Miss F Post.
Second prize, awarded to Miss K Dean.
Third prize, awarded to Miss M Clarke.
Prize for regular attendance, awarded to
Miss B Kelly.
First prize in part IL, awarded to Miss M
Albertie.

First prize in part it, a substitute of Miss A Sullivan. Second prize, awarded to Miss M McIntosh. Third prize, awarded to Miss M Hurst. Prize for regular attendance, Miss M Hurst. Prize for spelling, awarded to Miss M Curtis. Prize for number, awarded to Miss C Mc

Prize for number, awarded to Miss C Mc-Laughlin.

Prize for drawing, Miss A Devine.

Prize for observance of rule, Miss O De Gray.

Prize for writing, Miss G Foy.

Prize for sewing merited by the Misses B

Kelly, O De Gray, F Post, G Foy, M Hurst, K

Dean, M Clarke, and M Albertie ebtained by

Miss M Albertie.

Prizes for good little girls, awarded to the

Misses M Post, B McKeown, M Colleran, F

Kelly, R Martin, M Geogan, M Chisholm, D

Forbes, R Ferris, G Stringer, R Grogan 1

Abbott, M. Cummlogs and Geogan.

St. Aloysius School, St. Joseph's Acad-

PRIZE LIST Senior Third.

Senior Third.

Senior Third.

First prize—Catechism, reading and mental arithmetic awarded to Master Fred Kelly.

First prize—Spelling, 2nd grammar and 3rd writing awarded to Master Bob Miller.

First prize—Composition and 2nd arithmetic, awarded to Master Jack McLaughlin.

First prize—Written arithmetic, freehand drawing, geography and 2nd grammar, awarded to Master Frank Leonard.

First prize—Map drawing, 2nd reading and composition awarded to Master Fred Foy.

Junior Third.

Junior Third.

First prize-Resaing 2nd, improvement in writing and arithmetic awarded to Master Ernest Moncrieff.
First prize-Catechism, freeband, drawing, writing and composition, awarded to Master McIntosh.

Meintosh.

First prize—Map and freehand drawing, composition, 2nd arithmetic and improvement in reading and spelling, awarded to Master Francis Coste.

First prize—Writing and Canadian bistory and 2nd geography, awarded to Master Dillon Coste. Coste.

Prize for good corduct, writing, improvement in reading and geography, awarded to Master George Madden.

Prize for catechism, reading and writing awarded to Master Willie Falbey.

First Class.

First prize—Reading, spelling and number awarded to Master Murray Jones.

First prize—Catechism. 2nd reading and number awarded to Master U J Ellard.

Prize—Reading, spelling, number and regular utendance awarded to Master Frank Kirkwood. wood.
Prize for being good little boys awarded to
Masters Ashton Jones and Cyril Brady.
Special prize for observance of rule and
politeness awarded to Bob Miler.
Special prize for observance of rule awarded
o Masters Charlie Boeckh and Lynne Lay-

on.

Special prize for neatness in work awarded to
Masters Newman, McIntosh, Frank Leonard Masters Newman, McIntosh, Frank Leonard George Madden, Jack McLoughlin, Bob Millei Gerald Corune, Frank Coste and Tom Kirk

St. Jerome's College, Berlin.

Y. e-President-Rev. P. Quinlan, West Ont. lice-President-F. A. Doetsch, De-Mich. eretary-W. J. Motz, M. A., Berlin,

nt. Treasurer-Rev. R. C. Lehmann, Berlin EXECUTIVE COMMITTEE.

C. Bitzer, Berlin, Ont.; J. W. Fischer, Waterloo, Ont.; J. Hartmann, Brantford, Ont.; J. Egan, Mount Clemens, Mich.; Rev. W. Gehl, Galt, Ont. At five o'clock the students, alumni and invited, greats particle of a banquet at

II. Salutatory Geo. Kloepfer.

III. Drama-"The Hidden Gem" By Cardinal Wisemin College Literary and Dramatic Society.

DRAMATIS PERSONAL CONTROL OF THE PROPERTY OF THE PROPER

Euphemianus......Hugh B. He Alexius.......Jos. J. emianus Hugh B. Hennesse
us Jos. J. Sehmi
nus Jos. J. Sehmi
nus William J. Miehn
hus Michael M. Dunph
hus Michael M. Weidne
is Edward F. Goet
us Vincent G. Poet
us Vincent G. Poet
ell Francis X. Arnol
atus. John Leye
ilus Geo. I. Kloopfe
lus Geo. I. Kloopfe
nlo. Edward J. Garon
erlal Chamberlain Francis C. Cese
er. Robbers and slaves.

