LONDON, ONTARIO, SATURDAY, JULY 19, 1902

### The Catholic Record.

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AN EXCELLENT CATHOLIC JOUR-

Our contemporary the Casket celebrates its Golden Jubilee by appearing in a new dress. It has done fifty years of service, and its friends and admirers tion? If it can be changed in one say-and truly-that during all that time it has been a Catholic journal in every sense of the word. It has succeeded because it deserved it. It has of something that is not based on on the rights and dignity of human won its way through sheer ability, and, despute, it having no special correspondents, is looked upon as one of the very best among the papers pledged to the interests of the Church. We wish It was always red hot with lightenings it fifty years more of prosperity.

#### OUR ONTARIO JOURNALS.

It makes one smile to hear some of the Ontario sheets prating about "yellow journalism." They put themselves on a had to their own sins? pedestal but they deceive nobody. They plume themselves on the immaculateness of their journalistic attire, but one does not need a microscope to discern the spots and stains on it. be mindful of their responsibility and They can be yellow on occasion, as we have pointed out in these cation. They, of course, whose college columns. The editors are not above the career entailed self-sacrifice in the famtactics of allowing one of the staff to lily, need not be reminded of gratitude. discharge his venom against Catholicity, But not only on them, but on the others not in the editorial columns, but in an- also, devolves the duty of thankfulness other part of the paper so as to give the for advantages denied to their fellows. impression that it got in by accident. And then their responsibility! If they " Devilish sly Joey B.," but we understand that game. The dear good editors fession one hears at the "Commencedo not mean it, but they, and they ments," the world would be a fairer only, are responsible for it.

#### PROTESTANT "CATHOLICS."

clergymen in England object to being conduct they fall down to low levels. styled Protestants. Why we do not But this should not happen. Every know. Possibly they may shrink from graduate holds his education in trust being regarded as followers of the Re- for the community. If of the right To the Patriarchs, Primates, Archformers, designated by a high Angli- fibre he will see to it that it does not can authority as utterly irredeemable ning to realize that they were robbed of him need it, and depend upon it for the faith and are trying to come into help and guidance. In a word the possession of that which is linked with graduate should be different from the they may pull themselves into believpoint. They may like to be called point to his own house or church.

### THE WESTMINSTER CONFESSION. acquire these accomplishments.

Our esteemed contemporary the Westminister views with equanimity the Creed Revision. It handles the topic with extreme delicacy, out of consideration, we suppose, to the feel- course to a strike it is frequently beings of stalwarts. But should not the cause the hours of labor are too long, very idea of a revision ruffle the soul of etc. The grave inconvenience of this divine gift given to us nearly from the the editor? And now that it has come and gone does he not think of echoing obviated by public remedial measures. the sentiments of the ex-congressman The laws should be beforehand and who spoke against the revision. prevent these troubles from arising. Fathers and brethren he said, I feel that the old faith is slipping away; Wisdom of this advice. If followed, it wisdom of this advice. If followed, it ority and zeal not a little solicitude.

Ont.

is rather uncomplimentary to the the syndicate and organized labor, and memory of the divines who framed it do much to bridge the gulf between the and to those who fought and died for it two classes. But the law in this country for over three centuries. If true, why is in this matter not "beforehand," countenance the idea of a revision. If but behindhand. It is very much in evinot true then their forbears must have dence when some unfortunates are probeen floundering in the quagmire of voked by starvation and unprincipled error, and they themselves are in a harangues into deeds of violence, but it quandary. If it has to be toned down is deplorably inactive in making such to suit the exigencies of the times our things impossible. friends must deem that the Lord provided inadequately for the salvation of that intelligent public opinion would mankind. But did He come to argue put an end to industrial disturbances. but public opinion is a very variable doctrine itself has called forth the with the world or to exact its obedi- But public opinion is a very variable ence? Did St. Paul tell his hearers to quantity. It takes on hues and shades dispute with him or to hear him be- accordingly as it is influenced by precause otherwise they would resist not judice, passion or self-interest. The

from time to time? Does it not engen- eloquence all its own and is far more and peace. truth no objective value? Again, how

Confession that may in a few years hence undergo a process of transformapoint why not in all? And if in all and there is no reason to the contraryopinions. The Westminister refers to the Westminister Confession as "matchless." It is certainly a unique document. Matchless is rather ambiguous. of cursing vengenance and destruction does the Editor believe that the Pope of Rome is antiChrist, or that angels

### OUR GRADUATES.

We hope that all our graduates will grateful for the boon of a liberal eduwere to live up to the beautiful proplace than it is. But, somehow or other, some of them ere the echo of their orations dies away, become very commonplace young men. Instead of living in We understand that some Anglican the altitudes of Catholic thought and become worthless through inaction villains. Perhaps, too, they are begin- and dissipation. For the men around the enduring glories of England, ordinary run of mankind. We expect namely, the title of Catholic. Also from him evidences of noble living and to see him in some sense a leader. And ing that they can hold to the battered they can be this, each in his respective thirty-nine articles and be called Cath- circle. Whatever his learning or capaolic. But it is all a dream. They are bilities he can command a measure of what they are, Protestants. Their influence, not by talking, for repro-Book of Homilies is explicit on this bates can talk as beautifully as a graduate, but by acting, by being true to Catholics, and in this they do not his ideals, and by being at all times differ from the heretics of the a loyal and uncompromising Catholic. early ages. But union with Rome is Yet, how often do not some of them fall the test of Catholicity. Let them give far short of this! They are Catholics, over playing with incense and ecclesi- but of the spineless-listless variety, astical millinery, become Catholics in with no ambition save for food and midst of so many sorrows. One is, that word and truth, and then they may say shelter and a seat at the next ball we declared it most desirable that the word and truth, and then they may say shelter and a seat at the next ball with St. Augustine that though all game. And so the young man who is heretics desire to be called Catholics, yet if a stranger asks them where Cath-

that this is the entering wedge; and would be a means of preventing strikes how far it will go none of us can tell. and of putting "walking delegates" out To change or modify the Confession of business. It would be a curb on both

About two years ago it was stated judice, passion or self-interest. The capitalist, for example, may consider a reduction of wages, viewed by the light of dividends, a justifiable act, whereas the laborer may regard it as another blow at his rights. Moreover, a capitalist, for example, may consider a reduction of wages, viewed by the light of dividends, a justifiable act, whereas the laborer may regard it as another blow at his rights. Moreover, a capitalist, for example, may consider a pressly the power that is in this mystery to cure the evils and meet the necessities of the present age. And surely, as Christ, at the close of His mortal life, left this Sacrament as the great monument of His laborer may regard it as another blow at his rights. Besides, who is to tell them whether reduction of wages, viewed by the light the Confession be true or not? What of dividends, a justifiable act, whereas authoritative value has the decision of the laborer may regard it as another the Committee or their Supreme Court? | blow at his rights. Moreover, a capit-How can they be sure of the Bible alist can manufacture public opinion as and the meaning they take from it?
Scholarly and zealous they are, doubtless, but if in mundane affairs they are

easily as he can manipulate some legistropic forms and the meaning they take from it?

Scholarly and zealous they are, doubtless, but if in mundane affairs they are

easily as he can manipulate some legistropic forms which it so We, who are likewise soon to describe the part, can desire nothing more eagerly in many circles. His bank account is that to excite and nourish in the it strives vainly to obtain that prosper-

give them immunity from error in pose as friends of the toilers and open things of higher import? Moreover, of to the highings when shown in his most wonderful Sacrament, in things of higher import? Moreover, of to the hirelings who champion his what use is a creed that can be changed cause, just or unjust. Money has an the hope and assurance of salvation

der scepticism and indifference. Has persuasive than any amount of argument. Sometimes the demands of the can a reasonable man stake his all on a employees are granted and peace reigns. But it is but temporary. The conflict may begin anew at any moment. Concessions may be revoked. A fluctuating market is apt to have a hardening effect on the heart of the our friends should bethink themselves capitalist. He smiles at disquisitions beings and deems them but expressions of opinion of men who are not in business. Meanwhile, the workingman is pushed to the wall. He may show fight, gain a victory here and there, but in the end he loses. But if we had a floating through its sable pages. But law in Canada compelling employer and vile holy things. employee to bring their contentions into court, labor differences could be and men are preordained to everlast- adjusted amicably and satisfactorily. ing damnation without any regard being Such a law is in force in New Zealand, and as Mr. Lloyd says in his work in Newest England, it answers every test

which can be applied to prove the claim of a new institution to be a permanent and veritable addition to the world's social inventions. Practically, it does what it undertakes to do-it ushers in industrial peace. As a result, lock-outs and strikes are unknown in New Zealand. Wages cannot be reduced at the mere behest of the employer. Difficulties may arise, but they are settled,

#### ENCYCLICAL LETTER OF HIS HOLINESS POPE LEO XIII.

not in the offices of a syndicate, nor in

committee-rooms, but in the arbitration

Peace and Communion with the Apostolic See. On the Blessed Eucharist.

> (Authorized Translation.) LEO XIII., POPE.

bishops, and other Ordinaries in Peace and Communion with the

Venerable Brethren, Health and Apostolic Benediction.—The wonderful zeal for the salvation of men of which Jesus Christ has given us so bright an example, We, in accordance with the sanctity of Our Office, strive to study and imitate unceasingly, and, with His help, We shall continue to follow the life given to men truly help. We shall continue to follow the same Divine model as long as life re-As it is Our lot to live in times bitterly hostile to truth and justice, We have endeavored to supply abundantly as far as lay in Our power, by teaching, admonishing, and working, whatsoever might seem likely to avert the contagion of error in its various forms, or strengthen the energies of Christian life. In this connection there are two things within the memory of the faithful, intimately connecting one with the other, the accomplishment of which fills Us with consolation in the whole human race should be consecrated out to be a camp-follower. He may have a reputation as a sport or a lady's man, but it does not take a college career to

And now, in truth, watching with vigilance over the fortunes of the Church in these evil days, We are STRIKES, AND THEIR REMEDY. Church in these evil days, We are impelled by the same Apostolic love to When work people, says Leo XIII., add something which will crown and finish the project, we had in mind; "On the Condition of Labor," have renamely, to recommend to the Christian

world by a special act of Our authority the Most Holy Eucharist. The Blessed Eucharist is the most union with man and instituted chiefly for the generous disposal of the fruits of His Redemption. In this matter we And it is pleasant to remember, among other things, that we, by legitimate approval and privileges, largely inased the number of institutes and sodalities devoted to the perpetual adoration of the Divine Host; that we also took care to have Eucharistic Congresses held with suitable splendor and corresponding usefulness; and that we made patron of those and similar works, the heavenly Paschal Babylon, stood out in his day as a most devout worshipper of the Eucharistic mystery.
Therefore, Venerable Brethren, it is

well to fix our minds on certain features of this mystery in defending and illustrating which the zeal of the illustrating which the zeal of the Church has constantly been manifested, and not unfrequently crowned by learning and eloquence of the greatest men and the most noble master pieces in various arts. Here it will be for men, as the greatest support "for the life of the world (Joann. vi., 52)

which, We believe are to be found grasp. For men and states come no

It may be a cause of surprise to some indifference. This comes chiefly from pride; and pride is a vice which weak-ens Christian faith and produces such a terrible darkness about divine things that of many it is said: "Whatever things they know not, they blaspheme '(Judae 10). But so far are We from being averted from the purpose We have in view, that We believe more firmly those who are well disposed, and obtain, by the brotherly intercession of the devout, pardon from God for those who re-

To know with full and perfect faith what is the virtue of the Most Holy Eucharist, is to know what God, made Man, accomplished for the salvation of the human race in His infinite mercy. For as it is a duty to true faith to pro claim our belief in Christ and worship the Supreme Author of our salvation, Who by His wisdom, laws, example, and the shedding of His blood renewed all things, it is a duty of equal obligation to worship Him Who is really present in the Eucharist, that so He may abide among men to the end of the world, and by the perennial communication of Him

self make them sharers in the blessings Now, he was studiously and religiously considers the blessings flowing from the Holy Eucharist, sees at once that in it are contained in the most eminent degree all other blessings of every kind; for from it that life flows which is truly life: "The bread which I will give e bread which I will give is My flesh for the life of the world' (Joaan, vi., 52). Not in one way alone is Christ the Life, Christ, Who as-signed as the cause of His coming among men that He might bring them a sure fullness of life, that was more than human: "I am come that they may have life, and have it more abundantly" (Joann. x., 10). For as soon as "the goodness and compassion of God our Saviour" (Tit. iii, 4) appeared upon earth, a power at once came forth that almost created a new order of things and influenced every department of civil and domestic society. Thence new relations between man and man; new rights, public and private; new duties; a new direction given to in-stitutions, laws, arts, and sciences. The thoughts and studies of men were drawn towards the truth of religion and the sanctity of morals; and hence a life given to men truly heavenly and divine. All this is frequently com-memorated in the sacred writings; the tree of life, the word of life. the book of life, the crown of life, and ex-

pressly, the bread of life.

But this life about which we are speaking bears an express resemblance to the natural life of man, and so, just as the one is nourished by food, and grows strong, so does the other like-wise require to be supported and strengthened by food. And here it is well to recall the time and manner in which Christ moved the minds of men and excited them to receive ably and righteously the living Bread which He was about to give them. For where the fame had spread abroad of the miracle of the multiplication of the loaves which He had wrought on the shore of Tiberias, many people followed Him so that their hunger, too, might be appeased. Then Jesus, seizing the opportunity, just as when He infused into the Samaritan woman at the well a thirst for the water "springing up into life everlasting" (Joann. vi., 27). But this bread, as Jesus continues to have in a professional service of the water that have a profession of the profuges when have been performed in its glory in passages and in our own days of which, indeed, there still exist renowned and public proofs, and that not in one place merely. We, see, therefore, that by this Sacrament faith is fostered, the soul nour ished the falsehoods of rationalists too might be show, is not that heavenly manna given to their fathers wandering through the desert; nor is it that which they themselves had lately received from Him in astonishment; but He Himself is the true bread which He gives: "I am the bread of life" (Joann. vi., 48). He inculcates still further this same lesson both by council and precept: man eat of this bread, he shall live for ever; and the bread that I will give is My flesh for the life of the world (Joann vi., 52). And the gravity of the command He thus shows clearly: Amen, amen, I say unto you: Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you" (Joann. vi., 54). Away, therefore, with that common and most pernicious error of those who believe that the Holy Eucharist is only for those who, free from business and troubled in mind, resolve to seek repose in some design of a more religious life. For the Holy Eucharist, than which there is nothing more excellent or salutary, is for all, whatsoever their employment or dignity, who wish (and there is no one who should not wish) to nourish in themselves the life of Divine Grace, of which the ultimate end is the

attainment of life eternal. Would that those whose genius or industry or authority could do so much to guide the men and affairs of the age, would think rightly of eternal life, and impart the knowledge of it to others! alas! We see with regret that most of these arrogantly believe that they have given to the world a life prosperous and almost new, because they urge it forward to strive in its excited urse for utilitarian objects and the mere gratification of curiosity. Look where you will, human society, alien though it is from God, far from enjoying that tranquility of affairs which it

liable to mistakes, what is going to a passport to the favor of many who minds of all men feelings of grateful ity in which alone it puts its trust, known. Moreover, this Sacrament eligious devotion towards ever vainly pursuing it and clinging des-wonderful Sacrament, in perately to what is slipping from its sarily from God, and, therefore, in no other can they live or move or do good but in God through from Whom men have received, and still receive, the best and choicest gifts. But the chief source that we should think this age, so universally disturbed and groaning under so great a burden, should be best aided by such remedies and helps, and persons shall not be waning, perhaps, who will treat our utterances with fastidious in the state of the s while it nourishes and supports that life for which we strive so ardently, exalts in the highest degree that dignity of human nature which seems to be so highly valued in these seems to be so highly valued in these days. For what can be greater or more desirable than to to be made as far as possible participators and partners in the Divine nature? But this is what Christ does in the Eucharist, raising christ does in the Education, hasing man up to Divine things by the aid of grace, and uniting Himself to him by bonds so close. For there is this difference between the food of the body and the fead of the seal, that the former is the food of the soul, that the former is converted into us, but the latter converts us into itself; and it is to this that Augustine refers when he puts the words into the mouth of Christ, shall not change Me into thee as food of thy flesh, but thou shalt be changed into Me.'. (Conf. I., vii., cx.)

> Divine nature, also enables the soul of man to advance in every class of the higher virtues. And first is faith. At all times faith has had its assailants; for although it exalt, the minds of men with knowlege of the most lofty things, yet while it has revealed that there exist things above nature, it conceals xist things above nature, it conceals their precise character, and so seems to depress the human mind. only this or that article of faith was attached; afterwards war was waged much more widely, until it finally came to be affirmed that there was nothing at all above nature. Now, for renewing in the mind the vigor and fervor of faith there is nothing more suitable then the mystery of the Eucharist, which is properly called the mystery of faith; for truly, in this one mystery by reason of its wonderful abundance and variety of miracles is contained the whole supernatural order. "He has made a remembrance of His wonderful works, being a merciful and gra-cious Lord; "He hath given food to them that fear him' (Ps. x. 4-5). For if God acknowledged what He wrought above nature as dues to the Incarna-tion of the Word, through Whom the salvation of the human race was restored, according to that word of the Apostle: "He hath purposed \* \* \* to Apostle ; " He hath purposed re-establish all things in Christ, that are in heaven and of earth, in Him" (Eph. 1., 9, 10) the Eucharist according to the testimony of the Holy Fathers, is a continuation and expansion of the Incarnation. For by it the substance of the Incarnate Word, is united to men, and the supreme sacrifice of Calis renewed in a manner that is full of mystery. This the prophet Malachy signified in the words; "In Malachy signified in the words; "In every place there is sacrifice, and there is offered to My Name a clean oblation" (Eph. 1., ii). And this miracle, the greatest of all, is accompanied by innumerable others for here all the laws of nature are suspended, the whole substance of the bread and wine is changed into the Body and Blood of Christ; the species of bread and wine are sustained without a subject of Divine power; the Body of Christ dwells at the same time in as many places as the Sacrament is consecrated. But human reason is enabled the better to reverence so great a mystery by the prodigies which have been performed in its glory in passages

rament faith is fostered, the soul nour-ished' the falsehoods of rationalists dissipated, and the whole order of the supernatural made clear to our eyes. But it is not pride alone, but depravity of mind as well, that makes faith in Divine things grow weak. For if it happens that the better the mor-als the clearer the intelligence; if even the prudence of the Gentiles perceived that the mind is blunted pleasures of the body, as Divine wis-dom has already borne testimony dom has already borne testimony (Sap. 1., 4); then so much more in Divine things do the pleasures of the body obscure the light of faith, and even extinguish it altogether in God's just punishment. And for these pleasures there is burning in those days an insatiable cupidity—a cupidity which like the contagion of disease, widely infects all even from their first tentuckers all even from their first tentuckers. der years. There is a remedy for this terrible evil in the Divine Euchthis terrible evil in the Divine Each-arist. For, first of all, by increasing charity, it checks voluptuous desire; as Augustine says: "The nourishment (of charity) is the lessening of lust; perfection, no lust" (De diversis multitude." (Ep. 69. ad Magnum n. 5 perfection, no lust" questionibus, lxxxiii., quest. xxxvi.). Besides, the most chaste flesh Jesus restrains the luxury of our flesh, as Cyril of Alexandria has said-Christ existing in us calms the law of the flesh raging in our members" (Lib. iv., c. 2, in Joann, vi., 57.) But even more the peculiar and most precious fruit of the Eucharist is that signified in the saying of the prophet—"What is the good thing of Him (Christ), and the good thing of Him (Christ), and what is His beautiful thing but the corn of the elect, and wine springing forth virgins?" (Zach. ix., 17), namely, the strong and constant resolves of sacred virginity, which, while the age slips away in pleasures, flourishes in the Catholic Church more widely and more what a great advantage and ornament this is everywhere to religion and even to ordinary human intercourse is well

strengthens beyond conception the ho of immortal blessings and the confiden ness, which is in the minds of all, is more and more sharpened and strength ened by the emptiness of all earthly men and by all the other troubles of mind and body.

Now the august sacrament of the Now the august sacrament of the Eucharist is at once the cause and pledge of happiness and glory not only for the soul, but also for the body. For while it enriches the soul with an abandance of heavenly gifts, it also fills it with joys so sweet that they far surpass every thought and nope of man; in adversity it sustains; in the strife of virtue it confirms; it leads to ever-lasting life as by an open pathway. But to the frail and perishable book that Divine Host gives a future resurrection for the immortal Body of Christ implants the seed of immortality which is sometime to bud forth. This advan-tage, both to soul and body, the Church has at all times taught, following Christ, said—"He that eateth My flesh and drinketh My blood, hath everlasting life; and I will raise him up on the last day." (Joann, vi. 55.) And here it is of great importance to consider that the Eucharist, being inconsider that the Eucharist, being instituted by Christ as a "perennial memorial of His passion" (St. Thomas Aquin., opuse., lvii.: Offic. de festo Corp. Christi), declares to all Christian men the necessity of mortifying But this most excellent Sacrament, which renders men participators of the Divine nature, also enables the soul of themselves. For Jesus said to His first priests, "Do this for a commemoration of Me" (Luc. xxli., 19), that is, do this to commemorate My sorrows, griefs, tortures and death on the cross. Hence this Sacrament, which is also a Sacrifice, is a ceaseless exhortation, for all time to penance and every spiritual effort: it is also a solemn and severe reproof of those pleasures which shameless men praise and exalt so highly: "As often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until He come." (1

Cor. xi., 26.) Moreover, if you diligently examine into the causes of the present evils, you will find that they arise from the fact that the charity of men towards one another has grown faint according as the love of God grew cold. They have forgotten that they were sons of God and brothers in Jesus Christ; they think of nothing but themselves; the rights of others they not only disregard, but attack and invade. Hence the fre-quent quarrels and contentions among the various classes of citizens; the arrogance, harshness, dishonesty among the more powerful; the misery, envy, and spirit of revolt among the weaker. For those evils it is vatin to seek a remedy from the enactments of law, the fear of punishment, or the plans of human prudence. What must be aimed at as We Ourselves have more than once recommended, is to reconcile the various orders of citizens by a mutual union of duties, a union which would come from God and give birth to works stamped with the true spirit and charity Christ. This union Christ brought upon earth; by it He wished all things to be inspired, as being the one thing that could bring some happiness, even in the present, not only to the soul, but also to the body, restraining as it does man's immoderate love of himself, and repressing the passion for riches, which is "the root of all evils." (Tim. vi.

But although it is necessary that all just rights should be well protected, it is nevertheless lawful to establish and preserve in society that salutary 'equality' (2 Cor., viii., 24) which St. Paul recommended. This, therefore, is what Christ wished in instituting this august Sacrament—to excite love to-wards God and to foster charity among men. For the one flows, as is evident, of its very nature and almost spontaneously, from the other; nor can men live without it at all, nay, it must even burn and flourish in their hearts, if they consider the charity of Christ towards them in this Sacrameut, fn which He has maintained His marvellous power and wisdom, and also "poured forth the riches of His divine love for men." (Cone. Trid. Sess. xiii., De Euchar, c. ii.) And Christ has given us such the an example of love, how we should love and help each other, bound together as we are still more closely by the needs of our common brotherhood! Moreover, the outward symbols of the Sacrament are in a special manner calculated to incite us to union. For St. Cyprian says—"The very sacrifice of redemption themselves proclaim the necessity of Christian concord to the firm and inseparable bonds of charity. For when made up of the union of many grains, He indicates the union of that people whose sins He bore; and when He calls His blood wine, which is drawn from many ripe grapes, again He signifies a flock made one by the union of the multitude." (Ep. 69. ad Magnum n. 5 al 6.) Similarly the Angelic Doctor at 6.) Similarly one Angele Doctor
following St. Augustine says, "Our
Lord commended His body and blood in
those things which are moulded in
unity; for the first, the bread, namely,
and the is made up from many grains, and the other, the wine, also becomes one from many grapes; and therefore Augustine many grapes; and therefore Augustine elsewhere says, O Sacrament of piety, O sign of unity, O bond of charity. (Summa Theol. iii. p. q. lxxix., a. l.)

All this is confirmed by the declara-

tion of the Council of Trent, that Christ left the Eucharist to the Church " as a symbol of that union and love with which He wished all Christians to be bound together—a symbol of that body of which He is head, and to which He wished to which He is head, and to which He wished us to be united as members by the most firm bonds of faith and hope and charity " (Sess. xii., De Euchar., Continued on Fifth Page.

