The Catholic Record. London, Saturday. June 22, 1901 A GREAT EDUCATIONAL INSTI-TUTION.

We suppose that future generations will not be slow to recognize the services rendered to society by the Catholic system of education. While men are evolving schemes for industrial development, and adding to our national resources, our institutions are working for the things that alone may ensure our national stability. For we know that the vitality of the commonwealth depends not on the conquests of commerce, but upon the virtue of the citizen, and that a nation peopled by men and women who know and serve God is, however deficient in material resources, in a high plane of civilization. Sometimes we fail, practically at least, to appreciate that fact as we should. There is not one of our others, and, in material equipment, inferior to few. Take, for example, liberty and give it into the keeping of Ottawa University, one of the very best halls of learnings in the Dominion ligionists. of Canada. There are few of us who think of the history that might be written of the toil and self-sacrifice that have metamorphosed the modest college of 1848 into the magnificent University that graces our capital city. Between the foundation of Bishop Guigues, and the institution presided over by Very Rev. Dr. Constantineau, how long a tale, if the tale were told. There were times, doubtless, when the way was dark to the men who worked, not for themselves, but for us, and for days and years of ungrudging toil asked no other reward than the opportunity to provide for the moral and intellectual equipment of the young. With Elender resources, opposed by the prejudices of the many, and uncomforted by the apathy of those who saw in the history no hope of the future, the Oblates have succeeded in laying well and wisely the foundations of an institution in which we can take a legitimate pride, and to which every Ontario Catholic should entrust the

There are still some people who imagine that their offspring can receive a better education in a non-Catholic college. Just how and where they acquired that information we do not know. Certainly not from the past history of educational effort, nor from data obtainable at the present time. And it is certainly surprising that, while educators without the fold are in clined to look more and more favorably upon the Catholic system, some parents are so blind to the best interests of their children as to commit them to the care of institutions that moral and religious training.

education of his children.

"Those in charge of Ottawa University have always considered, and will always consider, that a proper moral training," says the Reverend Rector, "as of paramount importance; in their idea it is a work to which every other must yield." This fact is evidenced by a grand spirit of piety and a religious fidelity to man's noblest duties as found in their institution-a plety and fidelity that can be surpassed nowhere, and is in few places equalled. The heart of a good man would be filled with joy to see so earnest a gathering of young men, all vieing with one another in approaching so often and so fervently the life giving sacraments of God's Church. Yes; there is real piety, there is true fidel ity, amongst the students of Ottawa University — there is an unmistakable manifestation of the grand old faith-there is a heroism which should call a blush of shame to the cheek of the father or son who would for a moment think of patronizing a non Catholic University. Finally, let us remember that the University is asking for no favors. In spand reminding us of cur responsibility can see and hear, and they also can re-

in this matter.

CATHOLICS IN THE UNITED

The Catholic Citizen informs us that the Catholic Church is upon the whole fairly treated in America. There is nothing to agitate or overthrow, but much to sustain and extend. Now, that is very consoling information, and leads one to imagine that life is for United States Catholics just one grand sweet song. Perhaps it is in the united States Catholics just one grand that confession is the word of God, and not a human interpretation of it? sweet song. Perhaps it is in the editor's section of the country, but from other parts we hear murmurs of discontent and occasionally addresses devoted to other themes than laudation of "democratic institu-tions." And for this we are thankful.

The level because abounding in The loyal harangue abounding in cheap commonplaces and allusions to effete monarchies, the constant slopover upon every occasion was becoming a little wearisome. Bishop Mc-Faul also does not share the optimistic views of our esteemed contemporary. "Isthere," he says, "any need of federa educational institutions that has not tion? The answer, it seems to me, been injured, at some period of its must be in the affirmative. Passing existence, by our indifference, and over other reasons, this, to my mind, is very few have been helped by the the most important — the possession donations of wealthy Catholics. And and enjoyment of the full rights of yet, despite the many obstacles, they citizenship. We all know how Cathohave succeeded in maintaining a high lies are discriminated against," etc. standard of efficiency, and are to day, So our friends are as yet not out of the so far as system goes, superior to all woods. Federation, however, may capture that elusive article named

> CONVENT vs. COLLEGE EDU. CATED WOMEN.

our long-suffering and battling co re-

"Young men," said a college professor recently, "who are looking for wives among college bred women of to-day are on the wrong track. If you ever do get one, God help you." And this, despite the fact that fencing, bas ket-ball and the several other things that are considered as necessary for the higher education of the male have won their place in the college for the female

We are, of course, accustomed to hear that Protestantism has taken an important part in what is styled the emancipation of woman, and we hear it betimes from the females who meander about the country and talk much and long out of the fulness of their conceit. But whatever rights woman has to-day must be attributed the moon. to the power of Catholicity. She has liberated and kept her from degradation, and helped and guided her towards the fullest mental and moral development compatible with the discharge of the social duties enjoined by nature and God's law. And our convents are turning out womanhood that is society's defence against barbarism-not merely "blue stockings," but women, strong and clear-headed, and above all uncontaminated by the false philosophy which, while prating about the elevation of woman, aims at and makes for her

downfall. There is no college, however well equipped, that can approach the stand. ard set by the convent. They have not the teachers ner the ideals. There take no cognizance of the necessity of they can furnish us with the "New Woman" who elbows her way to the front, and is, as a writer has well said, able to do so only in virtue of a waning survival of that chivalrous spirit whichChristianity created and fostered, but in the fashioning of character they are, the very best of them, inferior to the least of our convents.

THE ROSARY AND THE BLIND.

From the Sacred Heart Review. Catholics who are blind have in the devotion of the rosary an advantage over others who are similarly afflicted; and it would be a beautiful act of char ity if those of us who have an oppor-tunity to do so, would teach this devotion in its entire scope to our blind brethren. This would include the ex-planation, in simple but vivid words, of all the mysteries, until the Annunciation, the Crucifixion, the Resurrection and all the rest stood out before the mind as so many word pictures.
Then should be added the further impressing of the fact that, as the beads slip through one's fingers and the prayers are said, one is joining with the angels in their sweet songs before our Lord in theirs. In the devotions of the Catholic Church there is a treasury of most solid comfort and joy for those afflicted with blindness, desfness and the like. Whether at home with beads pealing for the loyal and united support of the Catholics of Ontario it is but consulting the wishes of Leo XIII. souls of the blind and deaf and dumb

SPECIOUS PLATITUDES.

"Our rule (of faith) is the word of God, not any merely humen interpre-tation of that Word," said the Presbyterian Witness.

Then, why does the Presbyterian Church require its members to sub-scribe to the Westminster Confession And if it be not the word of God, but only a human interpretation of it, why bind the members to assent to it?

The Witness' position involves a denial of the Protestant rule of faithly, in rejecting any merely human in terpretation, the Witness rejects private judgment. For the same reason it must reject the Westminster Confession, for it is the merely human interpretation of the Word by the Westminster divines.

Having, by the logic of its position, to reject the confession and private judgment, what can it fall back upon? The Word of God? But the Word of God uninterpreted is the Word of God unknown, and the unknown Word can not be a guide or rule for any one. It is only by interpretation that words convey any meaning to the mind. The first thing the mind must do to get and meaning cut of verbal utterances is to interpret them. Without this the mind does not come in touch with the meaning of such utterances. The written Word cannot explain or interpret itself. Therefore, in rejecting both private and church interpretation, the Witness deprives itself of any med ium through which it can come in touch with the Word of God; and that to his heart. word is to it unknown and unknow able, as long as it holds the position of its words above quoted.

The Witness may fall back on the meaning of the written word. But this theory equally rejects private judgment and adopts that of authority; for those who hold it must dismiss their private judgment and follow the limit of the pitiable condition the Protestant churches have come to in the United States, and he begs him "to do some thing before he shall be removed to the feet of the Savione". theory held by some that the Holy Spirit will interpret to the mind the ment of the Spirit. They must also dismiss the Westminster Confession and all other merely human interpreters. so the Witness'cannot adopt this theory without depresby terianizing itself.

Having deprived itself of every medium though which it can come in touch with the Word of God, or through which it can get that word into its head, of what value is its claim that Oar rule is the Word of God ?" It is on a par with that of the man who prided himself on the possession of a gold mine—located on the far side of

The Witness, after saying "Our rule is the Word of God," adds, "It is rule that, properly used, never

From its point of view this is a safe enough statement; for when any man following its rule differs from the Witness it will tell him that he has not used the rule "properly." It being the judge of what "properly "means, all other denominations that differ from the Presbyterian interpretation of the word do not use the rule
"properly." That will be a comforting discovery to the Methodists, the

does not count, but it may gratify it to know that the Catholic, from the Pope to the sacristan, agrees with it that the Word of God "properly used" never fails. It is always a source of pleasure to discover points of agreement.

But there is a pabble in this Presby terian shoe that irks the non-Presby terian foot. It is that word "proper-ly," when left to be defined by the dis ciples of John Calvin, for in their eye

"properly" means Presbyterianly.
These is a similar fallacy in the following proposition: "A perfect rule may be applied blundering and erringly." This, in the mouth of the Witness, means that the rule may be applied unpresbyterianly; that when applied unpresbyterianly; that when it is applied and does not bring out Presbyterianism it has been applied blunderingly and erringly. Is the Witness conscious that by its plausible sophisms and foggy generalities it merely hides the real antagonism between Presbyterianism and the rest of the Christian world? Of what avail are specious platitudes? They satisfy no one who thinks seriously. A rule of faith that can be erringly used by him who would know the truth is no better to him than an erring rule. In either case he must fail to acquire sufficient certainty to rest a reasonable act of faith on. It is of the perfection of a rule of faith that it cannot be

erringly used. There remains much more of fog an sophistry in to the Witness' article, and we may return to it again if we find

MISSION TO NON-CATHOLICS. Written for the CATHOLIC RECORD.