Robbers and slaves.

Roobers and slaves.

The students made a "hit" with this play on St. Patrick's Day, but the presentation of Cardinal Wiseman's immortal play last night surpassed anything evertiven by amateurs in this town. The aste of characters was the same as on St. Patrick's evening, but a few of the totors are worthy of special mention for he able manner in which they had taken helr parts.

parts, phemianus, a Roman patrician, had a successful impersonator in the perof Hugh B. Hennessey. He was claily strong in the death scene of dins. Mr. Jos. Schmit took the part Mickius. 'the hidden gem,' to perfect. The way he suffered all the taunis gibes of his comrades, and lastly even denouncement of his own father, was ty saint like and the spectators' eves tion. The way he suffered all the taunis and gibes of his comrades, and lastly even the denouncement of his own father, was really saint like, and the spectators' eyes often filled with tears, touched by the pathetic scenes enacted on the stage. Fourwesk took the part of Carluns, the nephew of Euphemnans and the training faith, and later vindication of Alexius, won for him the hearts of the audience. Wm. J. Michan. as Procuns, was an unmitigated scoundrel and hypocrite, and the frequent hisses from the spectators showed that his acting was appreciated. The part of Euseblus, the pattent slave and, later, freedman, was taken to perfection by M. Darbard, was taken to perfection by M. Darbard, which all J. Weldner made a good Bibulus, the unrelenting enemy of his master. Euphemianus. The minor parts were all well taken, and we feel safe in saying that as far as histrionic work is concerned. "The Hidden Gem" was rhe best produgition that the students of the college ever put on before a Berlin audience.

Between the acts the following musical selections were given:—

I. "Hollay Soliti". Plano duet Messrs, J. Klahs and W. Winterhalt. "Aire Varle." Violin solo Mr. John Winterhalt. (b) "Life Let us Cherish". Violin solo Master Oscar Ziegler.

Then came the event, awaited eager; by all the students, namely, the DISTRIBUTION OF MEDALS AND PRIZES.

Higher Philosophy Class—Prize, Fr. Higher Division—Frize, F. Schwarfz. Latin.

Higher Philosophy Class—Prize, Fr. Hondella, Ed. Goetz; first prize, Qeo, Kloepfer, J. Klelly, M. Winterhalt was prize, Record prize, Record prize, A. Stroeder, prize, E. Goetz.

Wm. Winterhalt was really dependent of the pathetic scenario of Carlus, the pathetic scenario of the college of the path of the pathetic scenario of the college of the pathetic scenario of the pathetic sc

Latin.
Higher Philosophy Class-Prize, Fr.

Migher Philosophy Class-First prize, Ed. Lower Philosophy Class-First prize, Ed. Coetz: second prize, A. Stroeder; honorable mention, A. Leyes, Chas. Windbiehl, Latin Composition-Prize, A. Stroeder; honorable mention, J. Leyes, FM. Goetz. Rhetoric Class-First prize, Hugh Hennessey; second prize, Wim. Becker: honorable mention, J. Klabs, F. X. Arnold, Higher Syntax-Medal, Jos. Schmidt, E. Goetz. Schmidt, E. Goetz. Classical Course-Medal, A. Stroeder; honorable mention, J. Schmidt, E. Goetz. Classical Course-Medal, A. Stroeder; honorable mention, J. Schmidt, E. Goetz. Classical Course-Medal, A. Stroeder; honorable mention, J. Schmidt, E. Goetz. Schmidt,

prize, Leo Jankiewicz, P. Winkelmann; honorable mention, J. Dardes, Jno. Oberhoiz.

Lower Syntax-First prize, A. Cyran; second price, L. Radigan; honorable mention, Jno. Winterhait, Dan. Callaghan.

Latin Elements-First prize, Fr. Morrow; second prize, Wan. Winterhait; honorable mention, Fr. Meyer, Geo. Kloepfer, Jos. Wenzel, Wm. Schmidt, L. Walsh.