Adriano had formed the singer, and from

was to do otherwise than phrase music-

ally, breathe properly, and place his

tones correctly. When the voice of manhood developed he had nothing

more to learn. The rules of art were

his own; the leading operas he knew

instrumentations; and the fire of his

All these had been his teachers, and

there was yet another — the gentle figure of a young girl living in a shabby

fourth-floor apartment in an unfashion-able quarter of the city, toiling at com

mon household occupations, not knowing one note of music from another, and

never having seen an opera in all her

short life of seventeen summers. But Espiritu shared his dream-land. The

world of the imagination had no mys-

loved were also dear realities to her.

slightest detail of every opera that Te

bliss of the heroine.

the dream,

little in

his subtlest critic.

tone.

doro sang—every hope and fear that agitated the hero's breast, every woe

stinctively, when Teodoro sang to her, all that the music expressed, and that it completed the beautiful dream. Had

have recoiled, even as a sensitive ear

quivers under the shock of a discordant

They were all in all to each other

these two young lives, for Espiritu needed the encouragement of his tender

devotion, even as he needed this pure

shrine to worship at. Her life had so

surrounds youth. A careworn, anxious

father to sustain and cheer; the constant companionship of a selfish, silly

complaining woman to endure; the un

remitting care, night and day, of a sick

ly and fretful although precocious and

sensitive child; and a continual round of homely duties made difficult by the

necessities of rigid economy and the

these were the things that would have

broken and saddened the tender spirit

Occasionally there were other bright spots in the weary life. There were

nome, and she could take the little

had happy hours playing with Lolita and the kitten in the little garden, and

she could sit by dear grandmamma's

side and feel like a truly little girl

again. And there were days now and

then when the Marchioness of Palafox or dear Magara would be in town and

for little Maxime, and would let th

stop in the carriage, bringing fruit and

child drive up and down, proudly seated in the coach, while they stopped to chat

with Espiritu. Then Margara would

whisk on an apron and help her with

the dusting or the preparations for the

mean little dinner or with the ever-growing pile of mending. These were truly happy days, and Espiritu was very grateful for these dear friends. One day Lady Ainsworth chanced in

to take a little holiday, and that the

ow rested and refreshed Espiritu ap-

beautiful photograph Theodore had

Hans Sachs and Walther von

seeing soul of the genial Sachs.

ce and song, and the poetic,

peared. The girl wanted her to look at

shown her for the first time, taken in London, of Adriano and himself together

Stolzing. It was wonderfully charac-

teristic of the story—the inspired,

eyes. Espiritu was enraptured.
"It is just as you are, my Theodore,"
she exclaimed, "the flower of knight-

im." Theodore lowered his voice.
'I almost feel as if it were wronging

him to speak of these things, because his humility would shrink so painfully from having them known. Yet it does

ages of faith, and you, Lady Ainsworth,

who belong to a family which has done heroic things for God, and who are so

fervent yourself, you will rejoice in hearing of them. I long suspected that

and I have sometimes crept to his door in the middle of the night and heard

him using the discipline on his bare

shoulders, and have knelt outside of the

room, crying like a child and not dar-

ing to disturb him. And lately Oreste

iscovered a hair-shirt among Adriano's

things and brought it to his master in

great distress, and Adriano, seeing that

he could not conceal it any longer, admitted that he wore it under his dress

every time that he appeared in public, whether on the stage or in social life.

Oreste says he spoke most humbly and

beautifully about his penance, and made him promise solemnly never to breathe

a word to a soul of the matter. And,

Adriano practised corporal

to hear of practices from the

penances,

saints are made of!"

one good

For more than an hour Margara

Maxime with her to Passy, where

Sundays when her father was at

failed to make the impersonation fit

She was his truest inspiration

her sensitive soul would

that usually

teries from her-all that he knew and

knew the story; she knew every

be applied.

even in their most difficult

By Henrietta Dan & Skinner.

SYNOPSIS OF PRECEDING CHAPTERS Characters in the story.—Adden and Theo-lore Darctti—the former a young baratone from the Royal Opera at Berlin; the latter, his cother, possessing a voice such as only angels a supposed to have. Madame Hottones Del ther, possessing a volcame Hottense I supposed to have. Madame Hottense I sale, the elder brother's god-mother, a gravitatio singer. Ramon Eugenio Disdier, ar daugnters and his mother-in-law, Mada dorge. Agostin, a professor of mathem at the Lycee Louis la Grande Carissi at the Lycee Louis la Grande Carissi Sandre. Agostanus is Grande Carissimo Casimiro, a violinis from the Consorvatory Orchestra. Orosto, the Daretu brother' valet. Chapter I.—The Feast of Pentecost. The Charten of St. Thomas d'Aquin, Paris. Adrien and Theodore Daretu the singera The former meets Ramon Diedier and like daughter, Espiritu Santo. She sends librough the brother, the little flower of the Holy Ghost, after which she is named, Espiritu Santo. Theodore Darett. Chapter II.—Closer acquaintanceship of the preceding characters. Casimiro goes as solo violins in the Opera's tour throughout Eogrand and the United States. Adrien accompanies him as the first baratone. Chapter III.—Adriano finds an old friend Don Luis di San Reque. Theodore meets Espiritu.

Kesiritu.
Chapter IV.—Theodore in his boyish fancy
suls in love with Espiritu.
Chapter V.—Madame Delapoule endeavors
to persuade Adriano to marcy. She lauds
Chaslina. Madame Delapoule leaves Paris
tr flye vent. for five years.

Chapter VI—Theodore goes to his elder brother Bindo His parting with Espiritu.

Acrien woes Catalina. Her father discountages the proposition.

adrien woos Catalina. Her father discoun-tenances his proposition.
Chapter VII.—After an absence of five years fixtense Delapoule returns to Paris. She pro-pose to bring Catalina out on the Paris stage.
The best of the Paris stage of the Paris Stage.
The Madame Valorge's blindness. Adrien large two of the greatest living tenors to assist Catalina in her debut. One turns out to

hapter VIII.—Adrien and Theodore visit the Disdiers' modest home at Passy. Their stratement at the changes time has effected. Adrien and Theodore in a runaway accident. Their groom severely injured.

Chapter IX.—Death of Daretti's groom. & Banter X.—Theodore speaks of his love for Expiritu to Madame Valorge and receives engograpment.

Chap XI.—Adrien is displeased with the remonstrations of Madame Propose and Blonsignore lanson. Chapter XII - Victorie Ainsworth's sad experience. Adrien visits Monsignore lanson and goes to confession. Chapter XIII. - Cavalina receives an ovation se Aida. Sue and her friends discover Oeg-

be any enemy.

ter XIV.—Theodore proposes for Esshand. He is to receive his answer the

llowing Sunday. Chapter XV.—Adrien talks with his valet, Chapter XV.—Adrien talks with sencering his (the valet's) flancee.
Chapter XVI.—Espiritu is betrothed to Theodore. Sno teils him the secret of her father's second marriage. She must remain for the present with her father, as his wife is a soor manager. She also takes care of her

manager. She also takes care of her step brother Maxime. pter XVII.—Addiano longs again to isbler XVII.—Adriano meets Margara hapter XVIII.—Adriano meets Margara discovers her to be none other than Vic-e Ainsworth, which name she bore since

nore Amsworth, which hame she bore since for unfortunate marriage.

CHAPTER XIX.—Adriano in love with Lady Amsworth. Catalina in love with Adriano. Catalina unable to appear in the BH. act of Cordelia. Louise Carson takes her place. O glaire challenges Baretti to a duel. Chapter XIX.—Catalina unable to appear in the 3rd act of "Cordelia." Miss Carson re-places her. Osglaire challenges Daretti. A or XIX—Catalina unable to a duel act of "Cordelia," Miss Carson reer. Oeglaire challenges Daretti. A he death

Chapter XX-Catalina's illness. Adrien mistakes sympathy for love and proposes to Catalina.

Chapter XXI-Through the work of na. ter XXI—Through the work of an un-Lady Ainsworth's mind is poisoned re-g Adrien garding Adrien.
Feedere and Adriano talk regarding the lat-ter's rejection by Margara. "Sintram" in rehearsal. Choulex and Catalina wedded.

### CHAPTER XXIII.

\* There shall be joy before the Angels of God

Rut unalloyed happiness is rare on earth, hand even Casimir and Teodoro had their crosses. The first news that greeted Adriano on arriving in Paris was that "Sintram" had been taken pat of rehearsal. An opera by a French composer had been substituted, in which Miss Carson had the principal pole. The management explained that Cordelia' had made Miss Carson the rage in Paris and that the public was elamoring for her, and they feared that under the circumstances "Sinin which she had no part, would not be well received. Some of the journals stated, however, that the libretto of "Sintram" was a failure, and admiration that was almost awe. that the opera stood no chance of sucdramatically or musically. Teodoro had worked himself up to a others v in frenzy of indignation over these he had

The idea." he exclaimed, "of a two Adriano knew. The young man simply penny dilettante like Oeglaire setting himself up to condemn your poetry and Casimir's music, which the greatest artists and critics in Paris have declared to be of the very highest order! Why, some of them just rave over the the excerpts that have been privately given. Of course, he is engaged to the little Carson, and it is natural that he should do all that money and newspaper influence can do to push her to the think he must have some special grudge against you besides ?"

rgainst you besides?"

Do you think so?" remarked Adriano, indifferently. "Oh, I suppose you refer to those articles that appeared about me last summer. But do not worry, Tedi. I do not think he can do me any serious harm." can do me any serious harm.'

Lt was true that Daretti's popularity

with the general public had suffered no diminution from these insidious atbacks on his private character, and among his friends they had aroused suly indignation and contempt for the writer. But Adriano had suffered more keenly from them than he was willing to admit to any one but Monsignore Ianson. Although his assailant painted him in blacker colors deserved, there was still sufficient substratum of truth underlying the accusations to make them praccally unanswerable. His humiliation was intense. How could he, in the face of these things, hope to have any influence for good among the youth of Paris? How could be carry on the medest apostleship that his contessor had planned for him? If his life was ne longer unworthy, at best it seemed aseless enough. But he must not burd-en Tedi with his despondencies, for Tedi's reports from the little home that interested him were not encouraging. He too had his burden.

ing. He too had his burden.
"Espiritu looks so pale and tired,"
be confided to Adriano. "It is awfully
hard for her there. At her gradmother's she managed everything, but of course Disdier's wife looks on her as an intruder and does not let her have zny authority. The wife is a silly, extravagant creature, without an idea beyond dress and jewelry and bonbons. Disdier provides her with everything she wants, in a desperate sort of way,

even when there almost nothing to eat in the house. I suspect that he knows that she is bound to have these things, and that when he ceases to be able to to give them to her she will find some one else who can. It is awfully sad. He feels his terrible mistake, but I cannot help respecting him for bearing it etimes I think as he does. Sometimes would be tempted to let were not for the child. It is a sickly little fellow with great pathetic eyes, and he simply adores it. She is just nother you would imagine. Oh, it is no place for Espiritu: and yot when I tell her so she says, in her angelic way, 'it is worse for my father than it is for me, and I believe that without me the little boy would die." It is true, and I can have nothing more The poor baby was simply to say. The poor baby was simply dying of neglect, and she has saved its life and brought it a little bit of sunshine and happiness.'

Adriano frequently drove out to see Madame Valorge, who confirmed every-thing that Teodoro said. Now that Disdier had once broken the ice he talked freely to his mother-in-law, and she knew even more of his affairs than Espiritu.

"It is no place for my poor little Espiritu," she sighed, "and yet her father is happier for having her there, is happier and better for are. Who knows but she her gentle care. in time win even this vain, selfish woman's heart? But I have little hope of it. Six years of an equivocal posi-tion, in which her vanity and extravagance have gone on unchecked, has almost destroyed any spark of wifely and womanly feeling in Leontine. Poor Ramon! He had been very, very weak, but he is suffering for it so keenly and yet so patiently that I feel as his fault were already expiated. I am most anxious about my little girl. is hard for her to have to see all this "Poor little Espiritu! poor little dove!" murmured Adriano. "No dove!" murmured Adriano. "N wonder you say it is no place for her der Teodoro chafes under the necessity of seeing her endure this posi-

"I see no way out of it at present," constant friction of divided interests sighed Madame Valorge. "But of course her life must not be sacrificed forever-this is a mere temporary exand slight frame without the infusion pedient, and we may be able before sunshine and strength and joy and ro-mance that Teodore's daily visits brought to the shabby little home. ong to devise some better arrangement this unhappy home."

Teodoro was now singing for the first time at the Grand Opera, in the ab-sence of Lennartsen, who had engaged to sing as guest in Wagner roles at the leading German theatres until the opening of the spring season at Covent Garden. If Adriano had had any doubts as to Teodoro's capacity for heroic roles they were quickly dispelled. The young man seemed born to the part of lyric star, but in tragedy he was transformed. His very youth and beauty seemed to lend a certain godlike splendor and immortality to creations. There was a dignity, a maturity, a grandeur about his impersonations of Vasco de Gama and Jean de Leyde and Radames, of Sigurd and Samson and the Cid, that even Lennartsen did not surpass; and thrown over whole was the translucent veil of ideality and poetic illusion. effort, without apparent study, he seemed in very truth to be the character he was enacting. The noble young voice seemed inexhaustible in volume whispered in dreamy and range-it tenderness that floated into every neart, or it rang out with heroic fire that kindled the spirits of to the white heat of enthusiasm. He flashed into the operatic firmament with meteoric splendor, leaving a trail of glory in the memory of his hearers. Adriano fairly trembled.

"It is too perfect, too glorious, for his frail world," he thought, lost in this seems as if something must happen.'
Teodoro appeared not to work others worked to attain his ends, but

the world at large knew not of, though

a method and a teacher that

lived and breathed with his heroes in the realms of the imagination. He put himself in their place, his heart throbbed as theirs had throbbed, he loved and suffered as they loved and suffered. He even knew the passions of hatred and revenge in dream-land, and dream-land accompanied everywhere. It was about him when he walked in the streets, when he But do you know, Adriano, I lt had been the playground of the gentle, lonely, motherless boy. lived and breathed in the atmos rived and creatned in the atmosphere of opera; its heroes were his heroes. History and poetry and tales of adventure and knightly lore were his passion. The legends of Charlemagne and Orlando, of Rollo and Tancred, of the Round Table and the holy Grail, the adventures of Heroel. Holy Grail; the adventures of Herodotus, of Marco Polo, of Vasco de Gama, of Magalhaes and Pizarro; the dramas Shakespeare, of Schiller, of Racine of Corneille, of Æschylus and and Sophocles; the poems of Ariosto, of Tasso, and Alfieri, of Lope de Vega and Calderon, and the tales of Manzoni and Scott - these were the things upon which his childish soul had fed till they were to him realities and the actual world about him an impertinent inter-ruption. By birth and education seven ture contained of poetry and heroism, ture contained of Detry and heroism.

The language of Prance. were at his command. The language of Spain was that of his nursery; France, that of his boyish studies; German he learned at his Austrian mother's knee, and Italian from the lips of father and brothers before he was able to read. English, Greek, Latin had formed part of the curriculum of his school studies, and he had acquired them with an astonishing facility aided by the fascina-tion their literature had for him.

Hand in hand with imagination he had

Casimir had spoken to him of wondrous

harmony and beautiful modulations, Saverio had illustrated the exquisite

trod the heavenly figure of music. Every vision of chivalry, every tale of adventure, was wedded in the boyish mind to the tones of Casimir's piano, of Saverio's violin, or of Adriano's rich indeed, I do not think the fellow would have told, he is so loyal, if I had not suspected and dragged it out of him."
""The kingdom of Heaven suffereth and manly voice. He had heard only the best, he had nothing to unlearn. violence,''' quoted Espiritu, softly,
"and our Adriano is one of the strong
ones who know how to take it by workmanship of a perfect technique,

Lady Ainsworth was filled with a wild erally, do I, Serissa? I don't mean to, longing for tears. Hurry home she must, to find a spot where she could inthe time he had first piped a childish treble, Teodoro had never know what it dulge in that luxury, and ease her over-flowing heart. It was a relief when her carriage was announced. The horse started off at a smart trot, but it seemed to her that they crept all the way to Neuilly. At last they reached the Villa Selva Alegre, and she flew up the stairs and rushed to the sanctuary of her own room, where she sank on her knees by the bedside before a picture of the Ecce Homo, and burst into a pasown genius was ready to flame forth when the torch of opportunity should

on of hysterical weeping.
The marchioness was standing near the door of her bedroom when Margara took her stormy flight through the upper hall. As she stood uneasily wondering what could be the cause of daughter's precipitate movements she distinctly heard the sound of low, passionate sobbing. In a moment she was at the door, and, looking in, saw the bowed and shaking figure by the bed-

Margara!" she exclaimed, "My Margarita, my child! What has happened? Oh, what is the matter, my Margarita, my child: What has hap-pened? Oh, what is the matter, my dearest daughter?"

Margara raised her head, and turned her face towards her mother. The tears were raining down her cheeks,

but her eyes were glowing and radiant.
"Oh, mamma!" she cried, exultantly flinging, out her arms. "It is true! ly flinging, out her arms. "It is true! The sackcloth and ashes! Oh, God in heaven be praised, it is true!

TO BE CONTINUED.

#### AN AWAKENING.

A Little Quarrel, a Dream and a Happy

BY HARRIT CARYL COX.

Mrs. Tirrell's patience was worn out. You're a dreadtul shiftless man, Zadoc Tirrell, if you are my husband, and you're getting more shiftless every day of your life, 'n' some day I don't know

Mrs. Tirrell spoke with considerable sperity as she halted in the doorway er nervous eyes scanned the disordered room.

Zadoc, in his shirt sleeves, sat comortably reading, surrounded by the pages of a Sunday paper dropped in chaos about him. His shoes were off. One had been kicked into the farthest corner, the other lay on its side under a table. A pitcher of sweetened water stood on the table at his elbow, but the glass from which he had drunk was in an unsteady position on the seat of a hair-cloth chair, while on another stood a plate of cookies.
"I just wish you could see yourself!"

she went on, coming into the room with an energetic movement that caused him to draw his feet up hastily as she rescued the tumbler, placed a sheet of paper under the pitcher, and began to pick up the papers. "You're a sight to behold, Zadoc Tirrell." She creased the papers precisely, arranged them ac rding to order, and placed them in a little pile on the table.

He watched her movements "I expect I fret you considerable, don't I, Serissa?" he queried. "I'm dreadful sorry, but queried. somehow I can't seem to help it. suppose I'm a pretty poor stick of a hus I, and I wish I was better.'

The almost childlike smile on his face

passed unheeded,
"You are a dreadful trial," she confessed. "If I wa'n't so fond of you I'd when Teodoro was with his betrothed. She kissed her laughingly and told her be thinking I'd made a pretty poor bargood fairies would do her work for her. you, Zadoc ; but gain when I married you, Zado somehow—' Here she stopped darning stockings and amusing the little Maxime till the young people called her into the salon. It pleased her to see

"I'll warrant you ain't mended that north pasture fence yet," she concluded " No, I ain't. I'm going to pretty

This from behind his paper. "'N' the cows will be straying off and be put in pound, and you'll have to pay for getting 'em out. It cost you 83 last week, mend that fence week, and \$3 would fence and do a lot more things that need being done about this dreamy young knight, the embodiment house that don't never get done, and don't never seem likely to, 'less I do 'em, and I ain't come to that yet. "I'm shining from noble brow and luminous

He stirred the sheet uneasily. "I'm going to tend to it to-morrow morning. I really am, and you won't need to bother any more about it. I wish you didn't take things so hard, Serissa.

hood and song! Ah, you needn't blush, dear, for it is only Margara who hears, and she will understand. And our dear "' N' there's that sink drain needed hoeing out for two weeks, and you didn't get around to it. I had to hire Adriano, too, so noble and good and true and self-sacrificing." Alonzo Butler to come and do it, and to tend to the front-door latch, and put "He is all that and more too," cried Teodoro, enthusiastically. "Our dear Adriano is of the very stuff that the saints are made of!" Margara turned up the swinging shelf for my preserves, and carry off that truck I gave you last house-cleaning time, and you said you'd tend to next day. When I think of it I get considerable riled. It's put her sweet, pale face a little towards but without raising her eyes. Teodoro continued with some emotion. off and put off, and drop things here and shove things there, and no system or order nor nothing. Most women "Oreste says he is growing every day more and more like my saintly mother, and I think it must be so. I wish I could tell you half of what I know about I wish I

would get exasperated."
"You don't never do you? You're a pretty patient woman, considering all things, Serissa." He gazed at her re-flectively. "I guess perhaps I'll go He gazed at her reflectively. "I guess perhaps I'll go 'long now and do one or two things I ain't finished yet. I might as well, I

suppose."
He arose slowly, dropped the paper, and started from the room. His feet struck the bare floor of the kitchen. "You 'aint seen my shoes, have you, Serissa? You ain't gathered them up in some of your slicking up, have you,

Serissa? They don't seem to be any where. "When did you have 'em last?' "I don't know. When I came in, I suppose. I don't remember, but I suppose I had 'em. I haven't been going stocking-foot, have I?" He looked at He looked at her perplexed. Then he glanced at his feet. "Those stockings don't look 's I'd been outdoors without any shoes.

I must have had 'em somewhere, Ser-"Where do you generally put

'em?" Most any place. Just where I happen to be, I guess. It n't very very systematic, I know, but I've got kind of into the habit of it." 'You were in here, wa'n't you?"

"Well, you 'aint looked here, have

you?" "Why, no! I didn't think. Some how it didn't seem to me I'd 'a' left them in the setting room. I don't gen-

The perplexed look on his face into a smile as he espied one broadened into a smile as he espied one shoe and groped for it under the chair.

He gazed about helplessly for its ate. "The other isn't here." ' Have you looked everywhere ?"

"Yes."
"What's that in the corner?" " It appears to be my other shoe. I should really say that it was. Did I

I suppose you did. 'Twas there put it there ? He opened the door slowly and turned, one hand on the doorknob. Serissa was putting the last of the wood

into the fire.
"I'll fill that wood-box right now," he said, cheerfully, "and, I say, I wish you'd kiss me just once, Serissa, even if I am shiftless.'

Zadoc was dead. The house quiet and in perfect order. Never had it been so, even at festive occasions such as Thanksgiving, for Zadoc had always been present.

The funeral was over and the rela-

tives departed. Serissa was alone. She tried to drink some tea. It would cheer her up and steady her nerves. She was trying to be resigned -every one had told her she must be—but somehow she did miss Zadoc dreadfully.
"I believe—I'd even like to se

of liselatter," she said, mournfully, as her eyes took in the primness of the room in its perfect order. "It looks room in its perfect order. "It looks dreadful cold and funeral like this way. Just's if some one was dead, and t'would always stay just so and never look lived in again. I can't stand it anyway."
She jumped from her chair and seiz-

ing the neat pile of papers on the table, with a wild toss of her arm sent them broadcast through the room. They fell with a rustle that sent a thril

through Serissa's sore heart.
"That crackle does sound kind of comforting and natural," she mused. But things aint all right yet." She twisted the chairs around in all sorts she mused. of positions, put the head-rest on the big armchair askew, and pushed the tidies off the sofa.

Suddenly she paused. There was a sound—a footstep. Some one of the neighbors was coming. But how it sounded like Zadoc's step! It was unnistakable.

It has Zadoc. She awoke from her

dream with a start.

"I guess you're right my being shiftless," he said. "I had ought to have fixed that fence before Serissa I really ought. The cows got out again and one of e'm I can't fine anywhere. I stayed long enough to mend things so twouldn't happen again, 'n' harnessed up and though perhaps you'd like to drive down with me and see if we can't find her. It's going to be a dreadful pretty evening. Why, Serissa!

She was crying on his shoulder. You don't never need to call yourself iftless again." she sobbed. "I don't shiftless again, 'she sobbed, 'I don't care how you do things. I don't care one might. I guess there's things worse'n being shiftless, and—and it's you, Zadoc."—Harper's Bazaar.

### Church Music.

The third official catalogue of church nusic has just been issued by the Cincinnati Diocesan Commission on Church Music. The commission was appointed in 1898 by Archbishop Elder to examine all music used by the Cincinnati diocese, and strike out all compositions which contained these abuses: (1) Omissions of liturgical text, its repetitions and altering of its signification or music so long as to interrupt the divine sacrifices; (2) operatic music, or in general such as as is not in keeping with the dignity or solemnity of divine service. All music was first to receive the " visa" of the commission before it could be used in the churches.

The first catalogue issued in 1899 showed about 400 Masses examined. Of this nu tions of 67 Masses were rejected; 10 were rejected completely. The second catalogue issued in 1900 shows the addition of about 60 Masses. Of these only 4 were rejected outright and 4 of the preceding catalogue had been corrected. The catalogue, just issued, shows the addition of about 50 Masses. Of these only parts of two Masses

### Some Facts About the Vatican.

The Vatican in Rome is the prison of pe Leo XIII. The Vatican is a word which is often used, but there are many who do not understand its import. term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length and It is built on the spot once occupied by the garden of Nero. About the year 1160 Pope Eugenius built it on a magnificent scale. Inno-cent II., a few years afterwards, gave it up as a lodging to Peter II., King of Aragon. In 1305 Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical Court to Rome, which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular palace and residence of the Popes, who one after the other, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures and books, until it became the richest depository in the world. The library of the Vatican was commenced 1,400 years ago. It contains 40,000 manuscripts, nong which are some by Pliny, St. homas, St. Charles Borromeo, and Thomas, many Hebrew, Syrian, Arabian and Armenian Bibles. The whole of the buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description .- "Sacerdos," in American Herald.