Bishop Heslin, of Natchez, Miss., writes the following letter from Rome

among other things I asked His Holiness to bless the missions to non Catho lics, which he did with great earnest-ness and fervor. He prayed that the good Lord who has given us the Catho-lic Faith for a light to our feet amidst the darkness of this world may have pity upon all who by doubting or denying it are gone astray from the paths of safety. May He bring home the truth to their hearts and may He grant them to receive it as little chil-

dren.
"His Holiness has aged considerably in appearance since I saw him last looking rather feeble and exhausted at first, but he soon becomes animated and then his looks, and gestures ap-pear rather those of a young man. He is indeed, a most remarkable figure in this age and the present condition of the world, and although secluded he is the chief attraction in Rome. I thought it would please and encourage you to let you know at the earliest date the sentiments and wishes of the Holy Father with regard to the mis sions to non Catholics, and with your aid I hope to be able to continue them among my flock, so as to let the light of truth shine upon all, and leave no one the pretext of not seeing it.'

It is very gratifying to get this cheering word from the Holy Father. It is further evidence, if any were needed, that the great movement which has for its purpose the giving of missions to non Catholics is not only well known to the Holy Father and has his approbation, but is very close

In the current issue of The Missionary, there is a letter from a prom inent non Catholic layman, which is altogether significant. He writes to the Holy Father as a Churchman tellthat will bring the doctrines of the Catholic Church before the great mass of earnest people in this country, and thus give them an opportunity to embrace it and thus keep them from drift-ing into infidelity. He reviews the present situation in the non-Catholic world. Higher criticism has done its

Baptists and all the rest of the sects.
But they may not agree with the Witness when they learn from it that "properly" means Presbyterianly and not Methodistly or Baptistly. Of course, in its calculations the Catholic does not count, but it may greatful the service. He came the next morning and the next. Finally, his feelings found expression in the following card that he put in the daily papers signing

his name to it:
"Protestant men, what ails us? Are we asleep or done dead? Can we not learn a little ecclesiastical decency from our Roman Catholic brethren? Suggestion: Attend your mid week church meeting. If you haven't re-ligion enough to go to church after dark, you may die in the dark. Is the Protestant church too free and easy, or what is wrong? The average Protestant expects the church to take charge of his carcass, and yet will pay no due attention to the church while he lives. This town ought to be painted red this week with Protestant blushes. "What

think ye of Christ." "GEO M HICKMAN." While many feel as Rav. Mr. Hick-man, few have the cador to express it as bluntly as he. A. R. DOYLE.
Sec. of the Catholic Missionary Union.

CONVERT LEAGUES.

It looks now as if every large city will have its Convert Leagues.
Chicago has one already established.
The one in Naw York has nearly three

The orly sacrifice agreeable to God is that which the fire of charity consum s on the altar of good works.—St.

Gragory the Great.

The prevail it some places relative to the character of the membership. It was not the intention in the beginning to converts, and is that which the fire of charity consum s on the altar of good works.—St.

Gragory the Great.

The prevail it some places relative to the character of the membership. It was opportunity when it presents itself of driving home an explanation of Catholic deciring the converts, one of converts, but leagues are not leagues of the purpose of making converts. With this the great indulgence of the Jublice.

There is no doubt about the willing.

single aim all who are interested in ness on the part of non-Catholics to the work of conversions are banded attend. They are curious to know together. Under this standard most what the teachings of the Catholic naturally those who have been re Church are, and while they might not ceived into the Church gather, and go to the Catholic church in their own

The Catholic Standard and Times. Though in the summer time church work runs at a low ebb, yet it is a fruitful season for convert making. Many converts attribute their know

ledge of things Catholic to a chance ac quaintance made in the summer time at a seaside resort or at a country hotel. A well known convert in the West, who had been brought up in a small town, during his early manhood at a Methodist college never saw anything of the Catholic Church that would lead him to think that it was anything but a mediaval institution living beyond its years of usefulness. When he came to New York and saw the many places of worship and the crowded churches it was a revelation to him. It led him to study the question of ledge of things Catholic to a chance ac It led him to study the question of Catholicism, and while he had many ness were told that a certain time a great

herents. What they feared most of all the beginning of a new and fervent was the spirit of progress. I had life,—a life that daily will increase in studied the question from a historical point of view in such histories as came to my hand, but I realize now that English histories have been a correpiracy against the truth. Catholicism seemed to me to be destined to disappear before the keen spirit of inquiry that was abroad in this country, like the winter snow before the warm spring-time sun. It was a relic of the past, while the people of this country lived in the present and turned an eager gaze into the age of enlightenment worthless pastures of infidelity.

This letter is significant because it is an appeal from a good Protestant to Catholics to share with them the strong food of truth, as well as the pleasures of the devotional life that are so abundant in the Catholic Church.

A pleasing incident happened at a mission given in Bradford, Pa. The mission, as is usually the case, awakened a deep interest among the people, and of people haster. and progress that was surely to come. I argued this way: Catholicism wrests

devoted religious men. It was only dead. For your pastors, your teachafter repeated conversations with these worthy priests that I thoroughly real-all. ized what a fool's paradise I was brought up in. I now see that whatever the world presesses of learning, favored with the familiar caresses of art or civilization is due entirely to the old Catholic Church that had been the best exponent of Christian ideas through the centuries. It dawned on me with wonderful force that Protest—One of the most memorable passages of me with wonderful force that Protestants, who value the Holy Scriptures, are entirely indebted to the Catholic Church for the Bible. Needless to say, when I saw the truth I lost no time in repudiating the errors of my early

There are not a few intelligent con-ON THE HOTEL PIAZZA.

goes on a constant non Catholic mis sion. There is no thought nearer the which have so often touched my heart hearts of the people than the thoughts of religion. It is one's highest relation in life. So little wonder in the Thee, and through this Divine Heart conversation that passes in the idle all that adoration which is due to Thee moments religion has a large share. from all creatures." So strongly have these considerations about the possibility of non Catholic mission work being carried on at the Chicago has one already established.

The one in Now York has nearly three members, and is still adding to its rolls of membership. Boston is about to organize one. Baltimore must have its, and so before long a rosary of leagues will extend across the country.

A curious misunderstanding seems to prevail in some places relative to the character of the membership. It was opportunity when it presents itself of

under date of May 31st.

"I had my private audience with the work of bringing others into the Holy Father on the 29th inst., and the fold.— The Missionary.

with them all who are interested in town for fear of being taked about, when they are away from these social restraints they will go. They will restraints they will go. They will listen with a much more open mind.

CONVERT MAKING AT THE SEA SIDE.

Rare Opportunity for Mission Work on the Hotel Piazza.

There is no telling how much good work may be done under just such circumstances as these. A P Doyle. Sec. of the Catholic Missionary Union

THOUGHTS ON THE SACRED HEART.

Start now and do all they can to spread devotion to the Sacred Heart. If every Catholic would do this, most

prejudices of birth and education to physician would heal all those free overcome, still he convinced himself who called on him, what crowds would that after all the only Church that was attend. Yet the Sacred Heart offers doing active and effective work among those who are ill with the disease of the people was the Catholic Church.

He said when he became a Catholic

Him; and yet how few there are who 'I marvel that I was ever able to cast accept this geneous offer.

aside the training I received when I was a boy. I was taught to consider the Catholic Church an institution fost the Catholic Church are less than 1 as the Catholic Church are less than 1 as the Catholic Church are less to consequent on the catholic church are less than 1 accept this generous chirch and a consequent in the catholic church are less than 1 accept this generous chirch and the catholic church are less than 1 accept this generous chirch and the catholic church are less than 1 accept this generous chirch and the catholic church are less than 1 accept this generous chirch are less than 1 accept this generous ch the Catholic Church an institution lost the Catholic Church and lost the Cathol love, and prove that love by good works in honor of the Sacred Heart.

> HEART OF JESUS. Heart of Jesus, in Thy glanness
> Thou dost ever think of me,
> Cheer my blind and guitty sadness;
> Draw my wayward heart to Thee.
> Show me where to keep my treasure;
> Where to find true peace and rest,
> Endless peace and sweetest pleasure,
> On my Saviour's breast.

Heart of Jesus, in thy glory
Thou dost ever think of me,
Who with bruised feet and gory
Humbly strive to follow Thee.
Send thine angels, Lord, to guide me;
Shed Thy light upon my way;
Come Thyself and walk beside me
Ever night and day.

If you have not the graces you need it is your own fault. For if you ask you shall receive. The League with its million of members will offer up for you their united prayers to obtain all you're require. Send in your requests each month; not for one or two months a deep interest among the people, and it was a notable think to see the throngs of people hastening to the Catholic church at 5 o'clock in the morning. A Protestant minister was aroused from his slumbers by the passing crowd, so he got up to see where they were going, and thought it more than a seven days wonder to devoted religious men. It was only

But in a still more privileged manher writings puts before puts before us sweet Jesus, is that inestimable mark of Thy friendship and familiarity with verts to day whose conversion has which at different times Thou art come about in the same way. Travel broadens one's mind, and there is no Sacred Heart, that chief source of all better way of dissipating prejudices my delights, at one time giving me than to exchange thought with men
Thy Heart as a free gift, and another
brought up in another environment
and in circumstances different from
our own.

Though this intercourse with Thy
most tender Heart, Thou hast revealed to me Its hidden secrets, and On the plazza of summer hotels there hast bestowed on me those pure raptures of love in the wonderful caresses

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LED INTO LIGHT.

KATHLEEN EILEEN BARRY IN ROSARY MAGAZINE I.