Fourth Year-Purse of \$10.00, Ed. Goetz; prize, A. Stroeder; honorable mention, A. Montag, A. Leyes, M. Weidner.

Third Year-First prize, Jos. Schmidt; second prize, J. Klahe, Fr. Yousko; honorable mention, Chas. Windbiehl.

Second Prize, J. Dardas; honorable mention, Fr. Cesco, Chas. Greve, Leo Jag-lowiez, J. Dardas; honorable mention, Fr. Cesco, Chas. Greve, Leo Jag-lowiez, J. Dardas; honorable mention, L. Radigan, Peter Winkelmann.

English Literature-First prize, H. Hennessey; second prize, Ed. Garono, J. Kelly; honorable mention, Ed. Goetz, Jos. History of English Literature-Medal, H. Hennessey; prize, M. Dumphy; honorable mention, Fr. Cesco, Chas. Greve, J. Klahs, Fr. Schwartz, A. Leyes, M. Dumphy, History of English Literature-Medal, H. Hennessey; prize, M. Dumphy; honorable mention, Fr. Cesco, Chas. Greve, J. Klahs, F. X. Arnold.

English Composition. Higher Division-First prize, Jno. Win-terhalt; second prize, Jos. Schmit, L. Radi-ran: honorable mention, D. Callaghan, B. Haberbusch, L. Jaglowicz, Chas. Greve, fontag: ver Division-First prize, Geo. Kloep-second prize, Wm. Winterhalt; honor-mention. P. Winkelmann, Jos. Wen-Chas. Brohmann, L. Walsh, Stan-

English Grammar.

Highest Division—First prize, Jos. schmit, D. Cailaghan; second prize. Wm. flehm; honorable mention, Jno. Winter-alt. Leo Jagiowicz, L. Radigan, Wm. tecker, A. Montag.

Middle Division—First prize, Wm. Winerhalt, P. Winkelmann; second prize, etc. Kloepfer; honorable mention, Jos. Venzel, L. Walsh, Fr. Morrow.
Lowest Division—First prize, Wm. tehmit; second prize, Fr. Meyer.
English Reading—Frize, Chas. Brohman, Yr. Meyer, Jno. Reese; honorable menion. Geo. Kloepfer, S. Pietrowicz, L. Walsh. aish. English Spelling-First prize, Geo. Kloep-r: second prize, Stan. Pietrowicz: honor-de mention, Fr. Meyer, Chas. Brohman, io. Reese.

German. German.

Higher Division—Composition and Style—Medal. A. Stroeder; prize Jos. Schmit; nonorable mention, Jno. Oberholz, A. Leyes, P. Winkelmann. Literature—First prize, A. Stroeder; second prize, A. Leyes, Os. Schmit; honorable mention, Wm. Becker, Jno. Oberholz, P. Winkelmann. Lower Division—First: prize, F. X. Arnold, Jos. Enis; second prize, J. Arnold, Jos. Enis; second prize, J. Arnold, G. Goetz; honorable mention, Wm. Kloeder, Wm. Miehm, Leo Jaglowicz, F. Odrowski. mmar and Translation-Higher Divis First prize, Geo. Kloepfer: second e, L. Radigan, Fr. Meyer; honorable titon, A. Cyran. ower Division—First prize, H. Hen-sey: second prize, D. Callaghan; honor-e mention, Fr. Morrow, V. Poetz.

able mention, Fr. Morrow, V. Poetz.
French.
Highest Division—First prize, A. Leyes;
second prize, E. Goetz: honorable mention,
A. Montag, A. Stroeder, Wm. Becker, J.
Klahs,
Middle Division—First prize, Jos. Schmit:
second prize, H. Hennessey: honorable
mention, Jno. Arnold, Leo Jagfowicz.
Lowest Division—First prize, A. Cyran;
second prize, P. Winkelmann; honorable
mention, L. Badjagan

Higher Division—Medal, J. Dardas; hon-brable mention, Jno. Robakowski. Lower Division—Prize, A. Cyran; honor-thic mention, S. Pietrowicz. Drawing.

First prize. Chas. Brohman; secon prize, Geo. Kloepfer; honorable mention Wm. Winterhalt, Fr. Meyer. Geography.