### SAXON KING'S SON A PRIEST

The great Catholic University of Fribourg, Switzerland, has the distinction of numbering among its faculty the son of a King. Prince Maximilian, who a few years back suddenly re-signed his commission in the army, and after some difficulty obtained the permission of his uncle, the Albert, to enter holy orders, is a fessor of canon law and liturgy in the above institution. The recent death of King Albert placed Prince Max's father, King George, on the th

After his ordination Prince Max declined to accept the allowance from the Saxon Treasury to which he is entitled as a Prince of the blood and secured an appointment as curate i the most poverty-stricken districts of the British metropolis, and for several years was attached to a German Catholie church in Whitechapel, bearing the queer name of St. Bonaporte and wi is more than one hundred years old, and uas attached to it an important Ger Hospital, a convent and a sort of home for young men. He realized that as long as he remained in Germany he would always be treated as a royal e line of succession to throne of Saxony, whereas in London he ran no danger of being looked upon as anything else than a mere priest.

It is indeed difficult to it more startling transition than that from an inmate of some of the most beautiful palaces of Europe, from Prince of the blood and from a dashing officer of a crack German cavalry regiment, to position of a humble work Church of the London slums.

Prince Max is the only scion of a reigning house in holy orders. The last Prince of the blood to enter the priesthood was Archduke Leopold Austria, the patron of Beethoven, wh became a Cardinal very shortly afte his ordination, while King Charles Al bert of Sardinia took the yows of a nonk after abdicating his throne To the late Cardinal Bonaparte although a kinsman of Napoleon III. were never accorded by his cousins any rights or privileges of a French Prince of the blood, and he remained in ever sense of the word a mere Italian nob

Between Prince Maximilian and the throne of Saxony there are now five lives—namely, those of his eldest brother, the Crown Prince; the latter's three little boys, all under the age of ten, and his other brother, Prince John George, who, although he has been married nearly ten years, remains tirely within the bounds of possibility that the royal priest may be brought to supreme power, either as regent or as

The Church's Way to Settle Strikes

Discussing the recent strikes in Chicago the New World of that city says: "While it is impossible for any fair-minded man, or any man who has the welfare of the working men at heart, to state absolutely that he is opposed to strikes under all conditions, yet it is entirely consistent with such fairmindedness to hold that all labor differences should be settled by means of arbitration. . . . It is the way, too, that the Catholic Church wishes them to be settled. According to the strikers the men who did the most effective work to bring about the meeting to amicably settle the strikes here were Catholic priests. In doing this they were acting as representatives of the Church that has officially taken its stand on the principle of It is to be hoped, then, that this method of settling differences in the labor world will be always made use of, and made use of even more promptly than was during the strikes that recently came very near producing such astrous consequences. Catholic Truth Society in Ireland.

Two years ago the Catholic Truth Society of Ireland was inaugurated in fourteen churches of the city and dio cese of Dublin. The purpose of the society was to spread Catholic truth: and the determination of the Irish Catholic to know the facts, and history, and fundamental points of his faith was never more eloquently demonstrated than when he found that he could get, for a nominal sum, books written competent and orthodox Catholics, and frequently by scholars, which set out in simple language the main doctrines of the Church, and told of the deter-mining turning points in her centuries of struggle. The circulation of the Catholic Truth Society's publications was remarkable. From June 10, 1900, to May 6, 1902, it is calculated, upwards of 1,400,400 publications have been circulated by the society. Of course, more than one person read each booklet; but even if we take the number as it stands as representing the Irish Catholics who have profited by the energies of the society, we can at once see what an enormous influence the so-ciety has been. One of the drawbacks of Catholic life in Ireland has been the the want of cheap Catholic literature of the right sort. This the Catholic Truth Society has supplied. And not only Catholic literature—that is to say, the literature of the Church and of dogma-but the Catholic national literature of Ireland. Some of the little booklets that have been published about Irish saints, and about notable epochs in the history of the Irish Church, have been most valuable, and have been informing even to people who thought they knew Irish history, and even Irish ecclesiastical history.—American Her-

Does Your Baby Cry at Night

Does Your Baby Cry at Night?

If so, it is well to know the great value of Polson's Nerviline, a household remedy for stomach pains cramps, toothache, sick head, chicken and the mainfuld its peculiar to children. A few drops of Nerviline in sweetend, water makes a pleasant drink and never fails to quickly relieve. Nerviline is as good as the doctor in emergencies and costs only 25c a bottle, Get Nerviline from your drugkist today.

THEY CLEANSE THE SYSTEM THORUGHLY.

Parmelee's Vegetable Pills clear the stomach and bowels of bilious matter, came the excretory vessels to throw off impurities from the blood into the bowels and expel the excretory vessels to throw off impurities from the blood into the bowels and expel the excretory vessels to throw off impurities from the blood. They do this without pain or inconvenience to the patient, who speedly realizes their good offless as soon as they begin to take effect.

They have strong recommendations from all kinds of people.

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The Most Excruciating Tortures Failed to Weaken their Faith.

We translate from the latest number of the Les Missions Catholiques, the official organ of the work of the Propagation of the Faith an account of the heroic conduct of Chinese Catholics who, in the summer and autumn, tool during the Power unriging about lies who, in the summer and autumn, 1900, during the Boxer uprising, chose death rather than abjure the Faith. Between the months of June and October of 1900, about three thousand Chinese Catholics belonging to the Province of Catnones belonging to the Frovince of Tehesly, in the southeastern part of China, were massacred by the Boxers. Many of these died with arms in their Many of these died with arms in their hands valiantly fighting the Boxers. Many others, however—women, children, old men—were either hacked to death or were burned in churches to which the torch had been applied. These lost their lives because they were Christians and refused to apostatize from the Faith, thereby earning the palm of martyrdom. The Les Missions Catholiques, referring to these twentieth century martyrs, says of them: "The details that have been garnered concerning the circumstances recall the "The details that have been garnered concerning the circumstances recall the most touching pages in the history of the primitive church." In proof of this assertion the organ of the work of the Propagation of the Faith publishes the following extracts from the letter of a Jesuit Missionary father:

etter of a Jesuit Missionary father:
ONLY ONE APOSTATE.

"In the village of Nang-lao-Sen, the Mandarin assembled the Christians and promised them their lives and even his own favor and that of the Emperor on condition that they apostatized. Through the administrators of their parish the Catholies made this reply: "We rather die than deny our faith." The next day the town fell into the hands of the Boxers. These Catholie heroes lost their lives by the sword or in the flames of their burning churches. Three children escaped death who were handed over to Budhist priests. Later Three children escaped death who were handed over to Budhist priests. Later on the Mandarin himself counted the number of victims and found that there were one hundred and forty-seven of them. Only one saved his life by apos-

At Yang-l'ai a band of Catholic women and of young maidens faced a most cruel death for their faith and in defence of their chastity. Father Wi-baux is authority for the statement that long after the massacre took place their bodies, perfectly preserved and having only the livid pallor of death, were found in the common trench surrounded

by putrefying corpses.

It often happened that after every one had fled at the approach of the executioners, old men and women enfeebled by age, as well as the wounded, found means of getting to the church, there to await death at the foot of the altar. A numerous bend of Christians altar. A numerous band of Christians fleeing from Chang-lo'ounn were surrounded by Boxers. Some were massacred on the spot whilst in the act of reciting the rosary; others were brought back to the village, where they either had their throats cut or were buried alive with other victims. Among these veritable martyrs some

were still only catechumens! "I CANNOT RENOUNCE MY FAITH."
A Chinese Catholic, named Raymond
Li, when commanded to sacrifice to the
Spirits, replied: "I am an old Christian: I cannot renounce the common of the c Spirits, replied: "I am an oid Christian; I cannot renounce my faith.",
There upon he was struck dead. At
Lang-tzen-Kliao an old man named
Lion-Eull-tano, seventy years old,
when summoned to apostatize, lifted
the five fingers of his hand and made answer: "I am a Christian—a Christian with a Christian ancestry of five generations." Instantly he fell, pierced with wounds.

Mean worm killed because, when cap-

the five fingers of his hand and made answer: "I am a Christian—a Christian ancestry of five generations." Instantly he fell, pierced with wounds.

Many were killed because, when captured, they were wearing the scapular. At Tchao-cull-tchoang (the district where Father Bataille is stationed) Paul Ki, nineteen years, remained alone in his home after his relations had fied. When the Boxers arrived they asked him if he were a Christian. "Yes," was the answer. "I am a Christian, him if he were a Christian. "Yes," was the answer. "I am a Christian. If I were not I should not be wearing this scapular." They forthwith killed him by shooting him and running him

gh with their lances. In the village Ts'ao-tchoang a Christian woman named Tchao-Malia fell into the hands of the Boxers while she was seeking safety in flight. She had her beads around her neck. On seeing this the bandits with their swords rained down blows upon her head. Her body, when taken, more than a year after her death, from the ditch where it had lain concealed, was seen to be in a state of perfect preservation. Her relatives reburied it with every mark of honor.

"KILL MY CHILDREN FIRST. "Some mothers, imitating the hero-ism of the Mother of the Macchabees, presented to the executioners their children that they might see them receive the martyr's palm. At Tei-tchao a Christian woman named Martha Chen-Tei-chen was captured by the Boxers to gether with her two little children, who were still at the breast. Though wounded, she refused to apostatize for the sake of saving her life and besought her executioners to kill first her two little ones so that they would not fall into the hands of Pagans. After seeing her venerable mother and her two children killed before her, she herself expired

under the blows of her executioners.

Some Christians who in life had scandalized their brothers in the faith joyfully availed themselves of the oppor-tunity for martydom in reparation of their faults. Many of the victims on confessing their faith were instantly killed, either by a thrust of a lance or by a blow of a sword. Others, however were reserved for prolonged and barbarous tortures. Ignatius Chen, twenty-five years old, was called upon at Chen-cia-leon to renounce his faith. On his refusing to do so they forced an iron rod through his leg from the knee to the foot. The exeruciating pain drew from him a prolonged groan. His tormentors then cut off his two wrists and tore his body into shreds. Ignatius Chen,

and tore his body into shreds. TORTURED CHIEF ADMINISTRATOR. In the district where Father Lomul-

Chan-l'a, who by his example and influence had made virtue and piety flourish in that Christian community, was taken prisoner by the Boxers, who cut off the members of his body one after the other until he ceased invoking the name of Our Lord Jesus Christ. In the villague of Linuk is your, a Christian village of Lipu-Kia-Youar, a Christian named Tien-Koung-Ming underwent similar tortures while constantly re-peating the words, "Jesus, save me!" Not less heroically did the Christian Paul P'ei of the vi lage Tong-Tzen-Kie bear himself in the midst of the tortures inflicted upon him.

"MY SON, IF YOU DENY THE FAITH, NEVER COME INTO MY PRESENCE AGAIN."

When brought before the tribunal of the Mandarins our Christians gloriously confessed their faith. Ou-Wenn-Yinn, the administrator of the parish of Tongeull-t'-eon (the district where Father Gaudessart was stationed), used every means at his command to prevent the destruction of the Church in that village. The mandarin ordered his arrest. The intrepid Christian, foreseeing the fate that was in store for him, knelt down before his mother before leaving his home to take a farewell of her. This heroic woman said to him, "My son, if you deny your faith, never come into my presence again, for I will never more recognize you."

"Mother," was the reply, "be not uneasy. With God's grace I am pre-pared to suffer death rather than

abandon my religion."

When he refused to obey the command of the mandarin, ordering him to renounce his faith, he was beaten with rods until he fell down unconscious. On regaining consciousness he was again asked if he was a Christian. On professing his unalterable fidelity to our holy faith he was again beaten with rods. Subsequently the judge con-demned him to a slow and cruel death, ordering him to be suspended by the neck in a wooden cage. He said to his executioners:

"When you see my lips moving they will not be proncuncing words of apostacy, but they will be offering prayers to the true God." A few moments after he was suspended in the instrument of torture, they saw his lips move, and then grow pale. The minions of the law left the cage. Their victim was dead

We shall end this account by narratwe shall end this account by harrating the story of the martyrdom of the Ki family, who lived in the village of Kitcheon. This family consisted of the following members: Marius Ki, the grandfather, aged sixty-six, the wife of his eldest son, with her four children; the second son and his wife, with a grown daughter and two small children; finally Magdalan, the weether independent of the matter grown daughter and two small children; finally Magdalen, the mother-in-law of the eldest son, with her grand-daughter. On July 7, 1900, at 9 o'clock in the morning the minions of the law invaded the home of this family, arresting all persons found in the morning that the state of the state persons found in it, who numbered thirpersons found in it, who numbered thirteen in all. They were forced into a wagon which had been brought to the door. When the oldest among the women refused to get into it she was tilled and how head was third. she was killed and her head was stuck on the wagon to inspire the rest with terror. When the Christians arrived at the door of the court house the process server of the prefect of the district commanded them to renounce their faith. Ki, acting as spokesman for the others, answered that they were Chrisothers, answered that they were chris-tians of long standing and that they could not abandon their religion. On the whole family manifesting their ap-proval of this declaration the court official re-entered the court room and

necks they die most courageously."
When they arrived at the place of exeeution the venerable grandfather requested them to execute the other members of his family before they put himself to death. They granted him this "favor." He addressed heroic words of encouragement to all and saw them meet death undauntedly for the sake of Jesus Christ. He himself was the last to be a partaker in their

The astonished Pagans said: "Look at these Christian men and women! How fearless they are in the presence of death! Undoubtedly they have taken some European magical powder which has taken away their senses!" The magical powder they took was faith and the grace of God, joined with hope and desire for Paradise.—N. Y. Freeman's Jonnal. man's Journal.

Catholic and Protestant in Ireland.

"A Protestant gentleman, Mr. Hugh Law," says the Freeman's Journal, "has recently been elected without "has recently been elected without opposition, that is, unanimously, to fill a vacancy in the Parliamentary representation of County Donegal, Ireland. Donegal is one of the most Catholic of the Irish counties. Its population, with regard to religion, is according to the lastest official census published: Catholics 157,224; Protestants; 38,-209. It has four representatives in the 209. It has four representatives in the British House of Commons, and two of British House of Commons, and two of them are Protestants—Mr. Law, just elected, and Mr. Swift MacNeil, elected at the last general election. This is one of the many illustrations of the tolerance of the Catholics of Ireland in their political affairs. The tand in their political affairs. The tolerance of Protestants, on the other hand is illustrated by the fact that no Catholic has ever been elected to Parliment, or to any other offices in any of the few districts in Ireland in which Protestants are a majority nor in Relationary of the control of the contr the few districts in Ireland in which Protestants are a majority nor in Belfast, where there is a Protestant majority, is any Catholic ever appointed to any office by any of the public boards or councils. The principle of Irish Catholics is full civil and religious liberty, the Protestant principle secret to weeks before, had been stationed, the erty: the Protestant principle seems to principal Administrator of the parish of be: 'No papist need apply.'"

### BUILDERS AND PATRONS.

What the Popes Have Done in the Cause

antiquity for sculpture than for any-thing else. Before the Christian era of Christian ideals in antique form. the physical sciences made scant progress, although some of their fundamental laws were discerned by a few

eat thinkers. Making the image of a thing with est and most universal mathe simplest and most universal material, earth, was man's first attempt at execution of design as a fine art. Sculpture is, therefore, the oldest of the fine arts. Architecture was its first profile application.

lishment adorned its essential teatures as soon as man learned the kindred art of decoration. Fundamental ideas of both structure and decoration were drawn from nature and no better source has yet been de-

In southern countries the curved line and moderate statute of the sky furnished the dominant architectural type. Thus the round arch generally type. Thus the round arch generally called Roman became characteristic of Italian architecture, which also appropriated the best thought of the Greek.

Earthquake and war had almost ef-faced classic architecture and other forms of sculpture when the Roman Empire disappeared. But for centuries Empire disappeared. But for centuries the Romanesque round arch type persisted and encountered no rival. A message came down in the twelfth century from the north which was associated in the popular mind with the Goths. The message was from the pine to art. Then arose the architectural type of the pointed arch with tall, slender columns and sloping roofs which in the north had shed the snow. Religion accepted the type of the pine whose pointed spire naturally suggested man's instinct spire naturally suggested man's instinct to aspire to heaven. By a curious mis-nomer this type of architecture, by its votaries deemed the most spiritual of all, has come down from the middle age

designated Gothic. designated Gothic.

During the renascence a revival of classical sculpture was inaugurated in a co-operation of natural and spiritual torces. Revival of classical art was forces. Revival of classical art was due in part to the literary revival already under way which filled ithe memory and fancy of the age with classic reminiscences. It was partly due to a general recovery of buried treasures of classic art. This recovery was in part the spontaneous action of was in part the spontaneous action of nature restoring what she had in passionate moments secreted. It was largely due to the increase of gold and silver; to the invention and extension of backing, the spread of commerce and the elevation of taste caused by increased intimacy among nations. The principalities and republics of Italy led the quest for examples of classic art in orient and their transference Europe, where they became public adornments or private treasure.

Commerce and religion co-operated in gathering the materials which constituted the art nucleus of the renascence. The Church had preserved the classic temple, the basilica, which derives its name from the use of that type of buildings by eastern kings ('Basileus,' Greek "king") who held their courts within such structures for hearing of soon afterward reappeared, carrying in his hand a red document, signed by the mandarin, which condemned the accuracy to death. He charged a Boxer with the execution of the sentence and ordered the victims to be led to the place of execution, which was at the western gate of the town.

On the way one of the executioners took a scapular from one of the neophytes, who was wearing it openly. "Give it back to him," said a soldier "When the Christians have that around their necks they die most courageously."

within such structures for hearing of luggment and offerences for hearing of luggment and offerences. A Pope formed and opened the first public museums of the executioners took a scapular from one of the neophytes, who was wearing it openly. "Give it back to him," said a soldier "When the Christians have that around their neeks they die most courageously."

The happiness of hearing of luggment and offerences and ordered by the Bulletin of the In account the reminded by the Bulletin of the In account the reminded by the Bulletin of the In the reminded by the Bulletin of the In account the reminded by the Bulletin of the In the reminded by the Bulletin of the In account the reminded by the Bulletin of the In the reminded by the Bulletin of the In account the reminded by the Bulletin of the In the reminded by the Bulletin of the In account the reminded by the Bulletin of the In the reminded by the Bulletin of the In account to the reminded by the Bulletin of the In the reminded by the Bulletin of the In account to the reminded by the Bulletin of the In account the reminded by the Bulletin of the In account to the reminded by the Bulletin of the In account to the reminded by the Bulletin of the In account to the reminded by the Bulletin of the In account to the reminded by the Bulletin of the In account to the reminded by the Bulletin of the In account to the reminded by the Bulletin of the In the reminded by the Bulletin of the In account to the reminded by the Bulletin of the In account to the reminded by the Bull

Angelowas one of his messengers. It was secured a few weeks before the foundation stone of St Peter's was laid. The Laccoon and the Apollo became the most admired, as they still are, of all

sculptors to make competitive copies in wax to be executed in brass. Raphael was the judge of the competition. Bramanse designed the niches in the Bramanse designed the metres in the Belvedere gallery. Thus under the patronage of a Pope three men of extra-ordinary merit were supervising the re-vival of classical sculpture in the renascence and those three had more influence upon all subsequent art than all other en - Bramanse, Michael Angelo and

Raphael. Discovery of another group aroused almost equal interest, that of Hercules with the infant on his arm. Pope Julius placed that at the entrance of his Societ museum with an inscription forbidding any one to enter who did not sympathize with ancient art. Under the influence of the Pope the zeal of excavation became general. Finds multiplied and were set up not only in rapidly increasing public museums, but in private gardens and wherever they could be placed to advantage.

The sensuousness of paganism had been unreservedly expressed in ancient sculpture. It was reserved for Michael Angelo, the harmonizer of the renas-cence, who taught art that the human tenement is the temple of the Holy Ghost and always to be treated with

reverence. The Pope took the most distinguished sculptors of all countries into his service. It was significant of the Chris- cherish Catholic instincts and tastes,

tian spirit of the renascence that the first original group reflecting the new antique light was a Madonna and child The world owes more to classical antique light was a Madonna and child by Sansovino, of which it was said, "This is one of the most perfect productions of the new style in art."

We remind our friends that this month of Precious Blood, and we hope many will profit by it, and show love and confidence to that Blood of Christ, to which we owe all hope of salvation. It would be a laudable practice to say each day of this month: "Eternal Sculpture is, therefore, the oldest of the fine arts. Architecture was its first useful application. In man's earliest attempt at architecture there is apparent its basic principle that form should follow function.

If the function of a building were protection of its human inmates, security was the primary consideration of its form. If the object of a structure were worship, dignity characterized its lines and harmonious embelishment adorned its essential features as soon as man learned the which Christ says: "Amen, I say to thee, thou shalt not go out from thence till thou hast paid the last farthing. (Matt. v., 26) If we will be indifferent to our own interest, how can we lend a deaf ear to so many friends and relatives who so piteously ask our help? How easily we can benefit ourselves, the Church and the souls in Purgatory In southern countries the curve and and moderate stature of the palm with its domelike silhouette against the sky furnished the dominant architectural the Precious Blood of His only begotter than the countries and the countries are the countries and the countries and the countries and the countries are the countries ten Son !- The Voice, Alderney, Eng-

### One of the Greatest Books ever

Written. One of the greatest books ever writ-One of the greatest books ever written is the Imitation of Christ, by Thomas a Kempis, published about the year 1425. We find in its inimitable pages the best evidence of the attitude and practice of the Church in regard to Bible reading, in these much maligned ages of faith. This holy monk of the Archdiocese of Cologne made for himself a manuscript copy of the Bible. Like Bede he found great pleasure in reading and teaching and the Bible. Like Bede he found great pleasure in reading and teaching and writing and transcribing what he found best in sacred and profane litera-ture. In the first book of the Imita-tion, he gives some useful directions for the reading of the Holy Scriptures in his day. He says: "All Holy Scrip-ture should be read in the spirit in which it was written. Our curiosity is often a hindrance to us in reading the criptures when we wish to understand and discuss, where we ought to pass on in simplicity. If thou wilt derive profit, read with humility, with simplicity, with faith, and never wish

simplicity, with latta, and to have a name for learning."

In the 11th chapter of the fourth book he says: "I shall have for my consolation, a mirror of life, The Holy Bible, and, above all, Thy most Holy Body, my especial remedy and refuge.

Whilst detained in the prison of the following state of the Linear Control of the is body, I acknowledge that I need things, food and light. Thou hast two things, food and light. Thou has therefore given to me, weak as I am, Thy Sacred Body for the nourishment of my soul and body, and Thou hast set thy word as a light to my feet. Without these two I could not live; for the word of God is the light of the control of the word of God is the light of the secondary. soul and Thy sacrament is the bread of life. These also may be called the two tables set on either side of the store-house of Thy holy Church."—Rev.

#### A GOOD WAY TO SPREAD CATH-OLIC TRUTH.

Among the many things of which we are reminded by the Bulletin of the In ternational Catholic Truth Society, none seems to us more helpful or more

which it takes its and it is a secured a few and it is a secured a few

absolute lack of literature. Only those is very much in question. Only those who have visited remote districts, such as the Northwest Territory, the Dakaste can appreciate the avidity most admired, as they still are, of all the works of antique scripture.

The Pope took steps to diffuse the benefit of the group. He commissioned the properties to make a computitive acceptance of the properties of the group. There are nundreds of Catholic fainties isolated in far-off regions who do not see a priest twice in a year, and to such as these a Catholic periodical, regularly sent, would probably have the result of preserving to them the faith.

During the past year the Society, through its members scattered throughout the United States and Canada, has regularly supplied reading-matter, consisting of books, magazines, papers, etc., to about 1,800 families. If to this number is added to the persons occasionally supplied, the list will amount to about

The International Catholic Truth Society shows us an excellent example. Each and every one of us can be a sort of individual Truth Society, in the extension of this good and far-reaching work.—Sacred Heart Review.

Let Every Catholic be an Apostle This was the deeply-felt sentiment of the lamented Catholic poet, Aubrey de Vere. He wrote in a letter to one of his friends in America the following

passage:
"I always think of you as among "I always think of you as among those who at this present time must have ahigh mission in your country. I do not mean in the way of controversy, which seems to me to effect little good; but simply by the mode in which Catholics, who live the Catholic life, while they understand the Catholic faith and

unconsciously diffuse Catholicism; and without waging war on a false idea of the Catholic Church, the cause of dis-

the Catholic Church, the cause of dis-like to it, practically refute it by sub-stituting a true one."

Controversy is not everybody's busi-ness; let the learned carry it on in de-defense of our holy faith, but let the people illustrate the truth by true Catholic lives. "Let your light shine before men, so that when they see it, they will praise the Father who is in heaven."

Where are Your Children ? There is seldom, if ever, any valid excuse for children under the age of fourteen or sixteen being out at night on the streets, unattended by older persons. All proper errands can be done in the daytime, and evening visits to places of amusement or to friends do not include loitering on the street, to which we refer. Parents may see som difficulty in carrying out their good in-tentions in this matter, but no obstacle should be allowed to stand in the way of saving their children.