George Ross felt tired, mentally and physically; moreover, a sense of imepnding calamity weighed him down. Although he tried to reason away the intangible fear that tugged at his heartstrings, it increased in force.

For some time he had been walking up and down the length of his library, listen ing nervously to the hurrying feet in the room overhead. But now he paused by the open window and looked out.

Balow him the smooth asphalt of Lex-

his rugged face from which deep, pene-trating eyes looked forth.

That he was a man of strong individual-

ity and keen intellect was discernible at a glance. His firm mouth and square jaw betokened tenacity of purpose and a dominant will. But in his expression there was a kindliness amounting almost to sweetness which attracted his weaker

The night was hot; the atmosphere The night was not; the atmosphere seemed surcharged with electricity. This thirteenth day of June had been a record-breaker in point of heat and a storm was imminent. Masses of lowering clouds hid the moon; a rumble of thunder sounded in the distance.

At another time George Ross would have livered to watch the marshalling have to abandon the series of lectures which were setting New York agog; he must cease working on his new book of Materialistic Philosophy, which he confidently expected would win fresh laurels for him; he would be forever shut out from the sunlight; and bitterest thought of all, his eyes would never be gladdened by the sight of his child's face!

As these ideas flashed through his

have lingered to watch the marshalling of the atmospheric forces, but just now he was too restless to remain inactive, and he soon resumed his tramp through the

Before he had taken many steps the door opened and a grave-faced doctor ad-

"I'm sorry I can't bring you such good news this time, Mr. Ross. The child is a fine healthy little fellow, as I reported before, but the mother's condition is causing us great anxiety; in fact, Dr. Latham bade me tell you that our worst fears are being realized

being realized."

Mr. Ross' lips whitened, but he gave no other sign of the emotions that rioted through his mind and heart.

"I have every confidence in Latham and yourself," he said quietly, "I know you will do your best for Mrs. Ross. Shall I go to her, now?"

"No we'll send for you later on if—

we'll send for you later on if-

"No, we'll send for you have well, if we think it advisable."
Well, if we think it advisable."
Mr. Ross nodded. He escorted Dr.

him enter the room above; then he re-turned to the window.

As he stood there he thought of the eighteen years of his married life, and of the woman who had been his helpmate in sunshine and shadow. If he had known how to pray, or if he

had believed in the existence of a God, he would have poured out his soul in agonized supplications for her safety. But his elbow:

"Ross, dear friend, I have a painful duty to perform. Your poor wife is dying. For years she had suffered with valvular heart trouble of a serious nature. She would not let you know lest it disturb you to the extent of interfering with your work. Nather Dr. Norris nor myself ince he had passed the adolescent stage he had been an unbeliever, and now in his maturer years he was known as the founder of a new school of antitheism which outrivaled the Kantian school.

This being so, he could only hope and ait. And all the while the undefinable fear grew stronger, until at last his blood felt as though it had turned into water.

He tried to calm his mind by thinking of his brilliant career as lecturer, author, and man of science. He thought of the pinnacle on which his labors had placed pinnacie on which his labors had placed him, of the adulation he was constantly receiving from his disciples; of the ideal home and social life which he enjyed. He dwelt, too, on the fact that after years of fruitless yearning he now had a son to inherit his name and fame; and that this, the dearest wish of his heart, had been the dearest wish of his heart, had been gratified long after he had ceased to hope for its fulfilment. For the moment, the pride and ambitious hopes engendered by thoughts of his boy, made him forget all else. The next instant, he was roused from his reverie by the breaking of the The sky looked like congulated blood

streaks of forked lightning shot diagonally along it; peal after peal of thunder crashed roof-tops; the very air seeme

palpitating with terror.

All at once his wonted calmness returned. He leant far out and fearlessly watched the conflict of the elements.

The rain-swept avenue was deserted; even the cable-cars no longer whizzed by In the opposite house he caught a glimps of a group of women huddled in a corne moscope disclosed an opaque spot of white at the macula surrounded by a ring of congestion. Examine mine and tell me if Millicent is likely to notice my blindness. I intend to conceal it from her, if possible." of a group of women huddled in a corner of the room. The vivid flashes of light showed him their white, scared faces. He noticed that they repeatedly made the sign of the cross, and his lip curled scorn-fully at light of what he considered a

superstitious practice.
As he again looked skyward, he beheld an intense, blue-white glare from out of which a line of light shaped like a writhing serpent, suddenly shot downward; it twisted about the slender spire of the church, then glanced off; and, simultaneously, he felt as though a red-hot wire had pierced his eye-balls.

He jerked in his head and pressing his

hands over his lids, swayed to and fro in

voiceless agony.

When he again opened his eyes, impenetrable darkness surrounded him. With quick, uneven steps he groped his way to the electric button above his desk, and pressed it. There was no result Cim merian darkness still encompassed him.

He stumbled to the bell-rope and clutched at it. Its loud summons rang through the house. After a moment he heard his butler's quiet, interrogative,

The lights, John!" he cried hoarsely

"The lights, John!" he cried hoarsely,
"I can't turn them on. Bring lamps—
candles—anything—only be quick!"
"Lights, sir! Why, they are on—full
head. The room is ablaz with them!"
A low cry startled the man. He advanced hurriedly and peered into his
master's ashen face. When he saw there
must his self-possession. whispered. "Narse, bring him here please. See, George, isn't he pretty? What color do you think his eyes are? Mr. Ross' head drooped lower: "I—hardly know, dear. Blue, are they not?" he hazarded.

upset his self-possession:
"Merciful God! You're blind!" he exclaimed, "Here—Mary—Jane—Bill some of you bring down the doc—" The word died in his throat as a strong

and gripped his wind pipe.

"Bs still, you fool!" commanded Mr.

Ross, "my wife will hear you. Do you
want to still her!" Then the fierce grip
relaxed, and he said in his usual even of pain shot through her.
"Is there anything I can do for you millicent?" he asked tenderly. "Is there any wish of yours ungratified?"

"Go now. I forbid you to gossip about this down stairs. And unless I ring see that I am not disturbed."

that I am not disturbed."

The man whimpered an assent and left the room.
Slowly and uncertainly Mr. Ross walked to his desk in the space between the two windows, and sank into a chair. The fury of the storm had abated and a cool, cal sophisteries of the people we know,

ed from exposure to intense light. He remembered that the great occulist had said the prognosis in these rare cases was bad, as the central scotoms or blind spot

produced by the exposure, invariably remained, despite all leeches, electricity, or hypodermatic injections of strychnia that

rere tried.

The thought that his public career was

practically closed in this, his forty fifth year, was inexpressibly bitter. He would have to abandon the series of lectures

CHAPTER II.

He no longer trembled like a frightened child. He resolved to accept misfortune with as cool and immovable a front as he

for her it actually comforted him to re-member that if the doctors' fears were

vork. Neither Dr. Norris nor myself

dared oppose her will by speaking open-ly. But for the past few weeks I have been trying by guarded hints to prepare

you for the inevitable. She wishes to take leave of you now. I beg that you will try to keep your natural emotion in

check. She has been so patient and re-signed all along, that it would be a pity if

er serenity was disturbed at the end." He paused and waited for an answer.

trouble like a man. Come now, look up

Oh, good God!"

The exclamation was wrung from the

loctor at sight of his friend's anguished

face and unseeing stare.

"So you, too, think this is the handi-

has one similar case. In speaking of it, he told me the eyes looked normal when

afraid. I won't break down.'

A few moments later he was in the

room where the Angels of Death and Life hovered over the mother and her babe.

I have given you a son, Heart's Dear-

She smiled triumphantly. "George

"Oh, George, I'm afraid to die! You

sentences she cried:

sharp.

refreshing breeze played on his forehead. He was quaking from head to foot. A sense of utter helpleseness oppressed him. The darkness which hemmed him in, filled him with horror. He turned his head from side to side and waved his arms wildly as though to dissipate it. Staggering to his feet he moved towards the window. A heavy oak table was in his path. He collided with it. In his frenzy he beat his hands against it until they were cruelly bruised. Once more he sought the chair before his desk. As he settled into it, he moaned, "Blind!" Goorge—the baby—I want him baptized. I won't rest easy in my grave un-

Presently she spoke again, this time more faintly than before:

"George—the baby—I want him baptized. I won't rest easy in my grave unless—" The weak voice trailed off into be settled into it, he moaned, "Blind! Blind!" and ground his teeth in impotent fury. But he soon summoned his strongwill to his aid, and presently was able to think called.

silence.
The nurse, an old woman in snowy will to his aid, and presently was able to think calmly.

He fully realized what had befallen him. His scientific knowledge made it possible for him to diagnose his own case. And, by a curious coincidence, his friend Professor Knapp had told him only three days before, of a parallel case, where sud-den and complete loss of sight had result-ed from exposure to intense light. He apron, 'kerchief, and quaint cap, stepped to the bedside again. Her tear-stained face looked like a withered apple which still retained a fleck of pristine rosiness. She bent over the dying woman and said softly, "Listen to me, accushls,—listen to Teggy who has known you all the thirty-eight years of your life. Let me send for the priest. Old Father Mack lives in the next block. He'll christen your baby and whisper the good word in your ear. Darlint, let me fetch him!"

With an iden and maryellous strength With sudden and marvellous strength Millicent Ross raised herself on the pi

George, I may send for him? You will let him come

will let him come?"
"If it please you,—yes."
Old Peggie hobbled off as fast as her rheumatic limbs could carry her.
Dr. Latham administered a cordial which brought back some color to the gray face. George Ross still sat beside her, with lowered eyelids. His iron self-control never faltered although he was undergoing torments. Soon a venerable priest entered. When he approached the bed Millicent whispered, "My baby,—baptize him!"