First prize, Geo, Kloepfer; second prize, Chas. Brohman: honorable mention, L. Walsh, Jno. Reese.

Bookkeeping. Bookkeeping.

Bookkeeping.

Higher Division-Medal, Chas, Heiman:
prize, Leo Jankiewicz: honorable mention, L. Radigan, Jno. Winterhalt.
Lower Division-First prize, Geo. Kloepter: second prize, Wm. Winterhalt: honorable mention, L. Walsh, Fr. Meyer.

Mathematics-Geometry. First prize, Wm. Kloepfer, Jos. Schmit second prize, Wm. Becker, J. Klahs honorable mention, Fr. Cesco.

Algebra.

Higher Division-First prize. Wm. Kloepfer: second prize. Chas. Greve. Fr. Cesco: honorable mention. F. X. Arnold.

Middle Division-First prize, Jos. Schmit: second prize. L. Radigan; honorable mention. J. Dardas.

Lowest Division-Prize, Wm. Winterhalt: honorable mention, J. O. Winterhalt, Geo. Kloepfer.

Arithmetic.

Highest Division-Medal, L. Radigan; first prize, J. Dardas; second prize, Wm. Miehm; honorable mention, Jno. Winterhalt, A. Cyran.

Middle Division-First orize, Wm. Winterhalt; second prize, P. Winkelmann; honorable mention. Geo. Kloepfer, Fr. Morrow, Leo, Janklewicz.

Lowest Division-First prize, Fr. Mever, Wm. Schmit; second prize, S. Pletrowicz; honorable mention, Jno. Reese.

Natural Sciences.

Physics—Higher Division—Medal, Jos. Schmit; first prize, H. Hennessey; second prize, Fr. Yousko, Jos. Enis; honorable mention, J. Klahs, Fr. Cecco, M. Dunbar, Lower Division—First prize, P. Winkelmann; second prize, Geo, Kloepfer; honorable mention, Jno, Winterhalt, A. Cyran, L. Radigan, Jos. Wenzel, L. Waish, Chas. Brohman. Universal History.

Universal History.

Medal, H. Hennessey: first prize, J.
Klahs: second prize, Jos. Schmit: honorable mention, J. Dardas, Wm. Michm, M.
Dunph, Fr. Cesco, Fr. Odrowski.
History of Canada and the United States.
First prize, Geo, Kloepfer: second prize,
Wm. Winterhalt: honorable mention, P. Wm. Winterhalt: honol Winkelmann, L. Walsh.

Winkelmann, L. Walsh.

Church History.

Higher Division-Medal, Ed. Goetz: first prize. A. Leves; second prize. J. Kelly, M. Weldner; honorable mention. A. Stroeder, Fr. Yousko.

Lower Division-First prize. P. Winkelmann: second prize. Jos. Schmit, Leo Yankiewicz: honorable mention. Jos. Wenzel, Jno. Oberholz, Wm. Kloepfer, J. Klobs.

Medal, Wm. Winterhalt; first prize, J. Klahs; second prize, A. Montag; honorable mention, Geo. Kleepfer, A. Stroeder, Jos Schmidt, E. Goetz.

Good Conduct.

Neatness and Politeness. Neatness and Politeness.

Seniors-First prize, J. Kelly; second prize, J. Winterhalt, H. Hennessey; honorable mention, J. Arnold, A. Cyran, J. Engjert, E. Goetz, A. Leyes, T. Mahony, Wm. Miehn, J. Oberholz, Jos. Schmit, W. Weidner, J. Wenzel, P. Winkelmann, Juniors-First prize, Rob Reese; second prize, L. Radigan; honorable mention, Jos. Geuting, Geo. Kloepfer, Fr. Meyer, S. Pletrowicz, Wm. Winterhalt, Commercial Diplomas.

J. Dardas, Jno. Winterhalt, L. Radigan, Chas. Heiman, L. Jagiowicz, Jos. Wenzel, Note.

Chas. Heiman, L. Jaglowkez, Jos. Wenzel.

Note.

Special prizes for having passed the Easter and June examinations, with very high marks, are awarded to the following students:—L. Jaglowicz, Jos. Wenzel, Jno. Oberholz, P. Dunn, J. Geuting.