It is not enough that parents forbid their children to leave their homes dur ing the evening; they should at the same time provide some means of keeping them contentedly at home. Harmless games and amusements can be provided in any household, and social intercourse be brought into play to provide a substitute for the excitement their children crave and seek out of doors. The more effective and complete the home entertainment and home at-tractions are made the more easy it is to destroy the desire of children to seek

the temptations of the street.

Parents, who have responsibility here and hereafter for the salvation of their children, should see to this matter, and if they would have their children happy and innocent prosperous, no matter what the cost, they should deliver them from outside allurements, and by some from outside an arements, and by some means keep them under their care and protection during the years when they are so susceptible to influence, good or bad.—Church Progress.

#### A LIFE IN PERIL.

Story of a Girl Saved by a Newspaper

SHE SUFFERED FROM HEADACHES, DIZZ-INESS AND NIGHT SWEATS - HER FRIENDS FEARED SHE WAS GOING INTO CONSUMPTION.

From L'Avenir, St. Jerome, Que.

Among the thousands of young girls who bless Dr. Williams Pink Pills for safely carrying them through that most periious period of their lives when they step from girlhood into the broad-er realm of womanhood, there is none more enthusiastic than Miss Gabrielle Thomas, a young lady known to most of the residents of St. Jerome, Que, and greatly esteemed by all her acquaintances. To a reporter of L' Avenir du Nord, Miss Thomas said:
"From the time I was fourteen until I was eighteen years of age my health was very bad. I was very weak; had no appetite and could do no work. At night I perspired greatly and frequent-ly slept but little. I suffered from headaches, dizziness and could scarcely move about without becoming breathless, and I finally reached a stage when my friends feared I was going into consumption. I was under the care of doctors, but their treatment did not belo me. I then tried several adver-John F. Mullany in Donahoe's for help me. I then tried several adver-tised medicines, but with the same poor results and I had come to think I could not get better. One day I read in a newspaper the statement of a young girl whose symptoms were almost idenical with my own, who was cured by the use of Dr. Williams Pink Pills. I then

The happiness of health for both men and women lies in the timely use of Dr. Williams' Pink Pills, which act as a nerve tonic and supply new blood to enfeebled systems. They have cured enfeebled systems. They have cured many thousands of cases of anaemia, "decline" consumption, pains in the back, neuralgia depression of spirits, back, neuralgia depression of spirits, heart palpitation, indigestion, rheumatism, sciatica, St. Vitus' dance and partial paralysis. But substitutes should be avoided if you value your health; see that the full name "Dr. Williams' Pink Pills for Pale People" is on every hox. Sold by all declars or is on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

Ont.

"A Grave vard Cough" is the cry of tortured lungs for mercy. Give them mercy in the form of Allen's Lung Balsam, which is used with good effect even in consumption's early stages. Never neglect a cough.

THEY ADVERTISE THEMSELVES.—Immediately they were offered to the public, Parmelee's Vegetable Pills became popular because of the good report they made for homselves. That reputation has grown, and they now rank among the first medicines for use in attacks of dyspepsis and big, thermatism, fever and sque and the innumerable complications to which these aliments give rise.

WE ALL HAVE MISSIONS IN THE WORLD.—There is a work to do for every man on earth, there is a function to perform for every think on earth, animate, and inanimate. Keepything has a mission and the mission of Dr. Thomas Eelectic Oil is to heal burns and wounds of every description and cure coughs.

Thomas' Eclectic Oil 18 to hear burns and wounds of every description and cure cough colds, croup and all affections of the respiratory organs.

## Doctors

and people agree that Scott's Emulsion of cod-liver oil is the best thing to take for "don't feel well and don't know why," especially babies -they like it-men and women don't mind it, but babies actually enjoy it.

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SOO, and \$1.001 all drugglets.

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JULY 19, 1

### The Catholic Record.

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address be sent us.

Agentor collectors have no authority to stop
your paper unless the amount due is paid. LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

London, Ont.

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 writy Catholic spirit pervades the whole.

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

Blessing you Ottawa, Canada. March 7th, 1900. le faithful.

seing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ.

† D. FALCONIO, Arch. of Larissa

Abost. Deleg.

LONDON, SATURDAY, JULY 19, 1902.

THE FRIARS ON THE PHILIPPINE ISLANDS

The Holy Father, Pope Leo XIII. has refused to accede to the demand of Governor Taft, the Chief Commissioner of the United States, who was sent to Rome to come to an arrangement with the Pope in regard to the sale of the Friar's lands on the Philippine islands. The Holy Father expresses his willingness, however, to replace the Spanish Friars gradually with natives or Americans so that the wishes of the American government may be complied with as far as possible without paralyzing the work of the Church on the islands by leaving the parishes without priests. It appears to be probable that the offer of the Holy Father will be accepted by the American Government.

LORD KELVIN'S NATIONALITY.

A respected correspondent calls attention to a reference made to Lord Kelvin in our columns, in which that eminent scholar is described as an "English Catholic." and makes the enquiry, "Is not Lord Kelvin an Irishman?" We have ascertained that His Lordship was born in Belfast; and we willingly make the correction. He is described in the Biographical Encyclopedia as "a British physicist," and this was probably the cause of our error, though the same Cyclopedia states that he was born in Belfast.

### PARTISAN POLITICS.

If we were asked to give an advice take his politics in small doses. Undoubtedly, politics, inasmuch as it means contributing our quota to good government is the business of every citizen. But partisan politics, which means mud throwing, office seeking, wire pulling, narrow-minded speechifying, should be shunned by the man who has his ter to the professional politician or to mix drinks and that is about all.

#### A MISREPRESENTED MARRIAGE CASE.

A telegram from Rome under date American who was formerly Mrs. Marie ton, but was divorced from her husband Colonel Frederic H. Parkhurst of Bangor, Me.

Mrs. Parkhurst, it is stated, was on Aug. 26th, 1901, the Church authorities refusing at first to sanction the marriage on account of the bride being a divorced woman. The press reporter and as the Prince's brother is commandant of the Pope's Noble Guard, the Church vielded its sanction, because the Prince declared that Mrs. Parkhurst should become his wife, with or without consent of the Church.

It is easily to be seen that the press reporter is entirely mistaken in his statement of the facts. The Church anthorities would never sanction a marriage between a Catholic, Prince though he might be, and a divorced person, if the previous marriage of the divorcee had been a valid marrilaws of the Catholic Church. If the

marriage of the Prince was sanctioned by the Church, it must have been because the first marriage was null and void, independently of the decree of divorce obtained from the courts. The nobility or humble origin of the parties concerned would make no difference on this score ; but the Church would have been as inflexible in the case of Prince Rospigliosi as it was in the cases of Henry VIII. of England, and Napoleon I. of France. If there had been a preexisting valid marriage, no dignity of the parties wishing to be married would have induced Pope Leo XIII. to grant permission to marry a divorcee but if for some cause which has not been mentioned. Mrs. Parkhurst may have been an unmarried woman according to the laws of the Church, there would be no obstacle to her marriage with Prince Rospigliosi. We are certain that when all the facts become known, they will be found to be in accordance with these principles, with which the press reporter is evidently not familiar; or he designedly misrepresents the case for the sake of the sensational story.

#### ST. MICHAEL'S COLLEGE. TORONTO.

We have received the Calendar of St. Michael's College, Toronto, for the year 1902 - 3, a handsomely made up pamphlet of one hundred and five pages, which describes in detail the location, course of studies and many other particulars regarding the history and results of that excellent educational institution which has during the fifty years of its existence done so much toward raising the status of the Catholic people of Canada, and especially Ontario, and has contributed much also toward doing the same thing for the United States.

Toronto itself, as the capital of the principal province of Canada, a progressive city with a population of 225,000, is an educational centre, having for its chief educational highest standing. With this university St. Michael's college is affiliated, and thus to the students of the college all the opportunities are afforded of obtaining the highest success in any professional career, and for those who do not intend to take a professional career, the highest education which may be needed for any career in life, commercial or otherwise.

St. Michael's College was established in 1852 by the Religious Community of St. Basil, which is a body of priests who have devoted themselves for a hundred years to educational work in France. Algeria and America, and they have done excellent work wherever they have placed themselves. The St. Michael's College is the parent institution of all the Basilian Colleges on this ulty is best proved by the fact that a sional men and an immense number of to a graduate we should advise him to priests in Canada and the United States are alumni of St. Michael's, and many more of the other Colleges founded and conducted by the same priestly community.

#### A CASE OF "IMMURING IN A NUNNERY."

way to make. He should give no quar- Adrian, Michigan, owing to the taking Catholic priesthood: among these gruity. A secret society named "the any moral training whatsoever. In any where the same Apostle declares that out of a writ of Habeas Corpus by a powers being that of forgiving sins Elk," the chief purpose of whose ex. case, there is no moral teaching in the marriage is "a great sacrament," of ward-heeler. These men can teach Mrs. Margaret A. Smerling of Tren- and of offering up to God the Holy istence seems to be to make itself ri- schools, which have been entirely "mystery," as the Protestant version him nothing of value. They have a ton, N. J., who makes the statement Sacrifice of the Mass. is a Protestant.

has been caused in the city owing to clares that the charges contained in Church organizations in England, the nition of the kindness and courtesy of the action of the Vatican authorities | the petition are false; that Miss Ken- United States and Canada. toward the Princess Rospigliosi, an nedy is not forcibly detained in the

pel her appearance. testants are received as pupils.

of taking care of herself. We under- of the Lord' supper. stand that Miss Kennedy is under no education, but that she went voluntarher education, and is now enjoying the

Miss Kennedy is desirous of becoming a Catholic, and as we understand the age before God and according to the case, intends ultimately to become a main fact as stated be true, that the which has educated her, but there has that,

usual annual vacation.

been no compulsion attempted with her, and her attendance at Catholic divine service was altogether her own free act, Protestant young ladies in the institution are not obliged to go to the chapel at all.

Miss Kennedy's mother was a Catholic, and she herself adds that her forefathers were Catholics, by which we understand her to mean her ancestors through both parents. At all events she maintains her right to follow her own religious convictions, even though she has not quite attained her 21st birthday. It will, at most, be a matter of a few months' delay before she will have complete freedom from her sister's control, though it is difficult to see what right at all the sister has to interfere with the young lady, as their father is still living. At all events, there is no room whatever for the pretext that Miss Kennedy's liberty has been infringed upon,

We have not now for the first time heard of such pretences that the liberty of young ladies attending convent academies has been interfered with, but we have never known any case where there was any more solid foundation for the charge than in the present

Father O'Reilly in answering the petitioner's charges, asked that the case be dismissed. Judge Chester reserved his decision.

THE RITUALISTIC MOVEMENT.

It is well known to our readers and the public generally that the Ritualists of England and America have gone very far toward introducing into the Church of England and its sister Church the Protestant Episcopal of the United States, Catholic doctrines and practices.

The Catholic Church has never recognized, and can never recognize the validity of Anglican orders, especially since it has been definitely pronounced by Pope Leo XIII., after due and careful investigation, that these orders are institution a University of the invalid. The sense and force of this decision is that the Christian ministry has not been transmitted to Anglicanism from the Apostolic priesthood of the Catholic Church. Anglicanism has a merely humanly established ministry which has no connection with the Apos tolic ministry or priesthood instituted by Christ Who gave a mission to the Apostles, which they transmitted to their successors, and which passed from the twelve whom Christ selected as Apostles, through St. Mathias, Paul Titus, Timothy, Barnabas, Luke, Clement, Apollos, and others mentioned in the New Testament as workers in the ministry down to the priesthood of the Catholic Church at the present day.

The Ritualists claim, indeed, that the Anglican ministry have received the Apostolic succession and mission withcontinent, and the efficiency of the fac- out which they cannot have any claim to be priests of the Church of Christ: very large number of Catholic profes- for according to the words of St. Paul to Timothy, (1 Tim. iv. 14.) the priesthood was transmitted by an established rite which is described as the laying on "of hands of the presbytery." The same may be learned from Heb.

vi. 2; Acts xiii, 3; xiv. 23, etc. On the strength of this unfounded claim, the Ritualists profess that their public longing for novelties. clergy have all the powers which were Quite an uproar has been created in transmitted from the Apostles to the prospect which exceeds even this incon-

few tricks by which they gull the in- that her sister, Miss Violet Kennedy, is The extent to which the Ritualists is at present holding a protracted Ju- cannot be expected that these children at all events, the Greek word musterion telligent constituents; they know how forcibly detained at St. Joseph's Aca- have gone in the direction of restoring bilee or Carnival at Jackson, Michidemy, Adrian, where she is being regut the belief in Catholic doctrines is not gan, and among the attractions anlarly connelled to attend the religious generally known, so that we shall here nounced for the occasion is "the Banexercises of the institution, though she give a few facts which will serve to tism or christening of a healthy baby, show that the Ritualistic movement is which will take place in the cage of The Rev. Father O'Reilly on July by no means one which can easily be trained lions in the wild animal's show." 7th, placed before the court an answer suppressed by the bellicose spirit mani- A "christening present" is to be July 9th states that a great sensation to Mrs. Smerling's petition. He de. fested by the Kensitites and other Low made to the child as a substantial recog-

convent is made clear by the fact that than twelve thousand five hundred, grounds. Jennings Reid Parkhurst of Washing- at this moment she is paying a visit to which is about one half of the clergy relatives in Detroit. For this reason, of the Church of England in England, also, the petitioner's demand that she have adopted Ritualistic practices of a the disgraceful and simoniacal characshould appear in court was not com- more or less advanced character. ter of such a use of a Christian rite; plied with, as the Sisters in charge of These practices consist in the use of but in the desecration of the marriage civilly married to Prince Rospigliosi on the Academy have no authority to comincense during divine service, the sign ceremony there is at least, the palliof the cross, the use of crucifixes and ation that many regard the marriage divorces to every one hundred mar-It is further explained that the religioning sand pictures of Saints, the rite as nothing more sacred than a ious belief of Protestants is never in- hearing of Confessions, the giving of civil contract. This view of the case terfered with in the Academy, and, in- priestly absolution, prayers for the is, of course, entirely wrong, but in the states, however, that as the Prince is deed, it is well known that the religion dead, the offering of so-called Masses case of a Baptism administered under the head of a family which has always of Protestant pupils is not interfered for the living and the dead, the observ- like circumstances there is no such been closely attached to the Church, with in convent academies where Pro- ance of festivals in honor of the palliation as that a Baptism is sup-Blessed Virgin Mary and other Saints, posed to be anything else than a re-In Miss Kennedy's case, the young and the institution of associations ligious rite. The proposed show is lady is in her twenty-first year, pledged to pay regular visits to the simply a desecration of a rite undenithough not quite twenty-one years of Churches for the purpose of adoring ably instituted by Christ Himself age. She is, therefore, quite capable Christ really present in the sacrament for the purpose of expressing the

have adopted these practices to as

great an extent as the clergy. Within the last two years, the Richmond (Virginia) Southern Churchman. a Low Church organ of the American member of the religious community Protestant Episcopal Church, declared brethren did in regard to the marriage tention to their wares, or to notice the the marriage ceremony, a young lawyer

" Nothing that we have published in illustration of the prevailing lawless-ness in the Church has paralleled the proceedings in St. Augustine's, Stepney. The Mass and Confession are sadly familiar marks of the modern service. But what are we to say of the open keeping of the feast of sumption of the Virgin Mary?' the As-

And in the same issue of that paper the Bishop of Liverpool, who is of decidely Low Church proclivities, is quoted as giving a list of practices common in the Church, but which ought not to be employed. Among these are mentioned 'Mariolatry, auricular confession, and praying for the dead."

On the other hand, it is stated that he reaction has so operated on the Low Churchmen that "they go about in ruffianly bands disturbing the Church services, and engaging in disgraceful personal encounters with the people in the congregations. They hiss the Our Father, punctuate the Gospel with laughter, and jeer at the Holy Sacra-In the United States there have been

established within the last twenty-five years four religious orders for men, and twenty-four for women, though the Low Church party have persistently opposed these orders as "a Romish innova-Beside these orders of men and

women who have devoted their lives entirely to works of religion, there are confraternities established among the laity for the purpose of visiting the reserved species of the Lord's Supper, and honoring Christ, Who is supposed to be really present therein. There are also societies called "Guilds of All Souls," the purpose of which is to pray for the dead and the dying. There is also an association for the "Promotion of the Unity of Christendom, to unite members both clerical and lay, of the Roman, Greek, and Anglican communions in a bond of intercessory prayer for the reunion of Christendom.'

new convent was laid at Peekshill, near But in the United States, where the Protestant Episcopal Religious Orders. Bishop Seymour of Illinois officiated at this ceremony. The estimated cost of the building is \$75,000, which is an rapidly and has the support of a large section of the Church.

#### THE SACRAMENT OF BAPTISM TO BE PUBLICLY PROFANED.

In another column, while treating of the desecration of the sacrament of marriage, we mention the fact that a minister was found ready to profane this divinely instituted rite by celebrating a marriage in a Lion's den at the Pan-American Exposition last summer. It was stated at the time of the occurrence that of all who assisted at the scandalous ceremony, the officiating parson exhibited the most evident pusillanimity. No wonder? He must have felt in his inmost consciousness that as the professed dispenser and guardian of the mysteries of Christ, he was profaning a sacred rite by making of it a public show for sake of the extra fee he was to secure for pandering to the

But an event now announced to be in diculous before the public once a year, the parents in permitting this profane It has been estimated that no fewer exhibition to take place on the picnic

> In our article on the desecration of the marriage rite, we sufficiently show cleansing of the soul as a condition for

profanation will take place within a few days. But what are we to think of sale to be particularly seen and ad. the denomination which tolerates, or is about to tolerate the desecration by one of its ministers? Surely it can have no claim to be the Church of Christ!

We are not aware to a certainty to what denomination the minister belongs who has been selected for the depravity; but we understand that a Baptist is the choice, for the reason that the Baptist ceremony of immersion will be more attractive, being of a more sensational character, owing both to its novelty and its greater elaborateness. As a matter of course, reasons of spirituality do not enter into their creeds responsible for the sacrilege the choice, which depends entirely upon considerations of greater gain.

The baby which is to be unwillingly and innocently used as a means of de- extra fee as a salve for any conscientious grading Christ's command to His Apostles to baptize all nations, was ing their share in the vulgar and irreborn upon the picnic ground since the Jubilee Picnic began, but the child is not responsible for the desecration.

#### PROFANATIONS OF A SACRED RITE.

as habitually treated by non-Catholics has frequently been the cause of serious

Marriage is no longer regarded by non-Catholics as a sacred rite which begets serious obligations on the part of the contracting parties, and as a consequence even after a marriage has been contracted, a divorce may be looked for within an incredibly short time on the most trivial pretexts. It it true, this does not occur

Canada wherein the indissolubility of

the marriage tie is respected by the

law, owing chiefly to the strong influence which the Catholic view of marriage has over the whole population from the reason that Catholics form so large a percentage of the population of A few days ago the corner-stone of a the country though not being a moiety. New York city, for the Sisterhood of Catholics are not more than one-seventh St. Mary, which is the oldest of the of the whole population, the Protestant or non-Catholic view has had the opportunity to prevail, and divorces have increased in number from year to year so rapidly as to alarm the thoughtful evidence that the order is progressing portion of the people, and a voice of warning has been frequently raised to let the public know the danger which menaces the country should the social obligations of marriage be obliterated or weakened; but all to no purpose. The separations of husbands and wives go on, and families are broken up to such an extent that there is scarcely a village or hamlet in the country which has not in its midst the sad example of a family which has been broken up under the laws which authorize actual adultery, under the form of divorce. Men and women have remarried who were before husbands and wives, and their children are deprived of the care and moral training by both parents, to which they are entitled under divine and natural law. Those whose parents are still living are handed over to the care of illusory step-parents, or they are sent adrift to business have the clergy to monopolize be exposed to the temptations of the the administration thereof? But it is world, before they have reached an age not the truth. The Christian clergy at which they can take care of them- are the dispensers of the mysteries of selves, and thus they grow up without secularized, and on the other hand, it translates the passage. In both texts, shall receive a moral training of any is used by the Apostles. Cathokind at home; for parents who have lics, and even the Schismatical had recourse to the divorce courts for a Greeks understand the term musterion dissolution of their marriage, are pre- as signifying a sacrament. But indecisely those who have no moral sense pendently of this view of the matter, themselves, and cannot be expected to even according to the Protestant renderimpart such moral sense to their chiling, marriage is a sacred rite or mystery dren.

Of course, it is practically only clergy as the continuators of Christ's among non-Catholics that this state of affairs exists, as it very rarely occurs graded by being profanely celebrated. that a Catholic sets at defiance the well understood law of God which is in full force in the Catholic Church, that lucre. a Christian marriage once duly con- formed the act, and their Churches tracted cannot be dissolved except by which apathetically tolerated it, or the death of the husband or wife. But rather approved it by their silence, in some States there are eight or nine were guilty of the crime of Simon the riages, so that allowing for the ratio of gift of God for money. Christ Himself the Catholic population, wherever there also declared the sacredness of marare ten or eleven Protestant families riage when He said that God hath there is a divorced family among them joined together the married couple, and is an object lesson to show how easily that man must not put them asunder.

the marriage tie can be dissolved. Another evil which is the direct consequence of the low estimation to which rite of marriage has been frequently marriage has been brought by its degradation from the sanctity of a divine institution to a mere civil ceremony, is the readiness with which it is turned In the United States the advance has its becoming a member of the Church into a dime show, or an advertisement special compliment to her sister for her been almost as great in these respects of God. This much is admitted by all for somebody's business. There have or an entertainment private or as in England, though it does not ap- the Protestant sects, however various been occasions when the picnics of public, to represent a clergyman, and ily to St. Joseph's Academy to receive pear that in either country the laity may be their beliefs regarding the secret societies have been made more for fun some young men and women go greater or less spiritual efficacy of the attractive by the advertisement that a through the ceremony of marriage. sacrament. Yet it is stated that a marriage would take place on the Sometimes very embarassing results minister has been found who will as grounds. It is well known also that arise out of this mockery. willingly degrade the Sacrament of commercial firms are willing to spend a At a picnic held on Long Island last Baptism on this occasion, as one of his good deal in order to draw public at- year forty young couples went through ceremony. It is announced that the display in their windows when they wish acting as the clergyman.

some special article which they have for mired. To attain this, they from time to time announce that on such a day, and at such an hour, a marriage will h derformed in their show window, and as a matter of course thousands assemble to witness the novel sight, and to cheer the bridegroom and bride.

We should as soon think of assisting at a service of divine worship in the window of a furniture shop in order to attract notice to the qualities of a newfashioned chair or sofa, as to encourage such a disgusting spectacle. And yet ministers have never been lacking on these occasions to make themselves and committed, and to desecrate the institution of God for filthy lucre's sake ; for they were sure to be rewarded by an scruples they might have had regardligious ceremony. We say it unhesitatingly that the

religions to which these clergymen belonged were responsible for their acts, for they should undoubtedly have interfered to prevent such desecration. If they had no power to interfere, the case The levity with the marriage rite for them was all the worse; for the Church which Christ instituted has that power. Christ gave authority to His Apostles to rule the Church as He had ruled it while He dwelt upon earth, saying to them "as the Father hath sent Me so do I send you; and "whosoever will not hear the Church, let him be to thee as the heathen and the publican.' Again we find the Apostles assembled in Council at Jerusalem making laws for the conduct of believers, and declaring that the laws they made were of obligation as emanating from the Holy Ghost: for they say, "it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than the disciplinary laws they then promulgated. (Acts xv.) We find also St. Paul laving down rules for His disciple Timothy how "he ought to behave himself in the house of God, which is the Church of the living God, the pillar and ground of truth." (1. Tim. iii. 15.)

> If any Church admits its incompetency to control its clergy in regard to the ministration of the "mysteries of Christ" of which they profess to be "the dispensers," as St. Paul declares the Christian ministry to be, it thereby admits that it is not the Church of Christ.

It may well be asked, "what had become of the watchmen whom God placed on the walls of Sion, who were never to hold their peace," whereas they per-

mitted such a violation of God's law?" A case equally flagrant was the celebration of a marriage last year at Buffalo in the lions' den at the Pan-American Exposition. A minister was at hand on this occasion also, but one who brought little credit to his profession by his bravado in entering the den, for of all the participants in the ceremony, he manifested the most abject fear.