Peggie made some hasty preparations

by the sight of his child's face!
As these ideas flashed through his
mind, he was seized with a sickening
sensation of giddiness; his head fell forward on his breast and for a period merciful oblivion was vouchsafed him. Peggie made some hasty preparations and picking up a small white bundle from the foot of the bed, came forward.

"What name?" asked Father Mack.
Mr. Ross did not answer; neither did his wife. She was watching that animate bundle with wistful eyes.

"George, after his father, perhaps," suggested Dr. Latham.
Mr. Ross shook his head negatively. When George Ross struggled back to consciousness, he nerved himself to face with stoic boldness the darkened future.

"Anthony, after your father, darlint," put in Peggie. "And this is St. An-thony's birthday, too!"

had hitherto accepted the favors show-ered on him by Dame Fortune. None must think that disaster had bowed his thony's birthday, too!"

No objection being made, the priest repeated the name and went through the baptismal service in its simplest form. proud spirit or broken down the superb courage for which he was noted. His firmness of purpose wavered some-what as he thought of the grief into which Then he again stooped over the mother, and spoke to her in low, earnest tones.
"You can do nothing for me," she gasped. "It's too late. I gave up my the news of his condition would plunge his wife,—that loving, gentle woman who

"My poor child, it is never too late. And no creature is an unbeliever at heart, whatever they may say or think to the contrary."

He talked on and on and she listened

greedily. Then he said the Lord's Prayer, and her faltering voice repeated it after him, word for word. The creed was gone through in the same way, and a fervent Act of Contrition.

Suddenly Mr. Ross felt her hand slip from his grasp to the crucifix which was held out to her. His heart was wrung with real. She had loved him so whelly peacefully, and that she would not be called upon to share his burden. As though in answer to this unspoken thought, he heard Dr. Latham's voice at

with pain. She had loved him so wholly so absorbedly, yet now that she was going from him forever, she forsook his clasp to cling to the emblem of Caristianity against which he had waged war for a

ore of years!
"Verily, if this priest be right," he used, "If Jesus of Nazareth, whom I "Verily, it this priest be right," he mused, "If Jesus of Nazareth, whom I called the Galilean idyl, was truly God, His hour of triumph is here!"

The trend of his thoughts was disturbed by her thrilling whisper:
"Dear love—goodbye! we'll "neet again. Our boy will bring you to me. I'll wait for you—up there—with my Saviour and—"

"Ross, dear fellow, you must meet this

These were her last words. Her breathing became more labored; the dread death-rattle sounded in her throat; then followed a few long drawn breaths: a con

was over. Father Mack closed her eyes, and turning to the bereaved husband murmured a word of comfort.
"That will do; you've completed what

"So you, too, think this is the handi-work of your God!" said Mr. Ross bitter-ly, "Yet you call Him good, and John dubs Him merciful! Why not say He was wise, also, to bide His time and make me blind when I most need my sight!" Dr. Latham answered soothingly and asked for details of the accident. They were given clearly and succincity. you considered your duty," was the cold answer. "Now go! Here—I will pay

you."
He thrust his hand into his pocket and were given clearly and succinctly.

"Knapp is out of town," wound up Mr.
Ross. "When he comes back to-morrow
I will place myself under his care. He pulled out a roll of bills.

The priest gently pushed back the outstretched hand:

"We expect neither money or thanks

for doing our duty," he said with simple console you. And may you one day see light

A species of frenzy shook George Ross.

"Clear out all of you!" he shouted.
Latham, Peggie, and you, sir, go! Leave

me alone with my dead!"
They obeyed silently. But at the door the priest stopped and took the child from the nurse. He went back and held it up so that its soft face touched that of the "She won't know. Dying eyes are not sharp. But have you strength enough to play such a part beside her deathbed? It would be a terrible ordeal!" "Not half so terrible ordeal?"

"Not half so terrible as to let her suspect the truth, or to remain away from her when she asks for me. Give me your arm, Latham. You must help me to a chair close by her, and guide my hand so that it may clasp hers. Don't be afraid. I won't break down."

stricken man:
"The living has a claim on you as well as the dead. Remember that!" he said

selemnly.
Suddenly Mr. Ross' arms closed around
the little one. The downy head cuddled
against his neck and the rose-leaf hand flattered over the sightless eyes. A cry sob echoed through the room. Then sob echoed through the room. Then Father Mack raised his hand in silent penediction and went out softly.

CHAPTER III.

est," Mrs. Ross said faintly, "Before long he will take my place."
"No one can never do that, Millicent,—neither man, woman, nor child."
He could not see the love-light in her face, but the weak pressure of her fingers spoke volumes. Five years rolled by, bringing to George Ross ever-increasing gloom and despondency.
The leading oculists of America had spoke volumes.
"I want to look at our boy now," she

failed in their efforts to restore his sight. They had all declared him incurable. They had all declared him incurable. But an English specialist who had won fame by a new method of treating the eyes with electricity, gave a different verdict. He assured the patient that he would bring back the sight by persistent treatment, and that it would probably return as suddenly and swiftly as the lightning flash which took it away. Mr. Ross put himself in this specialist's hands, yet he felt utterly hopeless as to the result. He was weary of life and was only restrained from self-destruction by love for his son. The child was the one ray of light in his darkened existence—the one bright star in the never-ending night She smiled triumphantly. "George! You are color-blind! They are brown,—deep, deep brown, like your own."

A stifled groan broke from the blind man. She did not hear it. The fictitious strength which had come to her at sight of him was fading away. She grasped for breath and moaned feebly as a spasm of pain shet through her. bright star in the never-ending night through which he moved. He idolized the boy, and Anthony, in turn, adored this sad-faced man who was so cold and Her cold hands clung to his. In broken

stern to all save him.

As soon as he could toddle, he caught his father's hand and tried to lead him

into sunshine. As he grew older he gravely called himself "Daddy's Eyes."

They were inseparable. Mr. Ross talked to him as though he were a companion of his own age. The most perfect under-

standing and sympathy existed between them. Just now Anthony was perched on his ather's knee. He held a small mirror

Just now Anthony was perched on his father's knee. He held a small mirror into which he gazed intently,

"I hasn't growed much since my last berfday, Daddy," he said, "You 'member how I looked then?"

"Yes, little son. You gave me a word picture of yourself. But I want another now."

"Well, my eyes look like Peggie's choc'late drops, on'o there's a lot of shiny white round them, an' they's very big; an' my hair's the same as that golden floss they sews things with. It's too long; it makes me hot an' the boys calls me cirl.hept. Can't Lent it off Daddy?" me girl-baby. Can't I cut it off, Daddy?"
"I'll speak to Peggie about it by-andby, dear. Go on."
"Oh, that's all, on'y I have a teeny

weeny red mouth, an' there's a frowny place, just like yours on my forehead." "But you never frown, Tony; you are always smiling ?"

always smiling?"

"Deed, no, Daddy. I've got a big temper inside of me. It did jump out to-day like my Jack-in-the-box, an' I knocked Cousin Eddie down."

"Anthony! he's older and stronger than you! What was the trouble?"

"He 'sulted you. He said you didn't believe in God; then I hit him hard an' he fell."

he fell."

"So, my son, you are an exponent of
muscular Christianity! Humph! All
you professing believers, big and little,
are alike; you are ready to kill each other
at any time for a mere difference of opinion. Now you must tell your cousin you are sorry. He was quite right. I do not believe in God!"

The child wound his arms around his

The child wound his arms around his father's neck, and kissing the shut lids, said pityingly, "Oh, my poor, poor Daddy! That's 'cause you can't see!"
The sorrow in the sweet voice went straight to the father's heart. He dared

or trust himself to speak.

"I am your 'Eyes,' Daddy dear. I'll show you where God is. His house is in the sky. My mudder is with Him. She comes sometimes when I'm asleep. She

comes sometimes when I'm asleep. She says she's waiting up there for you an' me, an' that I must bring you to her."

George Ross started as he remembered his wife's farewell words. Then he said quietly, "You are fanciful, my boy. Your mother died when you were six hours old, so how could you know her even if it was possible for her to come to you in a dream?"

"Oh, I did know her the very first time," the child said confidently, "It was when I was so awful sick. She did hold out her arms and smile at me. Daddy, you b'lieved in God that time. Peggie said she did hear you pray to Him."

George Ross winced. He did not like George Ross winced. He did not like to be reminded of what he called his momentary weakness, when he had dropped on his knees beside his fever-racked child, and echoed cid Peggie's prayer—"Oh, God, don't take him from In Thy mercy let him live!"

He put the boy down gently: "Rın away, Tony, and play with your birthday The child obeyed, and the father paced the length of his library wrapped in

He recalled the days of his youth, and the unhappiness in his home resulting from that crying evil known as "a mixed marriage." When he grew old enough to have an opinion of his own, he refused to embrace the religious tenets held by his father, and was equally reluctant to adopt his mother's beliefs. He resolved to find out for himself the underlying principles of Christianity, and select the creed that seemed most in accord with them

seemed most in accord with them.

To further this end, he began a course of desultory reading, and was soon lost in a quagmire of sophism, as misleading as it was brilliant. He emerged from it a confirmed unbeliever, and for twenty years waged war against the Creator. His weapon was not the sword of ridicule so clumsily wielded by some of his brethren, or the blasphemous invectives which defeated their own end by disgusting the defeated their own end by disgusting the listener. With all the strength of person-al conviction he denied that there was anything psychical in the universe outside of human consciousness. He rejected the Bible as an authority in docjected the Bible as an authority in doc-trine and morals on the plea that it con-sisted solely of hypothetical assumptions and untenable statements; and he had a way of presenting the rationale of its nar-ratives—stripping them of their myster-ies and theological adjuncts—which im-

pressed the hearers.

As he was master of one of the best proce styles, his writings were eagerly read, and his lectures were largely at-tended. "Facts" when expounded by this clear-voiced, keen-brained man of science were accepted more readily that they would be if presented by a less gifted individual.