After the prizes, medais and diplomas had been distributed, His Lordship the Rt. Rev. T. J. Dowling. D. D., Bishop of Hamilton, briefly addressed the students. He thanked them, in the name of the audience, for the beautiful and instructive entertainment that they had presented on the stage. He congratulated them on the manner in which they had all taken their parts, and expressed the hope that they would later take their parts on the stage of life in an equally able manner. He expressed in joy and pileasure at being present at this function, namely, the closing exercises of the best educational institution in the Diocese of Hamilton. Wishing the boys a happy vacation, be sat down. After the Bishop's address the Queen.

Among those present from a distance ly followed by the singing of God Save the Queen.

Among those present from a distance to attend the closing exercises of St. Jerome's College were:—The Rt. Rev. T. J. Dowling. D. D., Bishop of Hamilton. Rev. J. Donovan. Guelph; Rev. C. W. Brohman, Gait; Rev. W. Gehl, Galt; Rev. H. Aeymans. C. R., St. Agatha; Rev. J. Wey, Deemerton; Rev. A. Walter, D. D. Hamilton; Rev. S. Foerster, New Germany; Mr. J. Day, Guelph; Mr. F. Buch heit, Buffalo; Mrs. and Miss Hennessey Hamilton; Mr. J. Hennessey, Hamilton W. J. Fischer, Waterloo.

DISTRIBUTION OF PRIZES. St. Peter's echcol, London,

PRIZE LIST FOR IST GRADE. Right Rev Bishop McEvay to Marguerite Kilgallin.
2nd prize for good conduct presented by Right
Rev Bishop McEvay to Robert Nuttall.
3rd prize for good conduct presented by Right
Rev Bishop McEvay to Clara McCarthy.
4th prize for arithmetic presented by School
Board to Dominic Niosi.
Prize for spelling presented to Mamie Flannery by Rev Father Aylward.
Prize for reading presented by Rev Father
Egan to Master Wilfrid Breunan
Prize for being a willing worker presented by
trustees to Julia Payne.
Prize for regular attendance presented by
School Board to Grace Oni.
Prize for spelling presented by Rev Father
Aylward to James Catalona.
Frize for regular attendance given by trustees to Marion Meaden.
Prize for regular attendance given by trustees to Marion Meaden.
Prize for regular attendance reading presented by Trustees to ira wing presented by School Board

ace Fenech.

te for Christian doctrine presented by
Rev Bishop McEvay to Evelyn Down.

te for good conduct presented by Right
dishop McEvay to Andrew Kenny.

te for application presented by Right Rev Right Rev Bishop McEvay to Evelyn DownPrize for good conduct presented by Right Rev Bishop McEvay to Andrew Kenny.
Prize for application presented by Right Rev Bishop McEvay to James Meaden.
Prize for progress presented by Right Rev Bishop McEvay to Veronical minmey.
Prize for writing and speling presented by Right Rev Bishop McEvay to Laura Dwyer.
Prize for application presented by Rev Father Aylward to Leonard.
Prize for sond conduct presented by Rev, Father Erze for kood conduct presented by the School Board to Eleanor Burns
Prize for regular attendance presented by School Board to John Cox.
Prize for or diligence presented by the School Board to John Cox.
Prize for diligence presented by the School Board to John Maiuerana.
Prize for reading presented by the School Board to John Maiuerana.
Prize for reschement presented by the School Board to John Maiuerana.
Prize for reschement presented by the School Board to Enest O Rourke.
Prize for arithmetic presented by the School Board to Enest O Rourke.
Prize for rectain presented by the School Board to Enest O Rourke.
Prize for regental proficiency, gift of Right Rev Bishop McEvay. won by Vincent Dwyer.

Prize for general proficiency, gift of Right Rev Bishop McEvay, won by Vincent Dwyer. Prize for arithmetic, presented by the Bishop, won by Rose Miles won by Almoston, gift of the Bishop, won by Almoston gift of the Bishop, won by Almoston arithmetic gift of Rev. Father Almoston arithm and prize for symmetry Miles.

Prize for application won by Stewart Wilson.

Prize for application won by Stewart Wilson.

Prize for governey treater Ezan.

Prize for governey treated by Bishop

McEvay, awarded to Madeline Nuttail.

Is: prize for Christian doctrine presented by

Prines, order, won by Eddie Edwards.