But here it may be said that marriage is not a sacred, but only a civil rite. If this be the truth of the case, what Christ according to St. Paul; and els the dispensing of which belongs to the work on earth, and it should not be de-The case is rendered the worse in-somuch as the degradation was done for The ministers who per-

We cannot close this subject without referring to another way in which the desecrated, that is to say by the celebration of mock marriages. This desecration is frequent in the city of New York and its neighborhood. Some person is selected at a party, a picnic,

that only two d taken the oath Peace in his own t being the case, were legally vali lawyer did not ad mony had been con joined in fun were threatened to lyn least to give hir and he had to run genance, as the tricked them inte After this epis up in disorder, there were thirty divorce in a bun court. It is pr

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If there were for the marriage this could not surely the fact curred is proof Protestant view the origin of all described in res of the sacrament must remember by the Catholic the Christian from the begin marriage is ess which ought no any circumstance The Salvation very common p exhibitions of m

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ANNUAL PI ANNE Tuesday, July The Ontario

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The lawyer had completely forgotten that only two da before, he had taken the oath as a Justice of the Peace in his own town or village. This being the case, the mock marriages were legally valid; but this fact the lawyer did not advert to till the ceremony had been completed. The couples joined in fun were very indignant, and threatened to lynch the lawyer, or at least to give him a sound threshing, and he had to run to escape their vengenance, as they believed he had

tricked them intentionally. After this episode, the picnic broke up in disorder, and a few days later there were thirty two applications for divorce in a bunch before a Brooklyn court. It is probable that some of the remaining parties accepted the situations, but for the majority, the position in which they were placed by their own and the lawyer's folly was evidently disagreeable.

If there were due respect entertained for the marriage rite, such an event as this could not have taken place, and surely the fact that such a thing occurred is proof that the laxity of the Protestant view of the marriage tie is the origin of all the escapades we have described in regard to the profanation of the sacrament of matrimony, for we must remember that the position taken by the Catholic is identical with what the Christian Church has maintained from the beginning that a Christian marriage is essentially a religious rite which ought not to be profaned under any circumstances.

The Salvation Army has also had a very common practice to make public exhibitions of marriage ceremonies and to gather an admission fee from the public on such cecasions. This is another form of objectionable procedure, as it panders to a morbid desire for sight-seeing on the part of the public, in order to make money. The practice likewise is calculated to bring the blush of shame to the cheeks of modest females who would surely not desire to make thus a public exhibition of themselves on such an occasion.

### ANNUAL PILGRIMAGE TO STE. ANNE DE BEAUPRE

Tuesday, July 22nd - Itinerary of the Special Train.

The Ontario pilgrimage to the Shrine Ste. Anne de Beaupre, under the distinguished patronage of the Most Rev. Archbishop of Kingston and his diocesan clergy, will take place, this year, on Tuesday, July 22nd. Tickets return journey will be good to leave Ste. Anne's up to the evening of Monday, July 28th. Thus, all those who desire to remain over, will have an opportunity of being present at the Shrine and of taking part in the grand procession on the feast day of La Bonne Ste. Anne; Saturday, July 26th, being the day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. After the arrival of the morning regular Express trains from Toronto, Special trains will start from Whitby and - stations on the main lines of G. T. R. and C. P. R., a short distance east of Toronto - and will reach Ste. Anne de Beaupre at 7 o'clock on Wed-Excursion rates will nesday morning. prevail at all stations of the G. T. R. from Whitby, Lindsay, Haliburton, care to instruct the faithful and lead them to this intimate union with Christ Montreal on the morning of the 29th. Passengers from Haliburton and Lindleave Toronto by regular morning Ex-press trains on Tuesday, procure regu-lar return ticket as far as Whitby or Myrtle, purchase pilgrimage tickets at either of these stations and then take Special train which will be awaiting them and proceed to Ste. Anne de Beaupre. For the benefit of Pilgrims, Anne de be mentioned that ten persons travelling together can purchase regu-lar return tickets, good for a month m any particular station to Myrtle or Whitby for one fare and a third.

Pilgrimage will be under the late direction of Rev. D. A. Twomey, Tweed, Ont., who will promtly end Posters containing the fullest information to intending Pilgrims. 1237-3.

### Police Get Conscience Fund.

The Policeman's Benevolent Association of Chicago has received \$50 "conscience money." The offi-cers of the association do not know Rev. Father Thomas Shaw, C. M., of La Salle, Ill., who said it had been handed to him by a man as the result of confession; that he had taken that amount from the association when he was a member of the police force years ago.

Synod would wish the labellul attends in geach Mass to communicate not and draw spiritually but even sacramentally, so fountains that they might receive more abundant-

#### ENCYCLICAL LETTER OF HIS HOLINESS. POPE LEO XIII.

Continued from First Page.

ch. II.) And this St. Paul himself had declared: "For we, being many, are one bread, one body, all that partake of one bread" (1 Cor. x. 17). Yes, truly, here is a most beautiful example of Christian brotherhood and of social equality, that all should approach the ame altars without distinction : the nobility and the people, the rich and the poor, the learned and the unlearned, are equally sharers in the same heavenly banquet. And if it has been the glory of the Church that, in the first ages, "the multitude of be-lievers had but one heart and one (Act. iv. 32), it cannot doubted that such a wonderful bless-ing was due to the custom of ap-proaching the Holy Table; for of them we find it recorded-"And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread" (Act. ii., 42). Moreover, the grace of mutual charity among the living, so much strengthened and increased as it is by the Sacrament of the Euch-arist, flows out into all who are in the communion of Saints particularly through the power of the Holy Sacri mutual communication of aid, expiation, prayer, and benefits among the faithful, whether in heaven, or enduring the expiatory fires of purgatory, or still abiding upon earth, but all forming one state, whose head is Christ, and whose life-giving principle is love. It is also a matter of faith that while to God alone the Holy Sacrifice may be offered, yet it can also be celebrated in hon Saints reigning in heaven with God 'Who crowned them," to obtain their patronage and protection, and also to blot out the stains of the brethren who had died in the Lord, but who had not

their influence, strength, constancy and successful results. These few things written by Us on a great subject will, We doubt not, produce much fruit if you, venerable brethren, seasonably expound and commend them to the faithful. At the same tme, this Sacrament is so great and so abounding in virtue that

highest form, and, under the impulse of

their origin among Catholics and de

no one has ever yet adequately praised it by his eloquence or worshipped it by his adoration. Whether you meditate upon it or rightly worship it, or, better still, purely and worthily receive it, it regarded as the great centre is to round which iurns the whole Christian life; to it all all other forms of piety lead; in it they end. In the mystery that gracious invitation and though unbloody and mystic, renewal of still more gracious promise of Christ "Come to Me all you that labor and are burdened, and I will refresh you (Matt. xi., 28), are renewed and daily fulfilled. Lastly, it is, as it were, the soul of the Church, towards which is directed the fulness of sacerdotal grace through the various grade From the very same source of orders. does the Church draw all her power and glory, all the ornaments of her divine ritual, and all the efficacy of her bless-Therefore, she takes the greatest ings. Peterboro and all points east thereof as far as Aultsville and at all stations of the C. P. R. from Myrtle and all points east thereof including Peterboro.

Tweed, Perth, Smith's Falls, Brock-ville, Prescott, and Carleton Place as ville, Prescott, and Carleton Place as ceremonies. The constant care of our far as Chesterville included. The exholy mother, the Church, in this matter done or undertaken, so that this, the ceptionally low rates of \$8.05 and \$8.00 holy mother, the Church, in this matter is summed up in the exhortation of the is summed up in the exhortation of the holy mother tickets from Whitby and Myrtle with reproductionally low rates of \$8.05 and \$8.00 is summed up in the exhortation of the is summed up in the exhortation of the most divine work of all, may be put in a clearer light and held in great-term of the proportionately. The proportion of the control of the c from Whitby and Myrtle with proportionately low rates throughout the eastern part of the Province. Tickets will be good only on world: "With paternal affection world: "With paternal affectio proportionately low rates through-out the eastern part of the Pro-vince. Tickets will be good only on the special trains going: but valid on any regular train returning, up to, and including Monday, July 28th. This including Monday, July 28th. This means that Excursionists can leave Quebec on the night of the 28th and Quebec on the 28th and Quebec on this symbol of concord; to be mind-ful of that immense majesty and of say will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Whitby Junction. Excursionists from Toronto, Western Ontario and other points will Blood with such consistency and firmleage Toronto by regular magning Expenses of faith, such devotion of mind and special and special at Whitby Junction. Blood with such consistency and firm-ness of faith, such devotion of mind and piety and zeal, that they may be able to frequently receive that supersub-stantial bread, so that He may be truly to them the life of their soul and the perpetual health of their mind; and thus, that strengthened by its vigor they may be able, after the journey of this miserable exile, to reach their heavenly country and eat without any veil upon their eyes the very same bread of angels which they now eat con-

cealed under the sacred species.
(Sess. xiii., de Euchar., ch. viii.)
Now, history bears witness that
Christian life flourished better in the times whon the reception of the Blessed Eucharist was more frequent. On the other hand, it is not less certain that when men began to neglect and almost despite this heavenly bread the vigor of the Christian profession sensibly diminished. Lest it should some time pass away altogether, Innocent III., in the Council of Lateran, imposed the most solemn precept that, at the very least no Christian should abstain at Paschal the real source of the money, nor do they know of any embezzlement in the past that could have troubled anyone's conscience. The money was transmitted by letter by the money have the church that the faithful wish of the should approach the Holy Table at every sacrifice. "The most holy Synod would wish the faithful attend-

ly the fruits of the Sacrifice. (1 Con,

Trid. Sess. vvii., c. vi.)
And this most sacred mystery contains, c. a sacrifice, the plenitude of salvation not only for individuals, but for all men, hence the Church is accustomed to offer it unceasingly "for the salvation of the whole world." It is fitting, therefore, that by the common zeal of the devout there should be greater love and esteem for this sacrifice; in this age particularly there is no more pressing necessity. According. We desire that its efficacy and power should be remembered more widely and even more diligently pro-claimed. Principles evident from the very light of reason tell us that God, the Creator and preserver of all things, has a supreme and absolute dominion ver men, both privately and publicly that all that we have and are in every sphere has come from His bounty, and that we, in turn, are bound to giv Him the highest reverence as our Mas ter and the greater gratitude as ou generous benefactor. And yet how few are there to-day who fulfil those duties with suitable piety! those duties with suitable piety!
This age, if any, surely manifests the spirit of rebellion against God; in it that impious cry against Christ again grows strong: "We will not have this

grows strong: "We will not have this man to reign over us." (Luc. xix., 14) and that impious resolve, "Let us cut Him off," (Jer. xi., 19), nor, indeed, by hing urged more vehemently by many than this, that they should anything urged more vehemently banish and separate God from all intercourse with men. This criminal madess is, not universal, We joyfully admit, yet it is lamentable how many have forgotten the divine Majesty and His benefits, and the salvation that was obtained chiefly through Christ. Now this wickedness and folly must be re sisted by an increase of general devotion and zeal in the worship of the Eucharistic Sacrifice. Nothing would of itself be more full of sweetness and consolation to the Christian soul. For the Victim that is immolated is Divine, and, accordingly, the honor that we render through it to the Holy Trinity yet made full atonement. That true charity, therefore, which is wont to do is in proportion to its infinite dignity; we offer also to the Father His only begotten Son — an offering that is infinite in value and infinitely charity, therefore, which is which to do and endure all things for the salvation and utility of all, leaps and burns into life from the Most Holy Eucharist, in which Christ is really present, in which He gives way to His love for us in the acceptable; hence it is that we not only give Him thanks for His good ness, but even make Him a return. There is also another twofold and won-derful fruit which may and ought to be derived from this great Sacrifice. The mind grows sad when it reflects on the the various institutions that have had fearful multitude of crimes which abound on all sides, God, as We have said, being neglected and the divine Majesty serve so well of the human race, derive The human race, in great part, seems to call upon the divine anger; although, indeed, that harvest evil which has been reaped contains in itself the ripeness of a just punish-ment. The zeal of the faithful should, therefore, be aroused to appease God, the avenging Judge of crime, and ob-tain from Him the reform of a sinful tain from Him the reform This is to be done chiefly by the age. aid of this holy sacrifice. For it is by virtue alone of Christ's death that men can fully satisfy the demands of divine justice, and abundantly obtain pardon and mercy. But this power of tion or of entreaty Christ wished to remain wholly in the Eucharist, which is not a mere commemoration of His death, but a real and wonderful, al-

> At the same time let Us confess We have not a little joy in knowing that in those last years the minds of the faithful seem to have been renewed in love and reverence for the Sacrament of the Encharist: and this gives better hope for the future. For, as We said in the beginning, ingenious piety has done much in this direction, especially in sodalities either by in-creasing the splendor of the Eucharistic rites, or worshipping the Holy Sacrament constantly by day and night, and making atonement for the and injuries It receives. Venerable Brethren, it is not lawful for Us or for you to stop here; ored in a manner worthy of its greatness. Hence the works that have been undertaken are to be urged on more vigorously from day to day; old institutions, where they have disappeared, are to be renewed, as, for example the Sodalities of the Eucharist, th supplications poured forth to the Holy Sacrament exposed for adora-tion, all the selemnity of pomp with which it was surrounded, duties of the Christian religion, the salutations before the tabernacles, and other holy and most profitable practices of the same nature; in fine everything is to be done that prudence and piety could dictate. But, above all, endeavor should be made to revive widely among Catholic nations the frequent use of the Holy Eucharist. To this the example of the early Church, the degrees of Councils, the authority the decrees of Councils, the authority of the Fathers and of the holy men in every age exhorts us; for as the body needs its own food so does the soul and the most life-giving nourishment is given by the Holy Eucharist. There-fore, condemn beforehand the opinions of those who oppose such frequent Communions. Banish the idle fears of many and the space. quent Communions. Banish the idle fears of many and the spaci-ous excuses or reason for abstain-ing from the Body of the Lord; for nothing could be more effective in rescuing the world from its anxiety, about perishable things, and in bring-ing back and perpetually preserving ing back and perpetually preserving the Christian spirit. Here the exhor-tations and examples of the higher orders, and still more the zeal and industry of the clergy, will be of great value. For priests, to whom Christ, the Redeemer has given the office of consecrating and administering the mysteries of His Body and Blood, can surely make no greater return for the high honor they have received than to do all in their power to promote His glory in the Eucharist, and by following the desire of His most Sacred Heart to invite and draw the souls of all to the saving fountains of so great a Sacrament and

Eucharist become, as We ardently desire, more fruitful from day to day, with abundant growth, also, in faith, hope, charity, and in every virtue. May this revival of piety tend to the peace and advantage of the State, and n State, and may love in instituting such a perpetual mystery for the life of the world be made manifest to all men.

Buoyed up with such a hope, Venerable Brethren, and as a pledge of divine gifts as well as of our affection, we lovingly impart to each one of you, and to your clergy and people, our Apostolic Benedict

lic Benediction. Given at Rome, near St. Peter's this 22nd day, on the approach of Solemnity of Corpus Christi, in year 1902, the twenty-fifth of Our Pon-

### MISSION TO NON-CATHOLICS.

LEO XIII., POPE.

Once upon a time, as the story goes, Newfields was a thriving place, ing of several iron and brass foundaries. etc. A large Catholic population was here, and a very good church was erected, but alas! the works shut down and have been idle for years; the people moved away to obtain work else and now there remains only a remnant of what was once a very good parish. Those of our faith number about eighty

Newfield is pleasantly located, and contains a number of old-style but comfortable houses. The first house in the place was built up a Mr. Hilton in 1631, and as he began to cultivate a large act of land, they called the place New Fields." It is a misnomer at present, "Old Fields" being a more appropriate title, as it has settled down into the quiet and slowness of old

When Father Xavier Sutton, the Passionist, came to condu here the Catholics were delighted, not only for the good of their non-Catholic neighbors, but also for themselves, the mission was conducted for both the needs of our own people and for the edification of our separated brethren.

Many of the Catholics have lived here for years, and they look back upon the days of the past prosperity, a speak with pride of all they had in the long ago. The priest visits Newfields and says Mass every Sunday.

Father Sutton was most hospitably entertained at the home of a staunch old Irish family, one of those we often meet in New England, strong in the Catholic faith, who in the past we obliged to suffer, and fight even, for their religion, and make many sacrifices in order to practice it. This family, as well as many other old people of the place, relate with pride how they often walked to Portsmouth, a distance of sixteen miles, to hear Mass, before they had a priest of their own. The father of the family delights in relating his discussions with Protestants, and how he has worsted them in arguments. Although a hard-working man, he at 4:30 in the morning, and his at 4:30 in the morning, and his list of prayers would amaze even a nun or a monk. To be sure, the early and long orisons of this Pater familias are not always appreciated by the younger generation. Even Father Sutton generation. Even Father Sutton thought the old gentleman might be a little moderate in his piety when he called at 4:30 for the daughter to get up, so that every one in the house was aroused also, and Father Sutton advised

thim to moderate his zeal a little and let others get a little bit of sleep. The non-Catholics are very nice and but in religious matters hidebound in their ignorance and prejudice oncerning all that is Catholic. Many of them had never been in a Catholic church. They turned out well every however, sometimes outnum

bering the Catholics.

On the first night it was observed that when Father Sutton asked the people to rise and say with him the Lord's Prayer, ot one of them would stand, but sat looking as sober as owls, fearing no doubt, that some "Popish" trick was to be played upon them. However, when the close of the lecture came and Father Sutton again asked the people to stand, the non-Catholics were the first on their feet, and by their hearty and energetic singing, showed that their feelings of coldness and repulsion had vanished during the lecture. several strict Methodists attended night, neglecting their own

church meetings. The questions were of the usual

Q. Why do priests oppose Labor ons? A. They do not.
. Will faith alone save us? A.

No, faith without good works will not ave any man.

Q. Why are all or most Catholics ig Q. Why are all or most Catholics larger and of their religion? A. All Catholic children, before being permitted to receive their First Communion or be confirmed, are fully instructed in the catechism, which explains fully all the teachings of the Church in a comprehensive manner. simple and comprehensive manner.
Afterwards there are advanced classes Sunday-schools for the study of Church history, etc. If in after years forget the exact text, in they forget the exact test, in the cases they remember the essence of the instruction received in childhood, though they may not have the gift of clearly explaining what they believe.

Q. Has any other Church besides the

Catholic Church the power of changing bread and wine into the Body and Blood of Christ? of forgiving sins? "No," answered Father Sutton, "the Church of Christ, instituted by Him, is the one true Church and the only Church to which Christ has given any power whatsoever.

There were also a number of other questions: Can a person be saved by reading only the Bible? Is the Catholic Church and the Roman Catholic Church one and the same Church? Why is the priest called Father, etc.

Q. Why is it that the priest don't marry divorced people? Please explain. A. God Himself laid the solid foundations of human society when He instituted and blessed marriage. Beore the days of Christ, marriage was a holy state and binding before God. The blessed Saviour raised it to the dignity of a sacrament and made the answered.

Thus may the surpassing fruits of the union between husband and wife irrevocable and indissoluble. whatever can justify, and no human power, civil or ecclesiastical, can authorize, the breaking of a valid marriage completed between Christians. Hence the Catholic Church has always and verywhere proclaimed the indissol ubility of the sacred marriage tie. She has never granted and she never grant, a divorce strictly so-called. She does not claim any such power; she be-lieves the granting of a divorce in the odern sense to be in direct opposition the laws of God. "What God hath joined together, let no man put asunder." Divorces as granted by our civil courts are merely a farce; they have no dissolving force whatever. A divorced man or a divorced woman is not permitted to enter a second marriage dur-

ing the life of his or her former partner.

About sixty Catholics received Communion, also the children were instructed and went to confession.

ed and went to contession.

Sunday was a beautiful day, bright and cool. On Sunday evening there was the largest crowd of any evening. The subject was a most interesting one and list read to a supply the subject was a supply supply the subject was a supply supply the subject was a supply and listened to with rapt attention

One good old Catholic remarked, This mission has done more good, and done more to win over the non-Catho lies to us and make them friendly than anything that has happened within the last fifty years!" and indeed this is he general sentiment in every town where these missions have been

No converts have been made here, as yet, and indeed none could be expected in such a short time, but let us hope the good seed sown will bear its fruit in due season. Newfields is proud of having had Father Sutton, and he has left many kind remembrances after

One Protestant remarked during the lectures: "I have been on different occasions to hear lectures against the Catholic Church, and while I believed ome of the things that were said, still sort of felt that when a preacher spoke with so much bitterness it looked more as if he had a private grudge against the Church or some of its members than that he wanted to do good; and I came to these lectures expecting that this Father Sutton would sail into the Proestant churches and call them all sorts of names and raise Cain generally, as I heard the other side doing, but I must say he acts like a gentleman and talks as if he knows what he's saying can't be contradicted by anybody. And," he added. "it sounds like the truth, and I'm going to look into it.'

#### A Feast of the Pope's Jubilee Year

Rome, July 6, 1902.—This evening all the members of the American Col-lege here attended the fete at the Vatcan, in celebration of the Jubilee Year of Pope Leo XIII.'s Pontificate. The entire Papal Court and thousands of members of the Catholic societies re presented here assembled at 6 o'clock in the great Belvedere Court of the Vatican and paid homage.

The court was beautifully decorated with tapestries, plants and flowers. The Pope occupied an especially constructed and richly adorned gallery. He entered the court by way of the Lapidary museum and the library. He was greeted with enthusiastic acclamation, and the band played the Pontifical March. A chorus, composed for the occasion, was sung by a choir of several hundred pupils from all the clerical schools in Rome, who defiled be-fore the Pope, carrying banners. The Vatican officials, several women and the members of the diplomatic corps witnessed the scene from the windows

overlooking the court.

The fete was brought to a close by the Pope pronouncing a Pontifical blessing, after which he was again ac-A great flock of pigeons, sent to Rome from all the chief towns of were then released, and flew off to their homes, each one bearing an announcement that the ceremonies had

fete, was in excellent health, and his physicians announce that he has improved in health and spirits in the past

A dinner in celebration of the jubilee was given in the Vatican at noon to-day to 150 of the poor of Rome. Cardinal Respighi and several prelates and Papal officials were present.

#### Proselytising in the Phillippine Islands.

To the Editor of the Sun:

Sir-The International Catholic Truth Society has reason to know, through intimate and authentic cor respondence, that active and organized proselytizing is going on in the islands, and while it may not be officially countenanced, the results are the if it was. A strong effort is being made to uproot Catholicism in the Philippines. To effect this, temporal inducements are offered to the natives to abandon their faith. One would have expected the appointment of a number of Catholic teachers in a country where the people are Catholics almo individual, but the fact is that teachers have been deb red from the very fact that they are Catholics. We can give the name of a student of the Washing. ton University who was refused a position as teacher because of his religion Not a single Catholic teacher is employed in the normal school at Manila. Only two Catholic teachers are employed in the public schools of Manila, and these are both women. Manila being the educational centre and headquarters from which teachers will be sent broadcast, care has been taken to exclude Catholics from the schools.

The moral effect of this uprooting of the religious associations of 400 years from the lives of a simple people must be apparent to all who have ever gone beneath the surface of such pro-lems.

LORENZO O'ROURKE. Secretary International Catholic

Truth Society.

400 pages of literature with the state of th

#### POPE LEO AT 93

Bishop Camillus P. Maes, of the Diocese of Covington, Ky., who is protector of the Priests' Eucharistic League, writes as follows to the Director General of the league, in East Seventy-sixth street, New York, concerning his recent audience with the Pope: "To-day I had my audience with our Holy Father Leo XIII., and it is under the fresh impressions of the great ment that I send this greeting to the

moment that I send this greening to the reverend members of the Priests' Eucharistic League.

"For a man ninety-three years of age the Sovereign Pontiff en-joys wonder vitality, and his brilliant eyes tell of a physical moral vigor which men who have attained the Scriptural three score and ten seldom exhibit. His extremely white com-plexion, enhanced by the white casock, is well known. Yet there is a subdued glow of health in the noble brow. The withered hands in constant motion to emphasize the deliberate expression of his vigorous thought make you forget that the successor of Peter near the century mark. There is indication of senility about the

Holy Father. His interest in the progress and welfare of the Holy Catholic Church in America is unabated, and one cann but admire the up-to-date knowledge of affairs which his numerous questions and his intelligent appreciation of cur-

rent events betray.
"When, during my andience, I brought the conversation upon the sub ject of the Priests' Eucharistic League and the Eucharistic works which are nowadays so large a share in the prac tical life of the Church, His Holiness was pleased to say that he followed the movement with great inerest and with the most paternal solicitude. He spoke glowing words of praise for the clergy, who gave proof of personal devotion to the Real Presence of Christ in the Holy Eucharist as well as of zeal in the growth of this Eucharistic Kingdom in the souls of the faithful. He emphasized his special affect tion for the priests who consecrate their lives to the furtherance of the better knowledge of the love of the

"At my request he gave a special Pontifical blessing to all the members the Priests' Eucharistic League. Whilst he did so, with a solemnity which awes the mind, realizing the spiritual ower of the Vicar of Christ, he pressed is hand on my head at the end of each of the three signs of the cross.

Eucharistic Christ for souls.