He paused now in his walk, and sighed heavily as he he remembered that this was the fifth anniversary of the night when his public careeer had come to a sudden end.

Hisgloomy reflections were interrupted by the hasty entrance of his son. The boy rushed up to him, and in a voice vib-rating with excitement, cried: "Daddy rating with excitement, cried: "Daddy—Daddy—come quick! Peggie's niece told me 'bout a Church in Sullivan street where blind peoples are cured. Saint Anthony is down there. Let us go. He will make you see. Hurry—Ch., Daddy, hurry!"

hurry!"
"Don't be a silly baby! Peggie must not let any one put such superstitions notions in your head. I won't have it. Now let me hear no more of this non-

sense!"
Never before had Anthony heard a note Never before had Anthony heard a note of sternness in his father's voice when addressing him. He shrank back, dismayed, abashed, quivering with pain. He was a brave little fellow, so he tried to restrain the starting tears, but he could not choke back the sob that shook his small trans.

small frame.

At sound of it, the blind man's heart melted. Dropping on one knee, he opened his arms and said tenderly: "Come to me, Tony. I didn't mean to be

The boy clung to him. After a moment he whispered pleadingly:

"Oh, Daddy, if you'd on'y come!
Please do—jus' this little once. For my sake—do!"

sake—do!"

Mr. Ross marvelled at the child's insistence. Hitherto his lightest word had been a law to the boy—a law to be obeyed instantly and unquestioningly. He was displeased to find that this instance instantly and unquestions. It is instance proved an exception, but when he found that the child was trembling with earnestness, and that his whole heart seemed bent on visiting the church, he gave in:

"Very well. I will take you there since you wish it so much. Tell John to get a hansom."

An ecstatic hug rewarded him, Five minutes later father and son were bowling towards Sullivan street. The servants in the Ross household

were greatly excited over the incident. They crowded to the windows and peeped after the retreating vehicle.
"Sure it's a beautiful sight to watch the

of a strenuous liver. It is said that he has seen three secretaries drop at masther goin' towards the House of God wid an angel ladin' him be the hand," sobbed old Peggie. "An' mark my words, girls an' boys, he'll come home to us a changed man! Something inside of me whispers it. Let's kneel down every wan of us an' pray for him!"

IV.

As the hansom neared the Church of Saint Authony of Padua in the heart of the Italian district, the boy looked out curiously. He saw a dirty, narrow street, shut in on either side with frowning tenements and swarming with half-clad children who tumbled over each other on the car-tracks and in the gutters.

with half-clad children who tumbled over each other on the car-tracks and in the gutters.

When they alighted before the door of the basement or lower church where the Tuesday night devotions are held, he drew his father after the people who were entering. They were late, the services having been in progress for some time. An usher piloted them into a pew in the middle aisle, not far from the altar. Anthony could not see over the heads of those before him, but he listened eagerly to the preacher who from the altarsteps exhorted the congregation.

Dr. Ross listened too, but with very different sentiments. He felt an impatient desire to rise and combat those dogmatic statements relative to the great truths of Christianity. And he sceffed inwardly on hearing the long list of favors asked for and received through St. Anthony's intercession. Then, too, his fastidious nature rebelled against the enforced contact with the swel tering mass of humanity around him. Meanwhile Anthony's anxiety to see the preacher grew too strong to be repressed. He climbed on the seat and looked towards the altar. As he did so his heart gave a great throb, for he saw there a strangely familiar figure clad in a long brown robe

He climbed on the seat and looked towards the altar. As he did so his heart gave a great throb, for he saw there a strangely familiar figure clad in a long brown robe with a girdle around the waist.

Nearly everyone present knew that the wearer of this Franciscan habit was Father Paola, the gentle pastor who had labored in that parish for many years; who was familiar with the names and occupations of his people; and their sorrows and their joys, and who smiled on them now from the altar with the same love and benignity he brought into their poor homes.

But Anthony did not share their knowledge. He had seen just such another face, figure, and seraphic smile when Peggie brought him to kneel before the statue of Saint Anthony in the Dominican Church near his home. And he drew his own conclusions.

He waited until the voice ceased, then

He waited until the voice ceased, then

clusions.

He waited until the voice ceased, then scrambled from the seat, and rushed down the aisle, his fair hair flating around him. Straight through the sanctuary he sped, and falling at the priest's feet grasped the coarse robe, while his clear treble sounded through the church in the earnest appeal: "Oh,good Saint Anthony, make my Daddy see!"

The blind man started up and would have followed only that some one caught his armos infidel whose writings and lectures had done incalculable harm. Impulsively he fell upon his knees, and putting his arm around the child, ropeated in vibrant tones: "Oh, good Saint Anthony, make his Daddy see!"

The people were stirred to the depths. In very truth, "their hearts were moved as the trees of the wood are moved with the wind." and from every corner of the church there rose the spontaneous, thrilling cry, "Oh good Saint Anthony, make his Daddy see!"

The volume of mightly sound swept upward to the Great White Throne, and died away in a sobbing whisper.

sobbing whisper. Father Paola murmured something to the rainer radia murmured something to the child who nestled confidingly against him. The little fellow trotted back and slipped his hand into that of his father. For a few moments Mr. Ross sat bolt up-right, but when the strains of "Tantum ergo Sacramentum" of weed there n the strains of "Tantum" floated through the chu ome power stronger than his own will or in lination forced him to his knees.

ination forced him to his knees.

The choir of trained voices rose and fell, ercingly sweet: "Down in adorating falling,
Lo, the sacred Host we hail!
Lo, o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail."

Where the feeble senses fail."

Around him he heard men and women praying. The belief and adoration in their whispered words thrilled and awed him. A germ of faith sprang up in his heart and quickly sprouted. A great wave of emotion swept over him. He buried his face in his hands and for the first time since childhood, hot tears streamed down his cheeks. Suddenly he felt a sharp pain shoot through his eyes. He hastily raised his head. A second later, he was on his feet clutching wildly at the pew. Before him there seemed to spread a reddish cloud,—waving—flickering—breaking here and there. In the midst of it appeared myriads of sparks, whirling, dancing, and changing into points of colored light.

ing mass steadied, and he saw!
For a second he gazed wildly at the altar with its twinkling lights; at the priest in his gold-hued vestments holding aloft the shining monstrance and at the bowed heads of the worshippers. Then he turned swiftly and beheld his little son looking at him,—the sweet brown eyes and beautiful face full of love.

sweet brown eyes and beautiful face full of love.

With a rapturous exclamation he snatched him to his breast and hurried down the aisle, When he reached the Communion rail, he prostrated himself on the ground, hishaughty head bowed in the dust, and through the length and breadth of the church his voice rang out in the tremulous cry: "Oh Lord, On God, I believe! Help Thou my unbelief!"

voice rang out in the tremulous cry; "Oh Lord, Oa God, I believe! Help Thou my unbelief!"

Then he staggered into the air, the boy clinging to his neck.

During the rapid homeward drive, he only removed his eyes from his child's radiant face to glance at the starlit sky, and once again the prayer of thanksgiving in his heart found its way to his lips. In that moment he registered a vow to undo so far as possible all the mischief he had done by his writings and false teachings, and to devote the remainder of his life to disseminating the light that had come to him.

As soon as they entered the house Anthony's ringing cry, "My Daddy b'lieves in God an' now he can see—can see!" brought the servants flocking to the hall. Peggie led the way.

"What did I tell yezs,—what? she asked joyously, "Now glory be to you, my God, shure this is the happiest minit of me life!" And having wrung her master's hand she retreated, sobbing and laughing in the same breath.

The good news travelled fast, and long before the eye specialist arrived on the scene breathless and excited.

"I have been expecting this for some time, Mr. Ross," he cried, and forthwith he plunged into a scientific explanation of the how, why and wherefore.

Mr. Ross heard him to the end, then he said unsteadily:

"I cannot follow your arguments. I am dazed with joy. I can understand and realized one thing only,—that I have been led into light."

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THE STREMUOUS LIFE OF LEO.

He Has Seen Three Secretaries Drop at His Side, Unable to Take the Pace He Set for Them.

Leo XIII. is a most notable example

he has seen three secretaries grop at his side. They were unable to take the pace that he set for them. The Catholic World Magazine in an article in the May issue, after pointing out the interest Leo takes in anything and everything new, says significantly:
All this work is done by a man who
is daily engaged in the field of politics and diplomacy; in furthering, for instance, the submission of French Cath. olics to the existing form of government; of opposing Carlist pretensions in Spain; of arguing with the Russian government for the more humane treatment of Catholics in the Moscovite empire; of seeking the reunion of dis-sident and schismatic Catholics of the Austro-Augarian and Ottoman domin. ions; of writing personal letters to the potentates of Europe, and to the civil-ized and semi civilized rulers of Asia and Africa ; of controlling and supervising the work of the various sacred Roman congregations ; of keeping account of the state of religion in his own particular diocese—that of Rome—and of attending to myriads of other details, besides giving odd moments to the composition of encyclicals and apostolic letters, and even of Latin verses. All this, again, is performed by a man in his ninety-second year, daily receiving a multitude of visitors from all quarters of the globe, hearing their narratives and querying them, with a minuteness that involves the exercise of a prodigious memory, regarding the details of religion and the progress of civilization in that various districts. The fact assuredly would seem to justify the claim that the man who has accomplished and who accom-plishes so much, and who was born in the first and lived through the other nine decades of the past hundred years

the nineteenth century.