Prines given by the School Board. For good

control of the Prize for the School Board. For good

Carthy, regular attendance Fred Lortier, ere
Ered Cockello.

Ist gold medal presented by Mr P Pocock for highest marks in monthly examinations, equally merited by Frances Miles and Josephine Briglia; gold medal awarded to Frances Miles silver watch awarded to Josephine Briglia; gold medal presented by His Lordship for highest marks obtained at Sunday school awarded to Nellie Phelan.

3rd prize presented by Mr T Coffee for good conduct awarded to Alice Donnelly.

4th prize presented by Rev Father McKeon for regular attendance awarded to Alfred Thessereault and Katie Caravella.

3th prize presented by Rev Father Aylward for highest marks in perfect lessons awarded to Josephine Cusolito.

6th prize presented by Rev Father Egan for highest marks in arithmetic awarded to Mary Kilgallin.

The remaining prizes are presented by School Board:
Highest marks in spelling awarded to Mary Highest marks in spelling awarded to Mary

regular attendance awarded to Nellie Kearney,
Prize presented by His Lordship for catechism, awarded to Irene Gleeson.
Prize presented by Rev. Father Aylward for
arithmetic awarded to Tillmann Corcoran.
Prize presented by Rev. Father Aylward for
reading awarded to Ernest Cortese.
Prize presented by Rev. Father Rgan for
writing anad drawing awarded to Willie Butler.
Prize presented by the School Board for spelling awarded to Angelo Cortese.
Prize presented by the School Board for
grammar awarded to Eddie Collins,
Prize presented by the School Board for geogrampa awarded to Charlie Flyun.
Prize presented by Rev. Father Egan for history awarded to Alice Moore.
Prize presented by the School Board for literature awarded to John Coleman.

sented by Rt Rev Bishop, McEvay won by May Dibb.

sented by Rt Rev Bishop, McEvay won by May Dibb.
Prize for spelling presented by School Board won by Vedna McNorgan.
Ptize for regular attendance presented by Rev P McKeon to Celino Ward.
Prize for good conduct presented by Rt Rev Bishop McEvay to Angus McLellan.
Prize for regular attendance and application presented by Rt Rev Bishop McEvay won by Arthur Pudney.
Prize for general progress presented by Rev H Traher to Blanche McNorgan.
Prize for writing presented by Rt Rev Bishop McEvay won by Charles McGregor.
Prize for Christian doctrine presented by Rev H Traher to Dera Callaghan.
Prize for diligence presented by the School Board won by Irene Kenny.
Prize for regular attendance presented by Rev P McKeon to Blanche McNorgan.
Prize for good conduct presented by Rev H McKeon to Blanche McNorgan.
Prize for general progress presented by Rev H Traher to Gertie Foley.
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Prize for general progress presented by Rev B H Traher to Gertie Foley.

St. Niebolas' School, London.

Ist prize for catechism presented by Mr P
Pocock awarded to James Hennessy.
2nd prize for catechism presented by Rev D
Egan awarded to Agnes Menamara.

Frize for arithmetic presented by Rev D
Egan awarded to Rose Quinn.

Prize for literature presented by the trustees
awarded to Edna Morkin.

Prize for good conduct presented by Rev P
McKeon awarded to Mary Connelly.

Prize for general proficiency presented by
Rev P McKeon awarded to Dan Cushing.

Prize for regular attendance presented by
Rev P McKeon awarded to Beatrice McPherson.

on.
Prize for highest marks presented by trustees Awarded to Rose Seif.
Prize for awarded to Rose Seif.
Prize for some McCue.
Prize for good conduct presented by the trees, awarded to Louis Quins.
Prize for highest marks presented by Mr PPocock awarded to May Flanagan.
Prize for catechism presented by trustees awarded to Willie Brennan.
Prize for writing presented by trustees awarded to Willie Brennan.

Sacred Heart Separate School, London, The gold piece presented by His Lordship for Christian doctrine has been merited by Master Frank Costello.
The following prizes have been donated by Rev. Fathers Aylward and McKeon, Mr. Costello, Mr. Dignan and the Trustees.

FOURTH CLASS Senior Division.