### THE SOULS IN PURGATORY.

The Holy Father Grants an Indulgence of

A letter to hand from Rome, says the Bulletin Oeuvre Expiatore, contains a Brief, by which the Holy Father deigns to grant to all the faithful an Indulgence of fifty days, applicable to the souls in Purgatory, each time they recite the following verse and answer: "Eternal rest give unto them, O Lord, and

let perpetual light shine upon them."
FOR A PERPETUAL REMEMBRANCE
In response to the wishes addressed our dear son, Paul Buguet, General of the Oeuvre Expia-Director toire, in favor of the forsaken parted, established at Montligeon, in the diocese of Seez, we grant, in the usual form of the Church, to all the faithful of both sexes, and to each one of them scattered over the surface of the earth, an indulgence of fifty days each time they recite with devotion and a contrite heart, with the sole view of relieving the souls departed "the ver-

"Eternal rest give into them, O Lord, and let perpetual light shine upon These presents shall endure and be

in force in times, all other to the contrary notwithstanding.
We ordain and wish, under penalty

of being null and void, that a copy these presents should be remitted to The Pope, who was delighted with the the secretary of the Congregation of uary, 1756, and approved the 28th of the same month by our Predecessor Pope Benedict XIV.

We wish that to the copies of these present letters, transcribed or printed, igned with the signature of a public notary and under the seal of a duly constituted ecclesistical dignitary, the same faith should be given as to these shown in the original.

Given at Rome; near St. Peter's under the ring of the Fisherman 22nd of March, 1902, in the twenty-fifth year of our Pontificate.

For Card. Macchi. NIKOLAS MARINI

### Visiting Our Lord.

Do you live near a church where our Blessed Lord waits for each of you to call upon Him? He seems to hold out His hand toward you, and His face is so full of love that surely you will enter the church and go up to the altar rail and speak to Him.

Do you ask what you shall say? Have you any trouble? Tell Him about it. Have you any temptations? Confide in Him and ask Him to help you overcome them. Have you some plans of the future? Consult Him; ask His advice; tell Him you want to do only what will please Him.

Remember, dear reader, that He died to save your soul. He dwells in our churches waiting for us to come to Him. Other friends may be kind and loving for a while, but He is always our Friend, read and willing and anxious to give us graces and blessings.

During this season, when we are trying to live close to His dear Heart, let us go to Him often. Perhaps you live a long distance from the church, or you are in the employ of some one who needs your service many hours in the day, and you are not free to in the day, and y visit our Lord in the tabernacle at. In 9 missions to non-Catholics given by the Paulists since September 3,015,-400 pages of literature were freely distributed, and 2 141 greening with the single page 141 greening with the series of literature with Him in your heart.

Have you read about St. Gertrude's the significant of the tapernacie at any time. Then when your feet cannot take you to Him, let your head, and commune with Him in your heart.

Have you read about St. Gertrude's the significant of the series of

"Good night, Jesus?"

BY A PROTESTANT THEOLOGIAN.

CLXXXXVII.

Professor Foster insists that Rome is unevangelically rigorous in propound-ing the terms of salvation, because she not only insists on the acceptance of such propositions as are involved in the very nature of the regenerate life, or are plainly declared by Christ or the are plainly declared by Christ or the
apostles, but also of all manner of propositions which rest only on her own
authority.

Now, as we have seen, this statement

Now, as we have seen, this statement is utterly amiss. Rome, indeed, teaches, as all Christians do, that we can not know too much of the ways of God, and that even then we may only too easily come short of eternal life. Yet, as that without which a man has no promise of heaven, Catholic theology, as we know, sets forth simply this: A man must believe, and accept from the heart, the righteousness and from the heart, the righteousness and redeeming benignity of God, as sufficient for time and eternity. It does not even insist, in all cases, on the knowledge of the historical Christ. In the Andover controversy, as we remember, Catholic authorities took part with complainants, and against the inthe complainants, and against the in-criminated professors, and no Catholics took part for these. Consult the Cath-olic Quarterly Review (perhaps I have miscalled the title) and the Catholic World of that time, and it will be seen that both really side with Joseph Cook's teaching of "the essential Christ," although they use other forms of ex-pression.

Let us take a very possible case. A Let us take a very possible case. A Catholic missionary in Tibet comes across a teachable heathen, and (having an inward sense that his own end is at hand) discloses to him simply the righteousness and love of God, and His redeeming manifestation of Himself in the life and death and resurrection and intercession of His Son. The heathen is moved to contrition and adoring love, and is forthwith baptized. The Amen is hardly uttered when the missionary and is fortuited by the missionary falls dead. He has not yet taught his neophyte anything explicitly concerning the Trinity, or anything at all about the other sacraments. The large number of doctrines resting on concildiar and papal authority are to the new disciple if they were not. The mis-sionary has not so much as named Rome

Now surely Professor Foster is aware that it would be heresy in Catholic eyes to deny that this new convert is regen-erated and justified in baptism. Per-fect contribing heres, him for fect contrition keeps him from inter-posing mortal sin against the working of the sacrament, which therefore certainly takes effect, It would no less be heresy to deny that, remaining in baptismal grace to the end, the conbaptismal grace to the end, the convert will certainly reach heaven, even though he should never learn another word of Christianity than this heart of the Gospel. It would not, I suppose, be heresy to maintain that is he should again fall into mortal sin, he cold not recover himself even by perfect conrecover himself even by perfect con-trition, since he, in his ignorance, would not have so much as the desire of Penance; but such an unfavorable judgment is dead against the well settled principle of implicit faith and desire. It was the unwillingness of English Catholics to apply this principle to their Protestant neighbors which led Cardinal Manning and W. G. Ward, both Ultramontanes of the Ultramontanes, to stigmatize their Catholic countrymen as so narrow-minded and uncharitable, and to hail with joy the benignantly severe and severely benign-

ant Encyclical of 1863. Where now is Professor Foster's declaration, that Rome propounds a long list of doctrines as terms of salvation, resting on her authority? "She teaching, that a man may sometimes be teaching, that a man may sometimes be in a state of grace who has not so much as heard the name of Christ, much less of Rome. She teaches, as of faith, that withdrawn from thee for a time.

dangers and offences.

It is a good counsel, that, when thou has to conceived the spirit offervor, thou has to conceive the when that light shall leave thee. When this shall happen, remember that the light may return again which, for the important proposed to their law of the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for He is the sends as well for His favors, for His favors, for He is the sends as well for His favors, for H Where now is Professor Foster's deof Rome. She teaches, as of faith, that for justification only those truths are absolutely essential which are involved in the sacrament of baptism.

Dr. Foster will have to modify his statement. Let us try it in this form: detailed knowledge of the Roman Catholic system is not held essential to Catholic system is not neid essential to salvation; but a rejection of the least point is held damnable. A rebellious rejection, assuredly; a rejection out of innocent and insuperable misunder-standing of its Divine authority, just as assuredly not, if it be combined with an ingenuous desire to know all truth, so far as it can be recognized as Divine. On the other hand, Professor Foster

expressly allows that any doctrine re iected, when known to have come from Ged, involves, if there is obstinate continuance in the rejection, the loss of eternal life. Here he expressly recognizes the Roman doctrine as sound. nizes the Roman doctrine as sound.
The difference is only in application, not at all in principle. Yet he berates
Rome for her narrowness and rigor,
while he swells and plumes himself on his broad brotherliness. Characteristic, thoroughly, both of his position

and of his personality.

Foster has to acknowledge that the eminent Roman Jesuit Professor Perrone maintains that it is at least possible to be saved out of the visible Roman Com munion. Perrone does not say that many so placed will be saved, or any. How can he know? He is not the He only maintains that it is at least intrinsically possible. How it can be that this double representative of Roman and of Jesuit orthodoxy, this man who stood so high at the Council found maintaining a doctrine which Foster always treats as trembling on the very verge of heresy, it is for Foster to explain. He does not seem to have the slightest conception—this man of "accurate and adequate learning —that in this matter Perrone is a representative Jesuit, and that the

uits are representative Catholics. Widely as they differed in other matters, here is a point in which Perrone, Manning, Newman, Ward, Gioberti and Dollinger all heartily concurred.

Foster is very indignant with Perrone for declaring that even if Catholics taught as severely as Foster maintains (as indeed very many of the elder

divines do) Protestants have no occasion to complain, since they themselves have been wont to teach as rigorously. This Foster angrily denies. He allows, indeed, that Luther condemns all the heathen, from Socrates down, to damnation, but he lays this on his having been become the parket in contemut of the brought up a Papist, in contempt of the fact that the Schoolmen teach that, fact that the Schoolmen teach that, even among the pagans, natural grace, faithfully used, conducts to supernatural grace. Instead of going forward, Luther's Protestantism distinctly went back in this matter. Zwingli, of course, was no pattern to him, for he refused to

own that Zwingli was a Christian.

As to his opinion of the Jews, we may judge by his loud outcries, repeated to the end, to burn down, their synago-gues "with pitch and hell-fire."

Dr. Foster declares that at least he

Dr. Foster declares that at least he never taught that Roman Catholics, as such, must be lost. Did he not? Again and again, and yet again, he declares: "Whoever refuses to accept my gospel, can not be saved." For a mere external connection with the organism of the Catholic Church he cared little. Indeed, it was largely in this way that Lutheranism got hold of the German bishopries and abbeys. But a denial of "my gospel," that the faith which avails is not faith working by love, he expressly and repeatedly denies to be compatible with salvation. I will not say that he is always self-consistent, for then he would have had to send St. Paul to hell. Foster allows that Catholics do not always teach one that Catholics do not always teach one thing in this matter, and I suppose we may allow some wavering in Luther. But speaking generally, he holds a pretty even course. He allows that a man may be a murderer, an adulterer, a polygamous priest, and yet be a justi-fied Christian, and that a woman may hed Christian, and yet be a pleasing to God. He is most brotherly and accom-modating in these small matters of mere morality. But he maintains un-falteringly that, besides Turks and Jews, there are three great schools and sects of the children of Satan, namely, Pap-ists, Zwinglians, and Anabaptists. He is willing to be friends with the Zwinglians, notwithstanding, for he sees in them some movings towards real religion, but brethren he will by no means

allow that they are. The Calvinists were not quite so out rageous, but it is not until towards 1700 that the Huguenots would allow that salvation might be found among the Catholics (That is, in explicit treatises) eneration at least after it had become a Catholic commonplace in France that Protestants living in good faith might be justified Christians. About 1680 Baxter complains of the ill-will he has incurred among the English Calvinists incurred among the English Calvinists by treating Catholics as children of the covenant, and godly priests as true ministers of Christ. As late as 1830 Robert Hall, the great Baptist, had to defend himself for speaking of "the Christian priesthood" of France. As for Knox and his friends, a cen-

As for Knox and his friends, a century earlier, they nearly went into fits when it was suggested that possibly a Papist here and there might be saved. Indeed, what right has anyone to assist the end of our lives is ingratitude to God. In Indeed, what right has anyone to say that a Catholic can be saved, who yet calls Catholics idolaters ?

Richard Hooker's thesis, and its fate, needs special treatment.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

That Grace is to be Hidden Under the Guardianship of Humility.

If thou couldst but always continue

If thou couldst but always continue humble and little in thine own eyes, and keep thy spirit in due order and subjec-tion, thou wouldst not fall so easily into dangers and offences.

Such a trial is oftentimes more pro-fitable, than if thou wert always to have

prosperity according to thy will.

For a man's merits are not to be estimated by his having many visions of consolations, nor by his knowledge of Scripture, nor by his being placed in an elevated station; but by his being grounded in true humility and replenished with divine charity, by his always seeking purely and entirely the honor of God by his esteeming himself as nothing and sincerly despising himself, and being better pleased to be despised and numbled by others than to be the object of their esteem.

#### THOUGHTS ON THE SACRED HEART.

There never was a love so patient, so much enduring, as the love of the Sacred Heart of Jesus. It puts up with neglect, coldness—nay, even a fond mother would long ago have been repelled by such treatment as He receives from ungrateful man. But not so Jesus "Can a woman forget her infant." He asks, "so as not to have pity on the son of her womb? Even if she should

forget, yet will I not forget thee."
"May the most holy, most sacred, most adorable, most mysterious and unutterable Name of God be praised, blessed, loved, and adored and glorified in heaven, on earth and in hell, by all God's creatures and by the Sacred Heart of our Lord and Saviour, Jesus Christ in the most Holy Sacrament of the Altar. Amen." To anyone piously reciting the above prayer, an indulg-ence of forty days is hereby granted. John J. Kain, Archbishop of St. Louis, Dec. 3rd, 1899.

Nerve Wracked and Insomnious.

Kverything goes wrong head feels heavy and duit, mind is filled with strange forebodings, stomach is out of kilter. You need a good tonic like Ferrozone to bring back yourlost appetite and digestion, and cleans the blood of all impurities. Ferrozone is a wonderful invigorant and strengthener that will banish gloomy depression and quickly restore you to a healthy, vigorous condition of mind and body. Nothing is so good for the sick, weary and debilitated as Ferrozone. Price 50c, per box, at druggists or Polson & Co., Kingston. Hamilton's Mandback Pills Cure Cos-HAMILTON'S MANDRAKE PILLS CURE CON-STIPATION.

FIVE-MINUTES SERMON.

The Tenth Sunday After Pentecost

INGRATITUDE.

Ingratitude is a very mean vice, no natter against whom it is committed. There may be some fathers and mothers listening to me who have felt how cruel a sin it is, for there are children, not a few nowadays, who have treated their parents, good parents too, with shock-ing ingratitude: have cursed them and reviled them; have struck them; have allowed them to live on the charity of strangers; have forced them to play the part of drudges during those sad years of old age when leisure and comfort would be so welcome; have tried to force the the little remnant of means from them by the basest threats and extortion, and perhaps even violence; there are parents whose hearts have ached to see their children ashamed of their oldcountry accent and their simple man ners. Is not this very abominable Then, too, all though life we meet with cases where men have lent others money out of personal friendship, only to be repaid by lying, dishonest ingratitude. Indeed, there is scarcely one of us who has not been badly treated by persons whom we have in one way or other befriended.

Perhaps you have heard of the poor man who was walking along the docks one evening, and hearing the cries of a drowning man he threw off his coat, jumped into the water, and, almost drowning himself in the effort, finally brought the poor fellow safe on shore. He turned out to be a very rich man. Grateful, as you may suppose, for his life, he turned to his rescuer, he drew from his pocket a handful of silver, and —what do you think he did? He asked him if he had change for half-a-dol-

Indeed there are many who towards the end of their lives suffer sharp remorse for the ingratitude of their earlier How many who never pray for days. their benefactors; who are so proud and selfish that they do not want to have any benefactors: who are just as careless of benefactors' names in their backbiting as of any others; who think that a little money can pay a debt of affection: who often receive and never give, nor never so much as ever thank.

Well, my brethren, if we treat each other so, we treat God no better, not even so well. Now where did I get my wen's wen's Now where that Jee my licit treatises ood home, and my dear friends, and my plentiful meals, and my good bed?
From God, Who certainly does require d faith might About 1680 them? Did I ever them? feel that God has given me these gifts? Where did I get my good health, my clear head, my strong arm, my light step, my happy heart? Brethren, we get such things only from the most loving kindness of our Creator. And every day we receive them, we enjoy them—alas! sometimes in a sinful man-

The truth is that the commonest sin of our lives is ingratitude to God. It is like the very germ sin, or the poison in the air, or the venom in the blood of fallen man. It is a sin which is rooted in pride, feeds upon selfishness, and brings forth the fruit of spiritual indifbrings forth the fruit of spiritual indif-ference. In truth, it is as much a state of soul as a sin or a series of sins.

Hence it is heartily detested by all
good Christians. They endeavor to
practise the virtue of thankfulness at
every turn. They are careful to give at least a quarter of an hour thanksgiv-ing after Communion; they not only make novenas for favors, but novenas in thanks for them; when at table they say at least one mouthful of prayers, in gratitude for the many mouthfuls of each of their meals; they thank God for the afflictions He sends as well for His favors, for He is the same God to their life.

### WOMEN AS PEACEMAKERS.

No word during the last week has been more frequently upon the lips and in the hearts of all than the sweet word 'Peace,' " says Sir Edwin Arnold in the London Daily Telegraph. "To women especially its mere sound must always be dear and welcome, since it is the watchword of their social dominion, the password of their power, the master word of their best interests and highest desires. And it is a curious fact to re-flect upon that women, if they were so minded and were resolute and united, could probably make universal peace sooner and more certainly than if all the Powers had the millennium for their policy. Dr. Busby said wisely and truly, when reproached for wearing his hat before the king, that in the schoolroom he was the greatest man in the realm, 'because,' quoth he, 'I govern the boys, the boys govern their mothers, and the mothers govern the men in ers, and the mothers govern the men have authority. Now and again women have shown examples of their irresistible strength as peacemakers. Everybody knows that splendid picture by Rubens, entitled 'The Rape of the Sabines,' where the Romans are shown carrying away by force from the country of their enemies a bevy of maidens destined to be the unwilling brides of the maraud-But Rubens ought to have painted the noble incident which resulted from that ancient deed of violence.

### LIQUOR AND TOBACCO HABITS

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

oy:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Koss. Premier of Ontario.
Rev. John Potts. D. D. Victoria College.
Rev. William Caven, D. D., Kno x College.
Rev. Father Teety. President of St. Michael's
College, Toronto.
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Thos. Coffey, CATHOLIC RECORD, Londou.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, hexpensive home treatments. No hypodermic injections; no publicity; no lose of time from business, and a certainty of cure. Consultation or correspondence invited.

There came a day when the proud Rom ans and the angry Sabines were drawn up in battle array against each other. At the moment of conflict, however, the captive Sabine women, with their babies in their arms, rushed between the opposing ranks and rendered fighting impossible. 'On our side' they said possible. 'On our side,' they said, 'are our husbands and children; on the other side stand our fathers and the other side stand our fathers and brothers. From whatever veins it flows, the blood you are about to shed must be our blood, and whatever victory is gained, it is only with tears that we shall witness it.' So was that particular war stayed. The Sabines and the Romans became one people, and the memorial of that triumph of the property realities mestery is still to be and the memorial of that trimin of woman's political mastery is still to be seen in the Eternal City when your vetturino drives you over La Sabina, across the quarter where the Sabine people came to dwell.

people came to dwell.

"If women were aware of their power there is many a war which they could and would stop in some way or other. As for the methods to be employed, there is no need to enter upon those; it is enough that she who rocks the cradle rules the world, and the proverb says with truth that that which women wish the gods also wish. The difference between war and peace for them is greater than it is for men. One of our most famous painters left be hind him a pair of masterly canvases which put the contrast between peace and war in eloquent colors. But the one was depicted the shat tered gateway of a beseiged city, amid the smoking ruins of which, together with many other signs of fierce comba lay the dead body of a gallant cavalry officer, his silver helmet shattered and his uniform laced with his lifeblood, while at his side his splendid warhorse was breathing out its life from panting and foamy nostrils. The companion work showed a lovely landscape by the seashore, with children playing among the wildflowers, a placid sea rippling in silver upon the yellow sands, and the happy life of a neighboring fish ing town going forward in the middle distance, with many a charming group

of rural people and pursuits. In the foreground an old piece of artillery, dismounted and rusty, lay half buried in the grass and poppies, while a young lamb, lying down in front of the disused gun, was lazily nibbling at a bunch of daises and buttercups which one of the children had placed in the muzzle of the piece. What woman is there who would not feel and respond to the ideas suggested by the artist?"

#### A REAL HERO GONE.

Where Ontario leaves off in the Dominion of Canada Manitoba begins. Where Manitoba leaves off in the beginnings of Assinboia and Saskatchewan. Where Assiniboia ends begins wan. Where Assimbola ends begins Alberta and at the end of Saskatchewan begins the great Northwestern Territory, through which flows the McKenzie River, through the frozen fastnesses of the north. These territories are of the north. These territories are practically as unknown to-day as the territory about the Great Lakes was centuries ago. Yet a man has just gone to his reward who has been for half a century back a devoted missionary in that unknown territory, travelling a foot from the seat of the Diocese of St Reniface in Manitaha away off of St. Boniface, in Manitoba, away off to the shadow of the Arctic circle, only lately invaded from the west by the harky pursuers of the gold locked in its frozen fastnesses, Vital Justin Grandin, Bishop of the Diocese of St. Albert, a Bishop of the Diocese of St. Albert, a native of Laval, in France, an Oblate of the Order of Mary Immaculate, a missionary along the banks of the Mc-Kenzie River as far back as fifty years ago, a titular Bishop over forty years ago, and coadjutor of the late lamented Archbishop Tache, of St. Boniface later on Bishop Grandin was one of the pione. on. Bishop Grandin was one of the pio neers of Christianity in North Western Canada. Martyrdom knocked at door more than once. He travelled Northwestern Canada on foot perhaps re than any other man who the last half of the nineteenth century. The savages were his children, the chiefs his confidants. He knew no fear of those among whom be voluntarily cast his lot in the interests of the Church He passed to his reward after having placed to his credit the Christianization of the Valleys of the Sackatchewan and of the McKenzie.

Bishop Grandin is among

last of those valiant French priests to whom during the better part of three centuries this con-tinent has been accumulating a debt of gratitude for reclaiming its areas from savagery and paganism. His death is a great loss, not only to the Canadian Church but to the Church at large. He was one of the old-time missionaries who spent himself for Christ. May the Lord rest him!—Michigan Catholic.

### Protestantism in France.

An inquiry into French Protestantism is met at the threshold by this singular paradox, that while the Pro-testant spirit has taken possession of France, Protestantism as a form of church life is declining. On the one hand, its influence so increases that Protestants are to be found in all sorts of positions of authority and power, far out of proportion to their estimated nu-merical strength; on the other hand, its temples are empty of woripers and the number of members, in both its confessions, diminishes with ominous

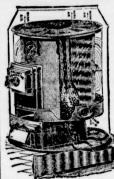
rapidity.

France is governed by the combined authority of the Chamber of Deputies and the Senate, whose members, taken together, number 880; 100 are said to be Protestants, 70 or 80 of whom are in the Chamber of Deputies. As the population of France is over 38,000,000, i the Protestant Deputies were solely the the Protestant Deputies were solely the representatives of their co-religionists, the Protestant population of France ought to be at least 5,000,000, whereas it is only 650,000, and that is a computies of the probability o ation twenty years old, the probability being that it is now nearer 600,000. According to this the political influence of Protestantism in France is nearly seven and a half times as great as might be expected from the actual number of its professional adherents. - Contempor-



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JULY 19 1902. MILLION

FREIGHT-TI BY FRANK H. SP

It was the second mon and not a pound of fr moved; things looked small general superinte

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But the stuff was deand consigned in ou knew it. After that, it would be like hoisting that it is something. and that is something flew on the West End. Turn it over to the the general superint general superintender

up to on our division. sand. Our head was gave tone to every ma his, "not in a thousar ve it ourselves. the general manager, care of it. And wire and to do it ri the silk was to the only case c business.

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I retorted. What I felt uncomforta termined to move nothing more to be When I went house and told Nei said never a word, deal. Neighbor's the motive power. uncrippled, was i

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Mr. Garten me, sir," said he mechanic. "I do Bartholor a twinkling. The that it must be

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Bartholomew was not altogeth "How would corrow for McC

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be over here at ( your last chanc

#### MILLION - DOLLAR THE FREIGHT-TRAIN.

BY FRANK H. SPEARMAN.

It was the second month of the strike, and not a pound of freight had been moved; things looked smoky on the West

general superintendent happened The general superintendent happened to be with us when the news came.

"You can't handle it, boys," said he, nervossly. What you'd better do is to turn over to the Columbian Pacific."

Our contracting freight agent on the coast at that time was a fellow so erratic that he was nicknamed Crazyhorse wired that he had secured a big silk shipment for New York. We were par-

We had no engineers, no firmen, and We had no engineers, no Irimen, and no motive power to speak of. The strikers were pounding our men, wrecking our trains, and giving us the worst of it generally; that is, when we could you give it to them. Why the fellow not give it to them. Why the fellow displayed his activity at that particular uncture still remains a mystery. Perhaps he had a grudge against the road; haps he had a gruage against the road; if so, he took an artful revenge. Everybody on the system with ordinary railroad sense knew that our struggle was to keep clear of freight business until we got rid of our strike. Anything valuable or perishable was especially un-

But the stuff was docked and loaded and consigned in our care before we knew it. After that, a refusal to carry it would be like hoisting the white flag; and that is something which never yet flew on the West End.

'Turn it over to the Columbian,' said the general superintendent; but the general superintendent was not looked up to on our division. He hadn't enough Our head was a fighter, and he

gave tone to every man under him.
"No," he thundered, bringing down
his "not in a thousand years! We'll his, "not in a thousand years! We'll move it ourselves. Wire Montgomery, the general manager, that we will take And wire him to fire Crazyand to do it right off." And bere the silk was turned over to us azyhorse was looking for another job. the only case on record where a freight hustler was discharged for get-

There were twelve car-loads; it was insured for \$85,000 a car; you can figure how far the title is wrong, but you never can estimate the worry that stuff gave can estimate the worry that stuff gave us. It looked as big as \$12,000,000, worth. In fact, one scrub-car tink, with the glory of the West End at heart, head a fight own the with the glory of the west End at heart, had a fight over the amount with a sceptical hostler. He maintained that the actual money value was a \$120,000-000; but I give you the figures just as they went over the wire, and they are sight.