The Pope is a great patron of genius, and he loves to seek it out and reward it. Lately, says the Catholic World, he has had occasion to promote

so fertile and prolific in great inven-

tions and in the progress of humanity, is undoubtedly the greatest product of

three priests. Thus, a village curate in the island of Sicily has a turn for invention. He puts together a model for an automatic secret balloting machine; he devises ingenious contrivances for the signalling of trains long before they come in reach of the railway station, and he thinks out a number of other similar pleces of mechanism. All these are important, even though in a minor way, to the progress of civilization, and the Pope calls the young country curate-Father Vito Leto-to Rome receives him in audience, and congratulates and encourages him on the cientific secular work to which he devotes his leisure.

Father Lorenzo Perosi, another young priest in an obscure parish, reveals a genius for musical composition, and the Pope, holding that the world is profited by the musical creations of man, accords his favors to the young ecclesiastic, and urges him to develop the talent which Providence has ac corded him in the interests of mankind.

Father Candeo, another priest, has made a special study on the growth of vines. He has become the greatest expert in the matter in the kingdom of Italy, and possibly even in the entire civilized world. His studies and re-searches evolved means of diagnosing and of curing phylloxers and other dread diseases of the vine, and, as a result of his discoveries, the production of grapes is once more facilitated, and an exceedingly important element of his country's agricultural industry and commerce is put in a flourishing condition. Leo XIII. invited the good priest to the Vatican, honored and treated bim in the most friendly way, ard now has him as a periodical visitor, at every opportunity going abroad with him in the Vatican gardens and discussing the problems and difficulties affecting viticulture, and person-ally supervising experiments for the purpose of testing the good priest's theories. Father Candeo has asserted that Leo XIII. is at this hour one of the most perfectly equipped and expert of viticulturists, and that, were he not Pope, he would be known to the world by his knowledge in this other direction.

SUFFERING.

All highest life and ambition are in some sense a suffering, in order to the attainment of certain ends, scholarship, holiness, honor, truth; are these won without many an agony sharper than the pains of death? * * How than the pains of death? * * How often in the history of the world has the parent seen his children pursue courses of conduct that could lead only to shame, and when his pleadings with them and with God for them have rent his soul into burning grief and tears, can any science of the pettifogger, the scientist or the dogmatist, measure the quality, the merit, or define the divinity of the suffering so endured? Doubtless there is a measure, but like the quality of such grief, it is known only to the eternal love. Thus did the Saviour endure. Thus did the Saviour endure. Thus do all great souls endure many countless refinements of suffering that can neither be seen, be lieved in, nor comprehended by any save the All-seeing Eye of Eternal Love. - William Henry Thorne.

Indigestion, resulting from weakness of the stomach, is relieved by Hood's Sarsapar-illa, the greatest stomach tonic and cure for DYSPEPSIA.

A HERO IN A SOUTANE Aming the curates who some t

Aming the curates who some invests ago were attached to the Cl of Sts. Paul and Louis, in Paris, Spanish priest whose unusual he splendid head of black hair and g countenance, somewhat swarth hue, invariably attracted atter from his general bearing and st carriage, one could readily gues he had formerly carried a s hence it was no surprise to lear Father Capella as a brave ca officer, had distinguished himse many a field before entering the

After spending some years Paul and Louis, wherehe was un ally esteemed, Father Capella appointed pastor of a little par the environs of the French of His parishoners, almost all n gardeners, speedily learned to ate and love him. His kindner his soldierly frankness soon over not only all prejudices, but all a thies. Once his acquaintance formed it was impossible to wi from him the tribute of profou Falling seriously ill, Father C was visited by almost all his

even the least practical Catholics it a point to call at the presbytes inquire as to his condition. (eve of his death, after the last ments had been administered while he was offering to Gcd to ferings of his agony, which we t. a man hastily entere said to him : Father, Mr. X, whom you well, is very ill. It is even sa

he is going to die. We are at what to do, for he refuses to any priest. The parish pries

-went to see him, but Mr. X his back on him and would no "What a pity! So fine a too!" replied Father Capella. were not myself dying I won

and perhaps get a better recep "Ah, you, Father! The ma and esteems you too much to tre like that. But alas !—"

He did not finish the senten sublime thought inspired the Raising himself with a might in his bed, he clasped his har exclaimed : " My God, I beseed

grant me still a little stre

denly addressed those around

fter a moment of recollection

Dress me," he said to them. Not one stirred. Listening dying man's voice, which he covered the tone of comman thought him delirous and so re

passive. "Dress me, I say," he re with an accent of authority the was no resisting. Exclamations of astonishmen

heard on all sides, but the me whose residue of life seemed taken refuge in his indomital held out his trembling arms as already numbed with the dea so that his orders might be obe

'And now " said the priest. me quickly to the sick man, same time ordering his sick ba brought with him. With indescribable emotion,

of the men carried him to the Mr. X., his body limp as a clot wind. The soul alone live reigned, permitting neither plaint, nor even a sigh, threthe painful passage. At la seated him by the sick man's "My friend," said Father in an agitated tone, "we a going to appear before Gcd.

hours more and all will be or us. Are you not willing t should make the voyage to Here I am, come to give you in this last hour." Subdued and quite overcome heroic faith, Mr. X. burst in

and exclaimed : "Oh, yes, yes; I'll willing A heavenly smile passed e pastor's lips. He waved stander aside. The two dyi conversed in whispers for sor utes; and then with a suprem the priest raised his hand a

head of the penitent and pro the words of absolution. Calling next for the holy said to one of the neighbors : my arm and guide my hand man did so, and the sacred were applied. The divine ac plished, Father Capella bent whom he had just annoin murmured with a sigh of r revoir, my friend! And let for each other. Now, Lord," in a firmer tone, "Thou will servant depart in peace !"

A few hours later he was de

It is a blessed secret, this by the day. Anyone can oburden, however, heavy, ti fall. Anyone can do his wo ever hard, for one day. An live sweetly, patiently, loving ly till the sun goes down.
is all that life ever really
us—just one little day. Do
duty; fight to day's temptat do not weaken and distract by looking forward to things not see, and could not under you say them. God gives to shut down the curtain of on our little days. We ca beyond. Short horizons beyond. Short horizons measier, and give us one of the secrets of brave, true, holy li

Time is short, your obliga infinite. Are your houses your children instructed, th relieved, the poor visited, the piety accomplished?—Massil retaries Drop at Take the Pace otable example It is said that etaries drop

IFE OF LEO.

22, 1901,

unable to take for them. The pointing out th anything and significantly by a man who field of politics thering, for inof French Cath orm of govern-rlist pretensions with the Russian more humane n the Moscovite reunion of di Catholics of the O:toman domin. al letters to the and to the civil ing and supervarious sacred of keeping ac. igion in his own t of Rome-and ds of other de

dd moments to encyclicals and n, is performed ty-second year, globe, hearing querying them, at involves the us memory, in that various ssuredly would m that the man and who accom ho was born in rough the other t hundred years n great inveness of humanity, atest product of

eat patron of seek it out and avs the Catholio sion to promote

invention. He for an automatic ine ; he devises for the signal ore they come in station, and he of other similar All these are igh in a minor of civilization. young country Leto-to Rome lence, and conages him on the to which he de-

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ther priest, has n the growth of the greatest exen in the entire as of diagnosing vine, and, as a s, the production facilitated, and rtant element of ral industry and flourishing connvited the good n, honored and est friendly way, periodical visitty going abroad an gardens and re, and person. riments for the ne good priest's deo has asserted this hour one of uipped and ex-and that, were be known to the

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A HERO IN A SOUTANE.

Among the curates who some thirty Aming the curates who some thirty years ago were attached to the Church of Sts. Paul and Louis, in Paris, was a Spanish priest whose unusual height, splendid head of black hair and grave countenance, somewhat swarthy in hue, invariably attracted attention. From his general bearing and style of carriage, one could readily guess that he had formerly carried a sword, hence it was no surprise to learn that Father Capella as a brave cavalry officer, had distinguished himself on many a field before entering the priest-

After spending some years at Sts. After spending some years at Sts.
Paul and Louis, wherehe was universally esteemed, Father Capella was appointed pastor of a little parish in the environs of the French capital. His parishoners, almost all market gardeners, speedily learned to venerate and love him. His kindness and his soldierly frankness soon overcame not only all prejudices, but all antipathies. Once his acquaintance was formed it was impossible to withhold from him the tribute of profound es

Falling seriously ill, Father Capella was visited by almost all his flock; even the least practical Catholics made it a point to call at the presbytery and it a point to call at the pressylery and inquire as to his condition. On the eve of his death, after the last sacraments had been administered and while he was offering to Gcd the sufferings of his agony, which was imminent, a man hastily entered and

"Father, Mr. X, whom you know well, is very ill. It is even said that he is going to die. We are at a loss what to do, for he refuses to receive any priest. The parish priest of M. —went to see him, but Mr. X turned his back on him and would not say a

"What a pity! So fine a fellow. too!" replied Father Capella. "Ah, if I were not myself dying I would go, and perhaps get a better reception!"
"Ah, you, Father! The man loves

and esteems you too much to treat you like that. But alas!—"

He did not finish the sentence. A sublime thought inspired the priest. Raising himself with a mighty effort in his bed, he clasped his hands and exclaimed: "My God, I beseech Thee grant me still a little strength!" After a moment of recollection he suddenly addressed those around him. Dress me," he said to them.

Not one stirred. Listening to the dying man's voice, which had re-covered the tone of command, they thought him delirous and so remained

Dress me, I say," he repeated, with an accent of authority that there was no resisting.

Exclamations of astonishment were

Exclamations of astonishment were heard on all sides, but the moribund whose residue of life seemed to have taken refuge in his indomitable will, held out his trembling arms and legs, already numbed with the death chill, so that his orders might be obeyed.

"And now" said the priest, "carry We're told by St. Ignatius to ask them from our Lord.

me quickly to the sick man," at the same time ordering his sick bag to be brought with him.