The prize for geography and history has been merited by Miss Jennie Friend. The prize for arithmetic by Miss Mary Phel-The prize for grammar and literature by The prize for good conduct by Miss Annie O'Donnell.

Junior Division. The prize for arithmetic, geography and pelling has been merited by Master Douglas Wilson.
The prize for homework by Miss Alva Mc-The prize for application by Miss Annie
The prize for application by Miss Annie
Kane.
The prize for history by Miss Maggie Mul-The prize for composition by Master John McHugh,

THIRD CLASS.

Senior Division.

The prize for Christian doctrine has been nerited by Miss Annie Johnson.

The prize for good conduct by Miss Gertrude Heffernan. Heffernen.
The prize for attendance and application by
Miss Laura Gray.
The prize for grammar and letter writing by
Miss Alma Connor.
The prize for arithmetic and history by Miss
Mary Flizgeraid.

Junior Division. The prize for arithmetic has been merited by Master Norman Wilson The prize for grammar by Master Leo-Reilly.

The prize for geography by Miss Mary Lynch.

SECONDCLASS.

SECONDICIASS.
Senior Division.
The prize for Christian doctrine has been merited by Master Leonard Forristal.
The prize for good conduct by Miss Teresa-Campbell. Campbell.

The prize for a lithmetic by Miss Lila SmithThe prize for reading by Master Francis McDonald.

The prize for composition by Master Jas,
K-unedy.
The prize for spelling and writing by MissFlorence Baker. Junior Division.

The prize for Christian doctrine has been merited by Master Stephen Daly. The prize for arithmetic by Master Timothy O'Leary.
The prize for reading by Miss Agnes Toohey.

The prizes for Christian doctrine have merit-ed by Miss Mary Daly and Master John Dig-nan.
The prizes for arithmetic by Miss Kathleen. Murray and Master Willis Fallahe.

The prize for reading and spelling by Master
Eugene Lockbart.

The prize for writing by Master Alfred Pocock. The prize for good conduct by Miss Lillian-Best. Junior Division, The prize for Christian doctrine have been nerited by Miss Mary Lane and Master James O'Leary.

The prizes for arithmetic by Misses Irene
McNeill and Margaret Dignan and Master willie Toobey,
The prize for reading and spelling by Master
Bernard McDougail.
The prize for writing by Miss Olla Heffer-

nan.
The prize for application by Master Alex.
Wilson. FROM METCALFE

The strawberry festival and drawing of prizes at Metcalfe last week in aid of St. Cath-erite's Catholic church was very successful. After the payment of all expenses, over \$400 was cleared. Miss McEllindon of Metcalfo

The remaining prizes are presented by School Board:
The remaining prizes are presented by School Board:
Highest marks in spelling awarded to Mary logindice.
Highest marks in grammar, awarded to Charles Blinks.
Highest marks in geography, awarded to Albert McGarvey.
Highest marks in reading and writing, awarded to Madeline Burns.
Highest marks in literature, awarded to Mabel Duggan.
Silver watch for general proficiency awarded to Ada O'Rourke.
Silver watch for regular attendance and good conduct awarded to Clara Mahoney.
2nd prize presented by Mr. T. Coffey for regular attendance awarded to Neille Kearney.
Prize presented by His Lordship for cate.

Won the gold watch, the prize awarded to the most successful canvassar. Miss Grant, of Metcalle, who likewise did splendid canvassing, also received a gold watch. Among the successful canvassar. Miss Grant, of Metcalle, who likewise did splendid canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among the successful canvassing, also received a gold watch. Among won by W. H. Whelan, Westport Ont.
4th prize, parlor thermometer, won by R.
Wallace. Osgoode Ont.
5th prize, silver butter dish, won by Mrs. J.
Lalonde. Vars. Ont.
6th prize, gentlemen's gold ring, won by Mr.
G. Boyden, Sussex St., Ottawa.
7th prize, toilet set, won by Mrs. Jas. Gibson,
Coid Springs, Ont.
8th prize, pickle cruet, silver, won by Mr. P.
Saver, Metcalfe, Ont.
9th prize, lady's pin, won by Miss MaggleDooley, Metcalfe, Ont.
10th prize, lady's sash buckle, won by Miss. Dooley, Metcalfe, Ont.

10th prize, lady's sash buckle, won by Mise
Ida Pothier, Daily Avenue, Ottawa, Ont.