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What bothered us most was that the strikers had the tip almost as soon as we had it. Having friends on every road in the country, they know as much the country, they know as much the country hysiners as we care the the got in he spring a tire; scheme into a cocked There was a lantern in the round house. about our business as we ourselves. The minute it was announced that we should move the silk they were after should move the slik they were after us. It was a defiance, a last one. If we could move freight—for we were already moving passengers after a fashion—the strike might be well accounted

Stewart, the leader of the local contingent, together with his followers, got

after me at once.
"You don't show much sense, Reed,"
sald be. "You fellows here are breaking your necks to get things moving, and when this strike's over if our boys and when this strike's o'the had ask for your discharge they'll get it. This road can't run without our engineers. We're going to beat you. If gineers. We're going to beat you. If you dare try to move this stuff we'll ave your scalp when it's over. You'll never get your silk to Zanesville, I'll promise you that. And if you ditch it and make a \$1,000,000 loss, you'll get

must be taken care of first of all. In order to win a strike you must have

public opinion on your side.
"Nevertheless, Neighbor," said I, after we had talked a while, "we must

Neighbor studied; then he roared at

Send Bartholomew Mullen here." He spoke with a decision that made me think the business was done. I had never happened, it is true, to hear of Bartholomew Mullen in the department of motive powers; but the impression the name gave me was of a monstrous fellow, big as Neighbor, or old man Sankey, or

walked into the office.
"Mr. Garten said you wanted to see

me, sir," said he, addressing the master 'I do Bartholomew,'' responded Neigh-

The figure in my mind's eye shrunk in a twinkling. Then it occurred to me that it must be this boy's father who

was wanted. You have been begging for a chance to take out an engine, Bartholomew," began Neighbor, coldly; and I knew it

"Yes, sir."
"You want to get killed, Bartholo-

Bartholomew smiled, as if the idea

was not altogether displeasing.
"How would you like to go pilot tomorrow for McCurdy? You to take the 44 and run as first Seventy-eight.

Curdy will run as second Seventy-eight.
"I know I could run an engine all right," ventured Bartholomew, as if Neighbor were the only one taking the chances in giving him an engine. "I know the track from here to Zanesville.

I helped McNeff fire one week."
"Then go home, and go to bed, and be over here at 6 o'clock to-morrow morn-And sleep sound; for it may be your last chance.

It was plain that the master-mechanic hated to do it; it was simply sheer

Bartholomew walked springily away. "I took him in here sweeping two years ago. He ought to be firing now, but the union held him back; that's why he hates them. He knows more about an engine now than half the lodge. They'd better have let himin," said the mastermeehanic, grimly. "He may be the means of breaking their backs yet. If means of breaking their backs yet. It give him an engine and he runs it, I'll never take him off, union or no union, strike or no strike."

"How old is that boy?" I asked.

"Eighteen; and never a kith or a kin that I know of. Bartholomew Mullen," mused Neighbor, as the slight figure moved across the flat, "big name—small boy. Well, Bartholomew, you'll know something more by to-mor-row night about running an engine, or

a whole lot less; that's as it If he gets killed, it's your fault, Reed."
He meant that I was calling on him for men when he absolutely couldn't

produce them.

"I heard once," he went on, "about a fellow named Bartholomew being mixed up in a massacre. But I take it he must have been an older man than our Bartholomew-nor his other name wasn't Mullen, neither. I disremember just what it was, but it wasn't Mul-

"Well, don't say I want to get the boy killed, Neighbor," I protested. "I've plenty to answer for. I'm here to run trains—when there are any to run ; that's murder enough for me. needn't send Bartholomew out on my account.

"Give him a slow schedule and I'll give him orders to jump early; that's all we can do. If the strikers don't ditch him, he'll get through, some-

It stuck in my crop—the idea of putting the boy on a pilot engine to take all the dangers ahead of that particular all the dangers ahead of that particular train; but I had a good deal else to think of besides. From the minute the silk got into the McCloud yards we posted double guards around. About 12 o'clock that night we held a council of war, which ended in our running the train into the out freight house. the train into the out freight-house. The result was that by morning we had a new train made up. It consisted of fourteen refrigerator-cars loaded with oranges, which had come in mysteriously the night before. It that the silk would be held for the present and the oranges rushed through. Bright and early the refrigerator-train was run down to the ice-houses and twenty men were put to work icing the twenty men were put to work leng the oranges. At 7 o'clock McCurdy pulled in the local passenger with engine 105. Our plan was to cancel the local and run him right out with the oranges. When he got in he reported the 105 bed converge a tire, it knocked our it knocked our scheme into a cocked hat.

There was a lantern-jawed conference

in the round-house.

"What can you do?" asked the superintendent, in desperation.

There's only one thing I can do. Put Bartholomew Mullen on it with the 44, and put McCurdy to bed for No. 2 tonight," responded Neighbor.

We were running first in, first out; but we took care to always have somehold for I and 2 who at least knew an

body for 1 and 2 who at least knew an body for I and 2 who at least are uninjector from an air-pump.

It was 8 o'clock. I looked into the locomotive stalls. The first—the only man in sight was Bartholomew Mullen. man in sight was bartinoonie Att. He had good steam on her, and the old tub was wheezing as if she had the asthma.

The 44 was old; she was homely; she was rickety; but Bartholomew Mullen wiped her battered dose as deferenti-ally as if she had been a spick-span,

"Neighbor couldn't give me any-body but a wiper," said Bartholomew, in a sort of a wouldn't-that-kill-you

The unconscious arrogance of the boy quite knocked me, so soon had honors changed his point of view. Last night changed his point of view. Last night a despised wiper; at daybreak, an engineer; and his nose in the air at the idea of taking on a wiper for fireman. And all so innocent!

"Would you object, Bartholomew," I suggested, gently, "to a train-master."

I suggested, gently, "to a train-master for fireman?

I don't-think so, sir." Dad Hamilton.

"I'll put Bartholomew ahead of it," muttered Neighbor, tighly. A boy walked into the office.

"I don t—tnink so, sir."

"Thank you; because I am going down to Zanesville this morning myself and I thought I'd ride with you. Is it 'Oh yes, sir-if Neighbor doesn't

care. smiled. He didn't know who Neighbor took orders from; but he thought, evidently, not from me.
"Then run her down to the oranges,

Bartholomew, and couple on, and we'll order ourselves out. See?" order ourselves out. See?"

The 44 really looked like a baby-car-

riage when we got her in front of the refrigerators. However, after the necessary preliminaries, we gave a very sporty toot and pulled out; in a few minutes we were sailing down the valley.

For fifty miles we bobbed along with our cargo of iced silk as easy as old shoes; for I need hardly explain that we had packed the silk into the refrigerators to confuse the strikers. The great risk was that they would try to alter us.

ditch us. I was watching the track as a mouse would a cat, looking every minute for trouble. We cleared the gumbo cut west of the Beaver at a pretty good

ly I felt the fill going soft under the drivers—felt the 44 wobble and slew. Bartholomew shut off hard and threw the air as I sprang to the window. The the air as I sprang to the window. The peaceful little creek ahead looked as angry as the Platte in April water, and

be bottoms were a lake.
Somewhere up the valley there had been a cloudburst, for overhead the sun was bright. The beaver was roar-ing over its banks and the bridge was out. Bartholomew screamed for brakes looked as we were against it-and

A soft track to stop on, a torrent of storm water ahead, and ten hundred thousand dollars' worth of silk behind

not to mention equipment.

I yelled at Bartholomew and motioned for him to jump; my conscience is clear on that point. The 44 was stumbling along, trying, like a drunken man, to hang to the rotten track.

"Bartholomew!" I yelled: but he

was head out and looking at his train, while he jerked frantically at the air lever. I understood: the air wouldn't work; it never will on those old tubs when you need it. The sweat pushed out on me. I was thinking of how much the silk would bring us after a bath in the Beaver. Bartholomew stuck to his levers like a man in a signal-tower, but every second brought us closer to open water. Watching him, intent only on saving his first train—heedless of saving his life—I was really a bit ashamed to jump. While I hesitated, he somehow got the brakes to set; the old 44 bucked like a bronco.

It wasn't too soon. She checked her train nobly at the last, but I saw nothing could keep her from the drink. I caught Bartholomew a terrific slap and again I yelled; then turning to the gangway, I dropped into the soft mud on my side. The 44 hung low, and it

was easy lighting.

Bartholomew sprang from his seat a second later, but his blouse caught in the teeth of the quadrant. He stooped quick as thought, and peeled the thing

Pull as he would, he couldn't get

specting fish would be caught in that yellow mud. I realized, too, the instant I struck the water that I should saw our hind lights bobbing. We the pier. I felt it was all up with Bar-tholomew as I scrambled out; but to my amazement, as I shook my eyes open, the train crew were running forward, and there stood Bartholomew on the track above me looking at the refreerators. When I got to him he explained to me how he was dragged in and had to tear the sleeves out of his

blouse under water to get free.

The surprise is, how little fuss men make about such things when they are busy. It took only five minutes for the conductor to hunt up a coil of wire and a sounder for me, and by the time he got forward with it Bartholomew was half-way up a telegraph-pole to help me cut in on a live wire. Fast as could I rigged a pony, and began calling the McCloud dispatcher. It was rocky spiker-driver, tail-truck mail-racer.
She wasn't much—the 41. But in those days Bartholomew wasn't much; and the 44 was Bartholomew's.

I retorted. What was the use of more? I felt uncomfortable; but we had determined to move the silk: there was nothing more to be said.

When I went over to the roundhouse and told Neighbor the decision he said never a word, but he looked a great deal. Neighbor's task was to supply the motive power. All that we had, uncrippled, was in the passenger service, because passengers must be moved—must be taken care of a supply of locomostics.

Bartholomew wasn't much; ing gang and for one more of Neighbor's rapidly decreasing supply of locomostics.

"How is she steaming, Bartholomew, sitting on a strip of fence which still rose above water, looked forlorn. To lose the first engine he ever handled, in the Beaver, was tough, and he was evidently speculating on his chances of ever getting another. If there weren't tears in his eyes, there was storm water certainly. But after the relief control of the wrock-ing gang and for one more of Neighbor's rapidly decreasing supply of locomostics.

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was left of us back six miles to a siding, I made it my first business to explain to Neighbor, nearly beside himself, that Bartholomew was not only not at fault, but that he had actually saved the train by his nerve.
"I'll tell you, Neighbor," I sug-

gested, when we got straightened around, "give us the 109 to go ahead around, "give us the 109 to go ahead as pilot, an run the stuff around the river division with Foley and the 216." "What'll you do with No 6?" growled Neighbor. Six was the local

passenger, west.

"Annul is west of McCloud," said I, instantly. "We've got this silk on our hands now, and I'd move it if it tied up every passenger-train on the division. If we can get the infernal stuff through,

it will practically beat the strike. If we fail, it will beat the company."

By the time we backed to Newhall Junction, Neighbor had made up his mind my way. Mullen and I climbed into the 109, and Foley with the 216, and none too good a grace, coupled on to the silk, and, flying, red signalt, we

to the silk, and, flying, red signalt, we started again for Zanesville over the river division.

Foley was always full of mischief.
He had a better engine than ours, anyway, and he took satisfaction the rest of the afternoon in crowding us. Every mile of the way he was on our heels. was throwing the coal and distinctly remember.

It was after dark when we reached the Beverly Hill, and we took it at a lively pace. The strikers were not on our minds then; it was Foley who bothered.

When the long parellel steel lines of the upper yards spread before us, flashing under the arc-lights, we were away above yard speed. Running a locomotive into one of those big yards is like shooting a rapid in a canoe. There is west of the Beaver at a pretty good clip, in order to make the grade on the other side. The bridge there is hidden in summer by a grove of hackberrys. I had just pulled open to cool her a bit when I noticed how high the backwater was on each side of the track. Sudden-

flag-men furious, and not even Bartholomew wanted to face an inquiry on a yard wreck. On the other hand, he couldn't affords to be caught by Foley, who was chasing him out of pure ca

I saw the boy holding the throttle at a half and fingering the anxiously as we jumped through the frogs; but the roughest riding on track so far beats the ties as a cushion that when the 109 suddenly stuck her paws through an open switch we bounced against the oof of the cab like footballs. I grabbed a brace with one hand and with the other reached instinctively across to Bartholomew's side to seize the throttle he held. But as I tried to shut him off he jerked it wide open in spite of me, and, turned with light size it his

lightning in his eye.
"No!" he cried, and his voice rang hard. The 109 took the tremendous shove at her back and leaped like a frightened horse. Away we went across yard, through the cinders, and over ties. My teeth have never been the same since. I don't belong or engine, anyway, and since then I have kept off. At the moment I was con-vinced that the strain had been too much-that Bartholomew was stark crazy. He sat bouncing clear to the roof and clinging to his levers like a

But his strategy was dawning on me; in fact he was pounding it into me. Even the shock and scare of leaving the track and tearing up the yard had not driven from Bartholomew's noodle the most important feature of our situ-ation, which was, above everything, to

keep out of the way of the silk-train.

I felt every moment more mortified at my attempt to shut him off. I had done the trick of the woman who grabs the reins. It was even better to tear up the yard than to stop for Foley to smash into and scatter the silk over the coal-chutes. Bartholomew's de-cision was one of the traits which quick as thought, and peeled the thing over his head. But then he was caught with his hands in the wristbands, and the dinary dub thinks what he should have ponies of 44 tipped over the broken abutment.

done to avoid disaster after it is all over; Bartholomew thought before.

On we bumped, across frogs, through Pall as he would, he couldn't get free. The pilot tipped into the torrent slowly: but, losing her balance, the 44 kicked her heels into the air like lightning, and shot with a frightened wheeze plump into the creek, dragging her engineer after her.

The head car stopped on the brink. Running across the track, I looked for Bartholomew. He wasn't there; I knew he must have gone down with his lengine.

On we bumped, across frogs, through switches, over splits and into target rods, when—and this is the miracle of it all—the 109 got her fore-feet on a split switch, made a contact, and after a slew or two like a bogged horse, she swing up sweet on the rails again, tender and all. Bartholomew shut off with an under cut that brought us up double and nailed her feet, with the air, right where she stood.

We had left the track, ploughed a hundred feet across the yards, and

We had left the track, ploughed a hundred feet across the yards, and submerged. I am a good bit of a fish under water, but no self-reason to the tender water and the water but no self-reason to the tender water but no self-reason to the tender water but no self-reason to the tender water but I was on the engine with

yellow mud. I realized, too, the instant I struck the water that I should have dived on the up-stream side. The current took me away whirling; when I came up for air I was fifty feet below stood if I should of shut off. Bartholomew ran to the switch to examine it. The contact light, green, still burned like a false beacon; and lucky it did, for it showed the switch had been tampered with and exonerated Bartholomew Mullen completely. The attempt of the strikers to spill the silk right in the yards had only made the reputa-tion of a new engineer. Thirty min-utes later the million-dollar train was turned over to the eastern division to wrestle with, and we breathed, all of us,

good bit easier. Bartholomew Mullen, now a passenger runner, who ranks with Kennedy and Jack Moore and Foley and George Sinclair himself, got a personal letter from the general manager complimenting him on his pretty wit; and he was good enough to say nothing whatever about mine.

We registered that night and went we registered that night and went to supper together—Foley, Jackson, Bartholomew, and I. Afterwards we dropped into the dispatcher's office. Something was coming from McCloud, but the operators, to save their lives, couldn't catch it. I listened a minute; it was Neighbor. Naw Neighbor in's it was Neighbor. Now Neighbor isn't great on dispatching trains. He can make himself understood over the poles, but his sending is like a boy's sawing od-sort of uneven.

However, though I am not much on cunning yards, I claim to be able to ake the wildest ball that was ever thrown along the wire, and the chair was tendered me at once to catch Ne extraordinary passes at the Mc Cloud key. They came something like

To Opr.:

Tell Massacree [that was the word that stuck them all, and I could perceive Neighbor was talking emphatically; he had apparently forgotten Bartholomew's lost name and was trying to connect with the one he had disremembered the night before]—tell Massacree [repeated Neighbor] that he is al-1-l right. Tell hi-m I give 'im double mileage for to-day all the way through. And to-morday all the way through. And to-morow he gets the 109 to keep.
NEIGHBOR.

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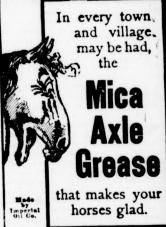
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1902-all for CATHOLIG

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The Most Rev. Dr. Clancy, Bishop of Elphin, Ire., had planned a service of reparation, to take place on the Coronation Day, June 26. In his pastoral letter

announcing it the Bishop said: "It will be our duty to pray for an in crease of grace and happiness for all the subjects of the English Crown, and for the extension and progress of the Catho-lic Church throughout the world. A portion of the ceremony, which will be performed in Westminster Abbey, will consist of a repetition of the oath by which last year the king solemnly pro-fessed his disbelief in the doctrine of Transubstantiation, and proclaimed that the honor paid by Catholics to the Blessed Virgin is idolatrous worship. Such an oath, being a direct contradic tion to Revelation and to the teaching of matter what light it may be viewed, an insult to the God of Truth, and, remembering how the people of Israel were punished on account of the sin of David, though that sin was not committed by the Jewish King in his official capacity, we have grave reason to fear that the people of these kingdoms may be punished by Almighty God as participators in the official blasphemy of the head of the English realm if they do not disassociate themselves from it. With a view, therefore, of protesting against the offensiveness of the royal oath and to protect ourselves from the punishment that it may entail, we hereby direct that a religious service of reparation be held in all the churches of this diocese on the evening of June 26, the date of the coronation.

The coronation did not come off. All of that day, the king lay between life and death, and, if pledge or promise was in his mind, we may be sure it was not coupled with blasphemy and insult. Heaven itself intervened to hinder a repetition of the Accession Oath, and it may be that the warning may be acted upon before a new date is set for

the crowning of the king.

Of all the expressions called forth in the press by the postponement of the coronation, none to our thinking is more significant than the appended from the leading Irish daily, the Dublin Freeman. It offers a striking proof of Irish magnanimity, though to some it may seem only another evidence of Irish weak generosity, that invertebrate vir-tue so glorified by Tommy Moore in his

slavish ode to George the Fourth en-titled "The Prince's Day."
"Ireland alone, out of the whole British Empire, stood apart from all participation in thee gorgeous coronation ceremonial because participation would imply loyalty to the Government and the Constitution, of which the King is the supreme representative. The Irish Party had determined on a demonthe Irish Metropolis on Coronation
Day. In this they would fully, clearly, and strongly interpret to the world the sentiment of the Nation. But in Irish insolation and protest there was mincled. no feeling of personal animosity to the King. With Edward VII., as a man, Ireland had no cause of quarrel. It was known that it was under protest, and with obvious reluctance, that he went through the statutory form of the Blasphemous Oath, from which his ministers could, if they chose, have relieved him. He had thrown his personal influence into the cause of peace. and constrained the Jingoes, Chamber-lain and Milner, to end the war in the Transvaal on terms most honorable to the gallant and unconquered Boers. He had planned a visit to Ire-Boers. He had planned a visit to Ireland almost immediately on his accession, and it was not on his own initiative but for the advice of his initiative but for the his initiative but for the advice of his initiative but for the advice of his initiative but for the his initiative but for the advice of his i ters, that the project was abandoned.

Above all, the belief is current in Ireland, and not without reason that almost accomplished by the great British statesman, for whom he always manifested a profound respect and admiration—never more plainly manifested as profound respect to the profound respect to t fested than when Gladstone was engaged in his heroic struggle for Home Rule. Ireland denied homage to the mighty king in the hour of his glory. She will not deny her sympathy to the suffering man in the hour of his helplesssuffering man in the hour of his helplessness and danger. Perhaps, for the first time in her history, and not in the hlatant, and invitation and invitation to come in and be taught. blatant and insulting spirit in which e words are so often spoken in this island, she breathes the prayer to-day: "God Save the King."—Boston Pilot.

### THE DEVOTION OF THE SCAPU-

and justly so. The little squares of der the title of Our Lady of Mount Carmel. It is her livery and marks us as her devoted servants. To it are attached many spiritual favors and the contraternity of the Brown Scapular in the old. Who will put a finger on takes its origin from St. Simon Stock, the difficulty? an English Carmelite monk, to whom it time Popes and Bishops, kings and princes, have esteemed this simple livery of Mary above that of royal ermine, and millions of the lowly children of the Church have found sweet mfort and consolation in being numbered among the servants of Mount Caarmel.

To gain the Indulgence of the brown scapular it is not absolutely necessary say any particular prayer in its honor, though it is a common and laudable custom to do so. It should, howregularly enrolled by a priest and his name inscribed on a register kept for

TRELAND AND THE POSTPONED coronation. that purpose. Once enrolled, it is not necessary to have future scapulars blessed. Should the one we have, beworn out, or broken, or lost, we come worn out, or broken, or lost, we have but to buy another and put it on. This we should do without fail, and never, day or night, be without it.

The particular grace we ask for is the grace of a happy death. Some there are who look for temporal favors rather than spiritual ones from the wearing of

are who look for temporal favors rather than spiritual ones from the wearing of the scapular and it is a common super-stition that one cannot be drowned while wearing it. This is a mistake. The scapular is not a life-preserver, but a grace-preserver, if worn with the proper dispositions. That it may some time please our Blessed Lady to reward simple confidence in her all-powerful aid and to save the life of her client is not at all impossible, but we have no promise of hers to that effect. We knew a brave sailor lad, whose skin was black but whose soul was white, a de-vout son of Mary, who leaped into the sea in a hurricane to save another washed overboard. When rescued, his scapular hung over his sailor jacket, and one of the crew, taking hold of it, asked what it was. "Never mind," said the other "that's what save my life. Perhaps it was. But not long after the poor

fellow was blown up with the bat-tleship Maine. The scapular did not save his life then. Perhaps it was because Mary, this time, would save

his soul instead.

One of the uses of the scapular is to identify our Catholic dead. In any Christian community a body with such a mark of faith upon it will sead a before Christian. will surely have a Christian burial and find a last resting place in con-secrated ground.—The Guidon Magazine.

### THE HARVEST IS RIPE.

Laborers are Wanted in the Vineyard of

Buffalo and Union and Times.

New York, July 8.—It now seems certain that the Apostolic Mission House will be opened in the fall at the Catholic University at Washington.
The project of establishing the seminary for the training of missionaries to hon-Catholics was broached for the first time in a practical way at the Winchester conference last summer. It was said at that time that, while the ordinary seminary does its work well, its chosen type is the diocesan priest and all the energies of the seminary were utilized to prepare young mer for this special work.

for this special work.

There was a demand for the priest with a missionary vocation, and there was a large and ever-increasing field for the activities of such a one. A mission house to train the young priest fathing priests were the proceeding the process of the process of the process of the priests of for this special vocation was needed.

fall.

In the interesting story of his work at Nazareth in The Missionary, Father Price says: "The people are listening, talking and reflecting about the Catholic Church as never before. With our continual preaching, talking and visiting anity a number are convinced of the ing quite a number are convinced of the

Church.
"Now that we have plenty of room, a real apostolic center—O for priests! That is the yearning, burning cry of our hearts now. We could accommodate thirty, even forty, if needs be, and our work really needs several hundred if we could get them. The work itself, once gave them the happiness He between the two nations, conceived and gives us in it, they would never leave

sionary.
It hardly need be said that conditions like those of Nazareth, N. C., obtain in nearly United States. in nearly every corner of the sed States. The cross above, the

But where are the teachers? Half a century ago there were scarcely priests enough to minister to the faithful alone; to-day many a zeal-ful young priest must wait months for permanent altar, confessional and

During this month of July we celebrate the feast of Mount Carmel and honor the institution of the brown scapular. The devotion of the scapular is one that the scapular is pulpit. naturally presents itself is: Are vocations for the non-Catholic work too coarse brown cloth that we wear serve for a double purpose. It is intended to honor the Blessed Mother of God unthe work, ninety out of the hundred seem impatient with the time between now and their ordination, that they To it are at- may enter the new ripening field, yet tached many spiritual favors and the special protection of Our Lady. The field while ninety-nine begin and end

the difficulty?

Vocation may be defined as an overpleased our Blessed Lady to reveal this devotion on July 16, 1251. Since that tain state of life. In a vocation to the priesthood this desire is a gift of the Holy Ghost. The missionary vocation is a particular gift. A special grace, like all graces, needs direction, and it may be tried by discouraging obstacles and contrary influences.

Generally, an experienced priest gives the direction, often unfavorable circumstances look like unsurmountable obstacles; unfortunately, often an over-fond mother's apron furnishes the binding strings of influence. Surely it is human easily we step into the well-beaten patheasily we step into the well-beaten pathever, be worn with the consciousness of its purpose, to honor the Blessed Mother God, and not from mere careless habit. A daily prayer will be a helpful reminder to this end. To receive the Indulgences attached to the ways; love of home, deeply, stirs the ways; love of home, deeply, stirs the human heart; the most generous, if not but the question still clamors, should the boundaries of a God-inspired ambition be cut into and narrowed within the

was looked upon a few years ago as a bubble of enthusiasm. The willing hand was often left untrained, and the generous heart was not always en-couraged. Now, the non-Catholic miscouraged. Now, the non-Catholic mis-sion is the enterprise of the progressive parish, the Apostolic College for "home and insular mission," a training school for missionaries is on the way to erec-tion; and the Sovereign Pontiff himself leads in the encouragement. His Holiness has recently approved the measures taken to enlighten those who are separated from the Church, and to draw

them to the truth.