With indescribable emotion, several

plaint, nor even a sigh, throughout the painful passage. At last they seated him by the sick man's bedside.

"My friend," said Father Capella, in an agitated tone, "we are both going to appear before Gcd. A few hours more and all will be over with Are you not willing that we should make the voyage together?

Subdued and quite overcome by such heroic faith, Mr. X. burst into tears, and exclaimed :

Oh, yes, yes; I'll willingly con-A heavenly smile passed ever the pastor's lips. He waved the bystander aside. The two dying men conversed in whispers for some min utes; and then with a supreme effort the priest raised his hand above the head of the penitent and pronounced the words of absolution.

Calling next for the holy oils, he said to one of the neighbors: "Take and never find cut that he is not a sinmy arm and guide my hand." The ner like yourself, unless you rely on man did so, and the sacred unctions were applied. The divine act accomplished, Father Capella bent over him whom he had just annointed, and murmured with a sigh of relief, Au good temper, and probably by some revoir, my friend! And let us pray for each other. Now, Lord," he added in a firmer tone, "Thou wilt let Thy servant depart in peace !" A few hours later he was dead.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however, heavy, till night-fall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, pure-ly till the sun goes down. And this is all that life ever really means to us-just one little day. Do to day's duty; fight to day's temptations, and do not weaken and distract yourself by looking forward to things you can not see, and could not understand if you say them. God gives us nights to shut down the curtain of darkness on our little days. We cannot see

Time is short, your obligations are infinite. Are your houses regulated is to you a superficies, is to him a solid. your children instructed, the sillicted If you talk to him on such matters, he relieved, the poor visited, the work of piety accomplished?—Massillon.

will kindly approve your pious expres the fact that amid all the evidences of piety accomplished?—Massillon.

sions, and you will conclude that you progress in our loved land, there is

Avoid disputes, and any vain success they

Do not excuse yourself, even when not to blame. Add nothing to the truth; be simple in your

Hide nothing in your heart your mother may not see. Your many imperfections, be glad that all should know.

Abhor the world's opinion, and false shame

The reply was that the saint does everything that any other decent person

Abhor the world's opinion, and false shame never show,
Be glad to find a critic, both truthful and does, only some what better, and with severe:
Whatever be the verdict accept it as sincere.
Rejoice to be reproved, e'en when you do
your best.
See that your slightest faults in public are a totally different motive.'

confessed. Far from the eyes of all act always quite the Speak little of yourself, either to praise or

Successful in your labors, to God the glory give.

Never distrust the Master for whom alone

A timely pastoral on devotion to the Sacred Heart is that issued to his clergy by Right Rev. Bishop Kelly of Sacrangah Gas accounting the pro-

Nover distrust the state of the state of the fatthful to unite in honoring the sappear.

Always regard yourself as least and last of all.

Savannan, Gra., encouraging the fatthful to unite in honoring the Sacred Heart of their Redeemer. Bishop Kelley said in part:

There is nothing which we so all.

But wisely guard your heart, and be attached to none.

Never allow suspicion to rest within your mind.

For those who contradict you, have feelings

ever kind. Be glad another's merit should gain their praises due. Except when called by duty—the hidden life

an excuse; Ne'er speak of them in public unless it be of perience of every pastor, who has inuse,
To every low employment with willing footto the Sacred Heart serves to confirm steps go.
Wear garments poor and humble, thankfol
to have them so.
If pleasure be in question, let labor be your

Assist the sick, and gladly another's burden bear.
Your service in the kitchen render with joyful heart.
Always believe another could better do your part,
Accept those trying duties which others seem to dread.

Unworthy you the holy state to which you have been led.

Never a word of murmur—be ready at each call.

Make of the Heart of Jesus au ever open of the men carried him to the house of Mr. X., his body limp as a cloth in the wind. The soul alone lived and reigned, permitting neither cry nor plaint nor even sight troppedur.

A PICTURE OF A SAINT.

The difference between a saint and and the Flower." We quote the passage in full
"There is nothing outwardly to dis-

tinguish a 'saint from common persons. A Bishop or aneminent Dissent er will, or as a rule be remarkable for his decorum or his obstreporous indecorum, and for some little insignia What a grand work He has assigned to of piety, such as the display of a His flock, for to all are his words dimild desire to promote the good of your soul, or an abstinence from wine and tobacco, jesting and small-talk.
But the saint has 'no,' lads and you may live in the same house with him negative proofs, or obtrude lax ideas upon him, and so provoke him to silence. He may impress you, indeed by his harmlessness and imperturbable never seeming to have much use for his time when he can be of any service to you; but on the whole he will give an agreeable impression of general interiority to yourself. You must not, however, presume upon this interiority so far as to offer him any affront; for he will be sure to answer you with some quiet and unexpected remark, showing a presence of mind-arising, I suppose, from the presence of God, - which will make you feel that you have struck rock and only shaken your own shoul-

der.
"If you compel him to speak about religiou, he will probably surprise and scandalize you by the childishness and narrowness of his thoughts. He will most likely dwell with reiteron our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.

The will must likely dwell with reiter ation on commonplaces with which you were perfectly well acquainted before you were twelve year old. But you must make allowance for him and remember that the knowledge which

you thought you had a right to expect, bring,
Too quick and ready words oft leave behind
a sting.

you thought you have perhaps experienced from persons of far inferior reputation for sanctity. I have known two

or three such persons and I declare that, but for the peculiar line of psychological research to which I am aim.
Born poor, conceal it not; let none
Thel good you do, forget;; but grateful al.
Ways bo.
All independent spirit shun as a dangerous snare.
All independent spirit shun as a dangerous of the regulation be kept with zealous wiser or better than myself or any other ordinary man of the world with regard for the common

THE WORLD FOR CHRIST.

Stirring Appeal to the Faithful- A Saving Devotion.

A timely pastoral on devotion to the

Seek not to gain attention, but serve with humble grace.

All honors to your sisters—to sacrifice your place.

Be truly kind and gentle to each and every one: den of the work of God in sanctifying country would make public admission souls in this portion of the vineyard of of the erroneous articles of its Confes souls in this portion of the vineyard of

the Lord. The solemn and oft-repeated appro val given by the Supreme Head of the is anti-Christ. Church on earth to this devotion is a sufficient guarantee of its ultimate success in winning souls to God, for you.

For other's faults and failings, find always ing the faith of the good. The exthis. Our present Holy Father, whose length of days and wondrous retention of mental and bodily vigor are a marvel, has frequently recommended to his children the practice of this salutary devotion and with Apostolic voice has urged the dedication of families to

this abundant fount of mercy.

If the proper foundation of devotion be dogmatic truth, then assuredly no devotion can lay claim to more solid basis than the devotion to the Sacred Heart of our Lord; for no other devocall.
To place yourself the lowest and at the feet of all, of all,
In fervor and exactness, a novice try to be,
If 'tis your lot to be despised, the justice of it see.
Believe yourself unworthy to bear the light of day.
If all lock down upon you, a "Deo Gratias!"

Believe the dual nature and unity of person in Christ; the Divine Maternity of His Immacutate Mother; the lock down upon you, a "Deo Gratias!"

The dual nature and unity of person in Christ; the Divine Maternity of His Immacutate Mother; the lock down upon you, a "Deo Gratias!"

The dual nature and unity of person in Christ; the Divine Maternity of His Immacutate Mother; the lock down upon you, a "Deo Gratias!" ful love which prompted and directed the all atoning sacrifice of Calvary For the very name of Sacred Heart suggests that there was a time when this Heart D.vine had not come into existence, and recalls the fact of its eing formed of the flesh and blood of Mary; of the creation of the Human Soul of Jesus, and its infusion into the Body which was the temple of that Heart; and finally of the assumption, at the same identical moment of this Human Body and Soul by the Second Person of the Blessed Trinity. So that the first pulsation of this Heart was the throb of an adorable Divine Heart, and Sponse of the lowly Jesus, act generally your part.

Oh, prove your love by choosing the path He trod while here.

Be humble, poor, nor ever a life of hardship fear.

Sacred Heart coursed the Precious Sacred Heart coursed the Precious pure Heart, and when in death the one who is not a saint is admirably ex. | the saving Blood started on its loving Here I am, come to give you succour plained by Coventry Patmore, in that in the Sacred Side of Jesus where little book called "The Rod, the Root mark in the Sacred Side of Jesus where grace and a night many exploit.

Some there the spear had found a path to the Heart, that drew from the unwilling lips of the doubting Apostle,

the sublime confession of faith: My Lord and My God. The world for Christ is the inspiring cry of God's Vicar to His children. rected. In what better way can we hope to draw back the hearts of men to Christ than by making appeal to a sentiment which finds a place in every breast-gratitude? And how can we best make this appeal? Is it not by telling the simple story of a Heart which so loved men that it broke with love on Calvary's Cross, that men dead by sin might live by grace of the Blood of which the Heart emptied Itself for love of man? If the hearts of the two disciples were burning within them (St. Luke, xxiv, 32), as on the road to Emmanus they heard from Jesus (whom they did not know) the testi mony of the sacred writers of the Old Testament to Him, how much greater effect ought not we, the accredited messengers of Christ, make on the minds of men when we tell the wonders. the glories, the human tenderness, the Divine Mercy of His Adorable Heart? The devotion to the Sacred Heart has

had its trials and has met with secret and open opposition. Hereby and schism were arrayed against it, and its final victory was the triumph of faith over error; of the Church over recreant children; of principle over expediency; of authority over insub-

ordination.

Let this devotion inspire in us a loyal, loving submission to the Vicar of Christ on earth. He represents the authority of Christ and the tenderness and love of Christ. A test of our devotion to our Holy Faith is our filial submission to the Vicar of Him, whose Heart is the object of our adoring love.

mailed on receipt of We ought not to blind ourselves to the fact that amid all the evidences of 10 Cts.