11th prize, gent's pocket knife, won by M.

Tevillier, Scuth Indian, Ont.

12th prize, photo 16x20 Hon. Sir CharlesTupper, won by C. F. McArthur, Kenmore,
Ont.

SECOND SERIES.

lst prize gent's gold ring, won by Mrs. Fag-lin, Greely, Out. 2nd prize fancy quilt won by Mrs. Faglin, Greeley Ont. St. Mary's School, London.

Prize for good conduct presented by Rt. Rev. Bishop McEvay to Kathleen Smith.

Prize for regular attendance and application presented by Rt. Rev. Bishop McEvay won by Ethel Kenny.

Prize for good conduct presented by Rev H Traher to Olive Pudney.

Prize for reading presented by the School Board to Leash McGregor.

Prize for Christian doctrine presented by Rt Rev Bishop McEvay won by Blanche McNorgan.

Prize for good conduct presented by Rev P McKeon won by Ethel McDonald.

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Prize for good conduct and application pre-



VOLUME XXII.

The Catholic Record

London, Saturday. July 14, 1900. IRELAND'S ENEMY.

Timothy Healy must, if one may take his latest pronouncements seriously, imagine that life is a perpetual Donnybrook Fair. He is certainly the "enfant terrible" of the Irish Party. A clever debator and incisive speaker, he could if he chose be a tower of strength to the cause of Home Rule.

Time, indeed, was when Timothy was an Irishman all the time, but his later years have been given over to dreams of ambition and to dealing out abuse to his political confreres. Despite the fact that Mr. Blake has

given to Ireland the services of his magnificent abilities, and has on more than one occasion contributed largely to campaign funds, he has never ceased to be a victim of Mr. Healey's attacks and vilification. He has hounded down John Dillon : and at the present time Wm. O'Brien has to run the gauntlet of the same individual's Billingsgate.

But why do not the Irish people drum him out of the ranks? So long as he remains a representative of the people he will be a menace to the Nationalist cause—an eyesore to Irish. men who do not imagine that the irrepressible Timothy is indispensable, and who believe that one month of earnest and unselfish work is better for the cause than years of unseemly clamor. Healy should retire and hire out his vocabulary to the Belfest Orangemen.

A SPECIMEN POLITICIAN.

Now! the candidate doth don his best attire and blandest smile and departs to commune awhile with his intelligent constituents. He goeth gladly to and fro and speaketh much and at sundry times. He beameth benevolently upon the sons of toil and assureth them that the pressure of their horny hands thrilleth him with joy. And their good and excellent wife and children knoweth him not a little. "Are they quite well?" he asketh. Waiteth he in anxious expectancy for the answer and when told that the health of the family is, despite increased taxation and "patriotic" celebrations, not on the wane, he weepeth tears of glad

What a great man is a politician? His big heart has room, and to spare, for all our troubles and interests-for our wives and children, not to say any. thing of our numerous relations. In the stilly night, perchance when pondering o'er weighty problems of state, his brow may be sickened o'er with the pale cast of thought; but in interviewing his constituents he is ever accom panied by a flawless urbanity and a comprehensive and a bright and

cheery smile. Wonderful, too, what interest he takes in Catholic affairs; and more wonderful still is to have his commendatory words explained as evidences o broadmindedness. They may be, bu to us they are evidences of ways that are dark and tricks that are vain. It listening to the praise and promise of politicians we thinks of the old lines "Timeo Danaos et dona ferentes

("They sell what they seem to give") TO THE VOTERS.

Next to the politician the politics meeting is the most interesting feature of a campaign. If you attend one yo will surely be repaid for any discon fort it may loccasion you, and be con vinced, moreover, that there is a su prising lot of human nature in man The speaker generally begins by con pimenting the electors on their i telligence and their zeal in contribu ing to the upbuilding of the soci fibric. This is one of the stock jok and is invariably greeted with a plause.

Tnen follows statistics, promispersonalities, platitudes, quotatio from Hansard, old flag allusions as freaks of imagination. There ma from beginning to end, be no point the rambling remarks; but the inte gent constituents, with a rare insig that is their peculiar prerogative, me age to extract from them the inform tion that will enable them to their whole duty on election d It never seems to dawn upon them t they have no independent opinions