A missionary college, the Pope's blessing, pews filled with eager non-Catholies, think of it, what chavalric, high-motived American boy can resist such attractions, placed before him by the ever-abiding providence of God!

In the missions given by the Paulist

Fathers during the past few years, over a thousand converts have been received into the Church. Most of these were people of standing and influence in the ter of missionary energy. If one desires to know how the work is growing let him look about him.

#### Troubles That Never Come.

How foolish to worry ourselves about the dreadful things which the future may bring! A man once called his sons to him he lay upon his deathbed and said: "My sons, I have had a great deal of trouble in this world, but the west of it never came." And as we the most of it never came. And as we look back upon the past the most of us will find that the things we most dreaded we were not called upon to bear, so all our worry over them went for naught, and we get along with the unexpected just as well, perhaps better, than if we had had all the chance in the world to

#### DIOCESE OF LONDON.

TWO RETREATS.

Beginning on Monday, July 7, and ending the following Saturday morning, a Retreat for the priesis of this diolese was conducted by R.v. Father Connolly, S. J., at Assumption College, Sandwich. His Lordship the Bishop was in attendance, as also were nearly all the clergy. A very successful Spiritual Retreat for ladies was given last week at the Sacred Heart Convent, London, by Rev Father Finnigan, S. J., of Detroit. The exercises began on Monday, July 7, and terminated on Friday, July 1. In one of his discourses—on Catholic literature—the Rev. Father referred in very compliment ary terms to the Catholic Record, stating that we have in this city an excellent journal replete with interesting, instructive, and time ly articles—one that he considered truly Catholic in every respect. He advised the retreaments, not only to subscribe but to read it thoroughly and thus keep themselves conversant with Catholic affairs.

St. MARY'S BELL. TWO RETREATS.

ants, not only to subscribe but to read it thoroughly and thus keep themselves conversant with Catholic affairs.

ST. MARY'S BELL

His Lordship the Bishop blessed the beil for the new St. Mary's church, London, on last Sunday evening, July 13th, in the presence of an immene congregation. He was assisted by Rev. Father Egan of the Cathedral and thr. Powell C. S. B., of St. Michaels College, Toronto. Rev. F. Forster, C. S. B., of Toronto. celebrated the Vespers and gave Benediction of the Blessed Sacrament. Rev. Father Connolly, S. J., of Montreal, preashed the sermon, from the text. "Faith cometh by hearing."

He began by congratulating the congregation on the magnificent temple they had erected for the honor and worship of Almighty God, and particularly Mr. and Mrs J. B. Murphy, the donors of the beautiful bell which His Lordship had that evening blessed. Faith cometh by hearing, and material things, such as the beils in our churches, assist us in attaining that end. Three times each day would the sound of that bell go forth to remind the faithful of the duty which they were to Almighty God and of the reverence which they should have to thank Almighty God for the blessing of the repose of the night and or raise Him for almost us to thank Almighty God for the blessing of the repose of the night and or raise Him for almost us another day towork in His service and restricted to Almighty God and or proper substitute to Almighty God for having us another day towork in His service and particulate to Almighty God for having measured the tones of the bell to the voice of the Church, the only difference being that while the former must necessarily cease to vibrate, the latter would continue until time would be merged into eternity. He went on to show that God is the beginning and the end of our existence and that He commissioned His Church to teach His Word to all nations, and proved how faithful and true to its God-given mission the Catholic Church had been throughout the twenty centuries of its existence.

Miss Murphy

blaced in position, and the grounds of the church are in ely laid out and sodded, thus adding very materially to its handsome ap-pearance.

The pastor, Rev. P. J. McKeon, has in con-templation a garden party to be held on the grounds of old "St. Marys" on the 25th, the proceeds of which will be applied to the building fund of the new church. Judging by the enthusiasm and willingness of the workers, it is sure to be a splendid success.

### DIOCESE OF HAMILTON.

CONFIRMATION AT OAKVILLE AND BURLING TON.

His Lordship the Bishop visited Oakville and Burlington on July the 9sh and confirmed at the first-named place thirry five children and tweive at Burlington. Father O'Reilly, the pastor of these places, and Fathers Coty and Hinchy of Hamilton attended the Bishop.

### DIOCESE OF PEMBROKE.

FATHER DEVINE RETURNS TO OSCEOLA.

EATHER DEVINE RETURNS TO OSCEOLA.

Early in May Father Devine went South to Florida to assist at the consecration of his cousin, Right Ray. W. J., Kenny, Bishop of St. Augustine, On his arrival home Saturday night last he received a hearty welcome from many friends and parishioners; but the reception committee reserved the chief feature of their programme for Sunday, when af er the parish Mass in the presence of an unusually large congregation they approached the altar railing wenter P Hart read the following address, and generous purse offering was made.

Rev. and Dear Father and the happiness of seeing a near relative raised to the Episcopal dignity we welcome you have to our parish in which nearly all the years of your priestly life have been faithfully apen.

We avail in the years of your priestly life have been faithfully apen.

We avail our gratitude for all you have done for research the development of the priest nearly two decades ago.

Lay by day you have offered the Holy Sacrifical in our midst and prayed for us before the didar of God. You have instructed us in the togmas and moral teaching of our holy mother the church, and by exhortations in which apostolic zeal was tempered with fatherly affection you have corrected abuses and called us back when necessary to the path of duy. In health you have guided us in the works of justice, in illness and trials you have been regenerated by you in the waters of Baptism, and multitudes of them, followed by your watchful eye and instructive words from the Baptismal font through their first confession and first Holy Communion to the bloom of perfect Christian manhood and womanhood.

From a material point of view, our beautiful patish church and prespect with the vaster work of paying for them which is now practically accomplished, speak cloquently of labors which have occupied your time, your thoughts

and attention, and strained your health almost to the breaking point.

The telephone line which runs from here to Cobden and is due to your initiative and persevering enterprise, is a proof that when necessary even those of our interests which are on the property of the control of the many occasions on the control of the many occasions on which we have not appreciated nor seconded as we ought your labors in our behalf. Our fervent prayer inhat you may be spared for long and many happy years to come, to this the parish of your yout full priestly life.

May God, Who has already granted so many years of union between priest and people, perpetuate and crown that union forever more of the prise of the control of the parish of your years of union between priest and people, perpetuate and crown that union forever means the prise of the prise of

Finisher of our faith will b, the Eternal High Pries! We thank Almigary God and you dear Father for having left us in your absence a saintly priest, one wao by his great plety and sanctity will ever be remembered by the people of Osceola. In token of our gratitude and happiness for your return we ask you to accept the accompanying purse.

Signed on behalf of the parishioners of St. Plus' Church, Osceola, and the Church of the Most Sacred Heart, Cobden. P. Hart, Ed. Fuffy and others.

#### DEATH OF FATHER NEVILLE.

Canadian Freeman, July 9.

It is with feelings of the most profound regret that we chronicle the death of the above named zen leman, which sad event occurred at the Hotel Dieu yester's ya ferencom at 2:30 o'clock. Father James V. Neville was born near the town of Youghal, County Cork, Ireland, about thirry-seven years ag, of pious and noly parents. At an early age he manifested a desire to study for the priesthood. He was soon afterwards sent to St Colman's College. Fermoy, where he distinguished himself at the Intermediate and Royal University examinations, carrying off the first prizes in several subjects. Having finished his classical course with much distinction he then proceeded to the Irish College at Rome in order that at the Shrine of the Blessed Aposties. Peter and Paul, he might the better prepare himself to enter the priesthood. He was ordained in the Church of St. John Latteran in the year 1830, and came to Kingston in the fall of the same year He was then appointed by the late Archbishop Cleary as curate to Dean Gauthier of Brockville, the present Archbishop. In the year of the grip epidemic he was removed to Kingston, where he endeared himself to every person by his kindness and charity towards the sick and dying. Later on he became Chaplism of the Penitentiary and pastor of the Church of the Good Thief, Portsmouth. For some time past the reverend gentlemen has been failing in health and on last Friday morning which his reason in the past provensity till Sunday morning when the fatal malady assumed a serious form. All that medical skill and care could do was seed away peacefully yesierday afternoon, fortified by the rites of Holy Church and surrounded by one clock after which his remains will be removed true in final resting place in St. Mary's Canadian Freeman, July 9.

RESOLUTION OF CONDOLENCE

Brechin, July 5, 1902.

At a regular meeting of Branch 151, C. M. B.
A., Brechin, held June 6th, 1902, the following resolution of condolence was unanimously adopted:

Whereas it has pleased Almost and the following resolution of condolence was unanimously infestications. A., Brechin, leid June out, 1802, the following adopted:
Whereas it has pleased Almighty God in His infinite wisdom to call to his eternal reward our much esteemed and beloved Brother and Treasurer, Michael McGrath,
Resouved that a resolution of condolence be tendered Mrs. Michael and that Almighty God who according to His divine Providence orders all things for the best may great to be ordered and the following the his divine Providence orders all things for the best may great to be and her damped and their immeasurable loss with resignation to the Divine will. Almounting in memory of our late lamented Brother, for the space of thirty days, and that copies of this resolution be tendered Mrs. McGrath, spread on the minutes of this branch and sent to The Canadian and Catho Lic Record for publication.

R. L. GAUGHAN, Rec. Sec.

From the Peterborough Examiner of Thursday, June 2%, we learn that in Eanismore, on Tuesday, June 24th, Mr. Roger Torpey, of Asbburnhamiand Miss Elien Mahoney, of Ennismore, were united in the holy bonds of matrimony by the Rev. Father Keity of Douro, assisted by the Rev. Father Fitzpatrick,

MARRIAGES.

TORPEY-MAHONEY.

Douro, assisted by the Rev. Father Fitzpatrick, P. P. Before beginning the ceremony Father Keilty, in words of eloquence and feeling, reminded the young couple of responsibilities they were about to assume, and requested them to beg of God during the Holy Sacrifice of the Mass. the graces necessary to fuifil well their duties. After the Holy Sacrifice the officiating priest in his usual fluency spoke of the new obligations imposed upon the young couple and encouraged them to exercise love for each other and Christian charity towards all.

couple and encouraged them to exercise love for each other and Christian charity towards all.

The bride, who looked charming in her bead tiful sult of gray, was assisted by her sister. Miss Katie, as bridesmaid, while the groom was supported by his brother, Mr. E. Torpey. No special decorations of the church were found necessary on the occasion of this pretty wedding as the church itself is a model of beauty and art.

During the repast, unusually long extended on account of the numerous courses, the reverend gentlemen, as guests of honor, entertained all by delightful conversation, made interesting by no elight sprinkling of humor and wit. Rev. Father Keilty, in a few well chosen words, expressed his pieasure at being present and on behalf of the bride, said he thanked her Feterborough friends for their generosity and respect, of which they had given such ample evidence. The reverend gentleman concluded by proposing a toast in nonor of the bride and for the future happinass of the couple.

Rev. Father Fitzpatrick, in his pleasing manner, also addressed the company. As parish priest he extended a warm welcome to those who had come for the first time to his parish, and assured them that he would always be pleased to meet them in the future. To aslent observer, very evident was the fact that this reverend gentleman enjoys the highest respec, confidence and admiracion of his parishioner for his piety, earnestness and erudition,

The next speaker called upon was Mr. Harry Long, who, in a very suitable manner expressed the satisfaction it gave him and his friends to be present upon such a happy occasion.

After a pieasant afternoon the couple repair de to their beautiful residence on Siewart stree. Ashburnham.

VATES-REILLEY. A quiet wedding took place on Tuesday morning, June 24 when Mr. Herman A. Yates, of Chicago, was married on Tuesday morning, June 24, to Miss Georgie E. Reilley, daughter of the Mr. Chas Reilly, of Mooretown, to Rev. Father Brennan officiating. After a cour of the American cities Mr. and Mrs. Yates will reside in Chicago. The many friends of Mr. and Mrs. Yates join in wishing them every happiness for the future.

A Thoroughly Unreliable Work,

A Introductive History of Pedagogy, which you expose, (on a par with Appleton's Cyclopedia), is on the official Board of Education School Manual for New Brunswick, as an authorized book. Another sign of "non-sectarianism." antionized the state of the book is grosely and insultingly false and unfair to Catholic education in past and present.

Yours truly, ent.

NEW BRUNSWICK.

Good Work Worthy of Encourage ment.

ment.

Muskeg Lake, Aldina, Sask. July 11, 1902.
Can I ask you a favor! It is to tell your friends that besides making enlarged copies, I can offer them photographs: views, groups, Indians, etc., of the Saskatchewan, at 25 cts. or 5 cts. according to the siz 4x5 or \$4x8 or 5 x8 inches.

FR L C. COCHIN, O. M. I.

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Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

By REV. WALTER ELLIOTT, of the Paulist Fathers. Imprimatur of the Archbishop of New York.

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#### THOS. COFFEY.

LONDON, CANADA Catholic Record. (Sole Canadian Agent)

#### OBITUARY.

MR. FRANCIS KELLY, PORT HURON.

Mr. Francis Kelly died on June 4 at the residence of his daughter, Mrs. Hugn O Connor, at 2312 Cherry street, after an illness of two months, aged 84 years. Oceased was the tairl son of Owen Kelly of Ballyangaro, County Lsirim, Ireland. He came to America in 1853, and settled in the township of Scarboro. County of York, and was married in 1857 to Jame McGurrin, daughter of Hugh McGurrin, who died in 1892. He leaves a family: five sons and three daug-ters—Mrs. Hugh O Connor, Mrs. John Stewart, Mr. John Kelley James, Frank, Thomas, William and Miss Alice Kelley.

The funeral was held from St. Stephen's church, Very Rey, J. P. McManus officiating, and was largely attended.—Michigan Catholic July 3,

MARKET DEDORTS MR. FRANCIS KELLY, PORT HURON.

### MARKET REPORTS.

London. July 17. — Dairy Produce — Eggs fresh laid, crates, 13½ to 14c; eggs, retail, per dozen, 15 to 16c; butter, best roll, 16 to 17c; butter, best crocks, 15 to 16c; butter, creamery, 19 to 21c; honey, strained, per 1b. 11 to 12½c; honey, in comb, 14 to 15c. Grain, per census Wacet, \$1.35; oats, \$1.37 to \$1.35; corn. \$1.20 to \$1.25; barley, \$1.10 to \$1.25; beas, \$1.40 to \$1.50 rye, \$1.10 to \$1.15; buckwheat, \$1.10 to \$1.20. Meat-Pork, per cwt., \$5.50 to \$8.75; pork, by the 1b, 9 to 10c; beef, by the quarter, \$5.50 to \$7.25; veal, \$5 to \$7; mutton, by the carcass, \$5 to \$7; spring lambs, each, \$4 to \$4.56; spring lambs, by the quarter, \$1.00 to \$1.25. Poultry—Spring chickens, dressed, 50 to 75c.; live chickens, per pair, 40 to 80c.; turkeys, per 1b. 10 to 11c; live burkeys, per 1b. 8to 9c; ducks, per pair, 75 to \$1.00. Live \$50ck — Live hogs, \$6.85; pige, oatr, \$5.00 to \$7.00 to \$8.50; straw, per load, \$3,50 to \$7.00 to \$8.50; straw, per load, \$3,50 to \$1.00 to \$8.50; straw, per load, \$3,50 to \$1.00 to \$8.50; straw, per load, \$3,50 to \$1.00 to \$1 LONDON.

per load, \$3,50 to \$4; straw, per ton, \$6 to \$5.50.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

July 17.—Wheat steady; rea and white 77c east, and middle treights; goose, 70c and spring, 74c east. Manifoba steadier; No. 1 hard \$14c; Goderich or Port Huron; No. 1 hard \$74c; No. 1 northern \$5]c; and No. 2 northern \$34c; g. i. t. Fiour steady; 90 per cent. patents, \$2.29\$ to \$2.95 buyers' bags middle freights; choice brands held 15 to 20c higher; Manitoba flour firmer; cars of Hungarian patents \$4 to \$4.30, and strong bakers, \$3.70 to \$4, bags included on track Toronto, Mill feed steady; shorts \$20.50 bid for cars and bran \$15.50 in bulk, middle freights. Manitoba mill feed firm; cars of shorts, \$23 and bran \$18.50 in bulk, middle freights. Corn firm; No. 2 yellow \$2c and No. 2 mixed 61|c west. Oats steady; No. 2 white, 43|c middle freights and 44|c to 45c east. Peas dull at 75c to 76c middle freights.

MONTREAL MONTREAL.

dull at 75c to 76c middle freights.

MONTREAL.

Montreal, July 17.—Grain—Manitoba wheat at Port Arthur, No 1, 744c; No. 2, 724c; No. 2 coats locally 48 to 48c; barley, 574 to 58tc.; buckwheat, 68 to 88c; borrey, 574 to 58tc.; buckwheat, 68 to 88c. locar—Manitoba patents, \$4.10 to \$4.8.8 to 88c. locar—Manitoba patents, \$4.10 to \$4.8.8 traight rollers, \$3.60 to \$3.70 to \$4; Ontario, patenta, \$3.90 to \$4; Ontario, patenta, \$3.90 to \$4.00 to \$4

### Live, Stock Markets.

TORONTO.

Toronto, July 17.—Following is the range of quotations at Western cattle market this morning:

Cattle — Shippers, per cwt., \$5.50 to \$6.50; do., light, \$4.75 to \$5.25; butcher choice, \$4.50 to \$5.50; butches, ordinary to good, \$3.50 to \$4.25; stockers, per cwt. \$3.50 to \$4.25.

Sheep and iambs—Choice ewes, per cwt., \$3.15 to \$3.50; spring lambs, each \$2.00 to \$4.00; bucks, per cwt., \$2.75 to \$3.00; culls, \$2 to \$2.75. 22.75.
Milkers and Calves—Cows, each, \$25 to \$48
calves, each, \$2 to \$8 00,
Hogs — Choice hogs, per cwt., \$6.75 to \$7.25;

Hogs —Choice hogs, per cwb, \$6.75 to \$7.05; light hogs, per cwt., \$6.75 to \$7.00; heavy hogs per cwt., \$6.75 to \$7.00; heavy hogs per cwt., \$6.75 to \$7.00; sows, per cwt., \$3.50 to \$4.00; stags, per cwt., \$2.00.

Chicago, July 17. — Cartle steady; good to prime steers nominal, \$7.90 to \$8.50; poor to medium, \$4.50 to \$7.60; stockers and feeders, \$2.50 to \$6.50; canners, \$1.40 to \$2.40; bulls \$2.50 to \$8.50; canners, \$1.40 to \$2.40; bulls \$2.50 to \$8.50; canners, \$1.40 to \$2.40; bulls \$2.50 to \$6.50; Canners, \$1.50 to \$8.50; canners, \$1.40 to \$2.40; bulls \$2.50 to \$6.50; Persas fed atters, \$4 to \$6.75. Hogs dull and weak and lower; nixed and butchers, \$7.30 to \$8.20; rough, heavy, \$7.30 to \$7.70; light, \$6.90 to \$7.75; bulk of sales at \$7.60 to \$8.80; good to choice withers, \$3.50 to \$1.50; to \$1.50; canners, \$1.50 to \$1.50; canners, \$2.50; canners, \$

### INDIGESTION

besides the sense of discomfort in the stomach, often results in weakness of the heart, palpitation and fluttering, shortness of breath, pain in the left side, and constipation.

Cure for Indigestion

## IRON-OX

### **TABLETS**

Fifty Tablets 25 Cents

STATUES FOR SALE. Statues of the Sacred Heart, the Blessed Virgin, St. Anthony, (colored) 12 inches high, Very artistically made, Suitable for bedroom of parlor, Price one dollar each (Cash to ac-company order.) Address, Thomas Coffey, Catholic Record, London, Ontario.

CATHOLIC HOME ANNUAL-15 CTS. Send 15 cents and we will mail Cathelic Home Annual for 1901. (Stamps accepted.) Only a few left.

On the 5th July, 192 at the family residence, the concession of Sidney, Mary Martin, wife of the late James McGurn, aged 88 years, and 6 months.

TEACHERS WANTED.

TEACHER WANTED FOR JUNIOR DE-partment of R. C. S. S. Sec. No. 7, Rocha-ter. State qualification, experience and salier expected. M. Byrne, Sec. Treas. S. S. No. 7, Byrnedale Ont. 1239 2,

TEACHER WANTED FOR R. C. SCHOOL,
Section 1, Deloite, Duties to commence,
August 19. h. Apply stating salary and qualifications to John A. McCallum, Sec., Deloite,
Ont.

WANTED FOR FORM II NORTH BAY

W Separate School a femaie teacher with a 2nd class Ontario certificate, capable of teaching French and English. Duties commence after summer vacation. Apply, enclosing teatmonials and stating salary and experience not later than July 22 ad to D. J. Scollard, P.F., Sec. Treas., S. S. Board, North Bay, Ont. 201 TEACHER, HOLDING SECOND OR THIRD

1 class certificate for S. S. No 10, Carrick. Duties to commence after vacation. State salary. Address, Simon Breig, Mildmay, Ont. TEACHER WANTED FOR THE POSITION Of Principal of Boy's S. School, Lindssy, Applications (stating salary expected, will be received till Aug. 4th, 1902. Duties to commence immediately after midsummer holidays, Address, C. Callaghan, Secy. P. P. B. 1239-3

WANTED A QUALIFIED TEACHER FOR Gloucester. Apply, stating salary to M. Kenny, Secretary, Orleans, Ont. 1239

WANTED - TWO TEACHERS FOR THE WANTED—TWO TEACHERS FOR THE School. A male teacher for senior department and a female teacher for junior department. Duties to commence immediately after sumer holidays. Testimonials required. Apply, stating salary, and qualifications to M. J. Hurley, Sec. R. C. School Board, Wallaceburz, Ont.

I monte, one holding second class professional certificate. Applications received until July 31, 1902. Duties to begin September lat 1902. Applicants to state experience and sal ary expected. J. Fay, Secretary Treasurer Almonte, Ont.

TEACHER WANTED IN SEPARATE school No. 6. Raleign. Must be a Catholic. State qualification and salary. Direct S. L. Wellwood. Secretary Treasurer, Merin.

CAPTIOLIC PHYSICIAN.

CPLENDID OPENING FOR A CATHOLIC Dephysician in town of Peterboro. Good will, introduction, hospital and other appointments on reasonable terms May also purchase office furniture, drawing outfit. drugs, etc., if a sirrd. Must be sold by lst of Aug. Thos J. Mohr, Peterboro, Oct. 1289-1

### CONSTIPATION-K. D. C. Pills are guaranteed to CURE this trouble or money refunded. Free Samples, K. D. C. CO., Ltd., New Glasgow, Boston, Mass.



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Board and Tuition per Annum, \$140.

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SOUR STOMACH, FLATU-LENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA Pringed and K.D.C. THE MIGHTY CURER

BIBLE HISTORY

BIBLE HISTORY.

Containing the most remarkable events of the Old and New Testament, to which is added a compendium of Church History. Used in the Separate exhools. Edited by Right Rev. Richard Gilmore, D. D. Bishop of Cleveland, Illustrated. Approved by His Holiness Leo XIII., His Emicence Cardinal Gibbons, His Eminence Cardinal Manning, His Eminence Cardinal McCloskey, thirteen Archbishops and sixteen Bishops, etc. 330 pp. Embracing three periods—from the birth of Christ to the fall of Rome, from the fall of Rome to the "Reformation" from the "Reformation" to the present time. With an appendix of the feasts of the Church. Cloth b.nding. By mail 40 cents.

VOLUME Y

The Catholi

LONDON, SATURDAY,

THE SCIENCE OF We have received f of the Columbian which is intended to !

ary to the Catholic list of books for teach over the author's reco persuaded that the anxious to please all ever importance one their zeal for the scie there can be no doub in the advisability dollar. We may be this; and if so we l apology. However, to notice that and Reckaby are With these two

the glamour of educa are based on a soul godless ethics. It is but just to sa ers were not embarr ance of Catholic w ject. Despite the f of education has c deal of attention fro have shown no di emulate or to imi And so we, that Catholics, have fer call our own in ped

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THE TEACHER MET Under this headi

an instructive a Magazine for June original in it, but commendable spirit senting certain fac looked by present are not appreciate by too many. Catho Reading some dresses which com does not give one there is no longer the truth. It is of increasing tole ing sympathies, they are, if

ever unreasoning tering generalti ation. To begin sire to be just, wh it to the Church cation? Why do way to euologize would, if carried ciety and other failures as educa ods would turn a bedlam. For Pestalozzi's infl Learned pundits erence and pile manner of hig Fast-writing sc circulation, and requoted till one

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