HOW TO PRACTISE THE THIRD DE. SAME OF HUMILITY.

Avoid disputes, and any vain success they interest in your spiritual affairs which and proposed on the subject; for you danger lest we, intoxicated by our thy families of Baltimore, a man of proposed by the false brilliant attainments and possessed of all the social graces, was ordered by every side, cast off from the old moorings of faith and submission to divine ly constituted authority, and attach curselves to some of the novelties developed under our system of govern-

> We suffer none to impugn cur loyalty to our constitution and obedito the laws enacted in pursuance thereof, but we will ever maintain the pre eminence of God and His Church. We are Catholics first and loyal Americans afterward, and because we are

Catholics.

We must first of all be loyal to
Christ and accept His plan for the
sanctification of men, which jucluded the divine authority of His Hely Church speaking to us from Peter chair. We will very cheerfully render to Casar the things that are ters spiritual.

PATIENCE AND PERFECT WORK.

No work is perfect without patience hence to be efficacious prayer requires it as an essential condition. When the late Father Bridgett, C. S. S. R., began his agitation for a change in the Coronation Oath, about five years ago, who would dare have predicted that we should live to witness a universal sentiment against the offensive clauses of the Oath, even on the part of the royal person who felt forced to take it? Who could have expected a few year ago that the Presbyterian body of this sion about predestination, free will and the old superstition that the Pope is anti-Christ. These two facts prove that the prayer of the Holy Father. and our prayers in union with him, for the union of Christendom, for which we have been waiting so patiently, are not in vain. Already two great bodies of Christians are willing to repudiate what they have hitherto held sacred, partly because they begin to know it is erroneous, partly because the spirit of Christian charity prompts them to do justice to the Catholic body. The manifest desire on the part of al better informed citizens to heed the plea of the Archbishop of New York for the recognition of Catholic rights in the organization of the public library system is another instance in point. Patience makes the perfect work, not the patience of meek submission or of timid inactivity, but the patience which prompts us to spend time and thought and energy present ing our views or claims until those who seem to be opposed to us under stand what we consider right and just, no matter how our imaginations may lead us to magnify their ignorance or prejudice. Too often we may be to blame for both; for we are the only ones who can inform them properly and remove prejudices, if any there be. For want of patience we may either fail to take the pains required to in struct them, or spoil our labor by los-ing temper or indulging in raillery at their expense. - American Messenger

of the Sacred Heart. THE CHURCH AND SCIENCE.

Valuable Contribution of Some of her Brilliant Sons. It is sometimes remarked that there is a strange inconsistency on the part of the Church in sending some of its most brilliant men to take up mission work in heathen lands. But it should be remembered that besides preaching the Gospel to all men, the Church are harsh and perverse or disorderly fosters the arts and sciences to day as or with such as oppose us, is a great she has ever done and avails herself of mote material progress as well as in the intellectual order. Be learning a little Indian or other dia-lect, compiling; books in the vernacular, teaching the savage the knowledge of God and the way to salvation, the humble missionary in unknown lands makes the most profound and thorough study of ethnological conditions, of the sciences peculiar to the region in which he labors, and particularly of the physical conditions of the country; and the result of his researches go to the great treasury of knowledge and form a part of the archives of the Vatican in Rome. It is said that on the basis of data furnished by Catholic missionaries the Pope was enabled to form his decision with such accuracy of judgment in the dispute concerning the Caroline Islands. Recently a most luminous treatise on the science of

and scientists of the Philippine Islands was issued from the United States Government Frinting Office Several years ago Father Barnum, a member of one of the noted and weal

meterology by the priest astronomers

LARGE SAMPLE WONDER

and K.D.C. Pills

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....THE....

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his superior, the General of the Jesuits to go to Alaska. He instantly took his departure for that bleak and lonely land, and for nearly ten years lived on the banks of the Youkon, traveling as best he could up and down his "parish" embracing an area of several hundred square miles. Apart from his wonderful success in extending the kingdom of Christ,—and that of course was his chief work-his reports on geology, metallurgy, the re-sources of the Yukon valley, are most

valuable contributions to science. Those who decry the Church as the enemy of progress are simply ignorant They do not know that she is the greatest civilizing power on the face of the globe. - Catholic Columbian.

FABER'S LAST SERVICE AS REC-TOR OF ELTON.

Rev. Francis A. Cunningham, in Donahoe's for June. At length came the year 1845, the year of the Exodus. John Henry Newman led the great vanguard, the others following singly or in small detachments. From his solitude at El-ton Mr. Faber heard the good news, and it stirred within him, as never be fore, the resolution of daring the hitherto impossible. "On Sunday, November the 16th, he officiated for the last time as Rector of Elton," says Father Bowden. "At the evening service he told his people that the doctrines he had taught them, though true, were not those of the Church of England; that, as far as the Church of England had a voice, she had disavowed them, and that consequently he could not remain in her communion,

but must go where the truth was to be found. Then he hastily descended the pulpit stairs, threw off his surplice. which he left upon the ground, and made his way as quickly as possible through the vestry to the rectory. For a few moments the congregation remained in blank astonishment, and then, while the majority turned slowly homeward, some of the parishioners among whom were the church-war dens, followed him to the rectory, and implored him to reconsider his decision. He might preach whatever dectrine he pleased, they said, and they would never question it. next morning he arose early and accompanied by a party of ten who had resolved to follow him into the Church, he set out to leave the village. " party had hoped to escape notice by starting early, but the parishioners through the village every window was thrown open, and the poor people

waved their handkerchiefs and sobbed

out, 'God bless you, Mr. Faber, where ever you go." That same evening, November 17, 1845, Mr. Faber and his companions were received into the Church at Northampton, by Bishop Wareing, and on the following morn ing received their first Communion and confirmation. IMITATION OF CHRIST.

> See how far thou art yet from true charity and humility, which knows not how to be angry with any one or to have indignation against any one but It is no great thing to be able to

converse with them that are good and meek, for this is naturally pleasing to allAnd every one liveth willingly in peace, and loveth those best who agree

with them. But to live peaceably with those who grace and a highly commendable and

selves in peace and have peace also

And there are some who are neither at peace within themselves nor suffer others to be in peace ; they are troublesome to others, but always more troublesome to themselves.

And some they are, who keep themselves in peace and study to restore Yet all our peace in this miserable life is rather to be placed in humble

suffering, than in not feeling advers-He who knoweth how to suffer will enjoy much peace. Such a one is conqueror of himself and lord of the world, a friend of Christ

and an heir of heaven.

The Cause of Hay Fever.

It's a microes that floats in the air, gets into the throat and lungs, develops rapidly, excites inflammation, etc. The cause is as simple as a thistle in the finger. Extract the thistle, away goes the pain. Destroy the Hay Fever germ—you get well. That's why Catarrhozone acts so marvellously in Hay Fever. Its fragrant vapor to you brings cure, but to the microbe death. Catarrhozone is as quick to act on these microscopic organisms as lightning. Prevents as well as cures, and is always successful. Druggists, 25c and \$1, or Polson & Co., Kingston, Ont.

Thos. Sabin, of Eglington, says: "I have The Cause of Hay Fever. Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

If you are lean—unless you are lean by

nature-you need more fat. You may eat enough; you are

Torpid Liver

Is sometimes responsible for difficult di-gestion, that is, DYSPEPSIA.

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BEV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidels." PHOMAS COFFEY.

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Agents or collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD

The Editor of THE CATHOLIO RECORD
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the man
ner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the taithful.
Blessing you, and wishing you success,

sing you, and wishing you success, elieve me, to remain,
Yours faith.ully in Jesus Christ,
+D. FALCONIO, Arch. of Larisss
Apost. Deleg.

London Saturday, June 22, 1901

A DABBLER IN LATIN TRANS-LATION.

We sympathize unfeignedly with the Hon. S. H. Blake in the bereavement he endured by the death of his wife in England, which occurred at the very moment while he was being severely brought to task on account of his anti-Catholic utterances at the con vocation of Wickliffe College, Toronto, on May 31. His bereavement neces sitated his departure for England where his wife died, and almost immediately on his return he renews his attack on the subject of the oath taken by Catholic Bishops on the occasion of their consecration. Notwithstanding our sympathy with the gentleman in his domestic affliction, we cannot let pass without notice the bungle of contradictions which he has thought proper to publish as his latest contribution to polemical literature.

To come directly to the point, Mr. Blake declares that a copy of a paper was sent to him containing not the oath itself as taken by the Bishops, but an "emasculated" translation into English. This translation, he asserts, was accompanied with an apologetic statement of the manner in which it was understood by the persons who propounded this paper, and he asserts that "possibly" the original was kept back "in the interest of those who were unwilling that the public should know generally the class of oath that is taken."

The paper received by Mr. Blake was the Montreal Star, a representative of which called upon Archbishop Bruchesi to obtain information regarding the oath, and in publishing the translation it stated that the Archbishop had kindly loaned a copy of the Roman Pontifical containing the oath in question, and the translation had been made by Professor George Murray, B. A. of Oxford, a Protestant gentleman who is well known as one among the leading scholars of the

Mr. Blake was fully aware of all this : yet he tries to make it appear that Archbishop Bruchesi, or parhaps the whole Catholic Hierarchy, are engaged in a plot to conceal the oath, which has indeed been published in full by several papers, both in Latin and in English. The Montreal Star, however, deemed it sufficient to publish the English version, with the only part which was in dispute in Latin. With a pettifogging spirit which is unworthy of an eminent lawyer, Mr. Blake tries to make it appear that the Catholic hierarchy have something to

conceal in the matter. The passage under dispute is :

"Hœreticos, schismaticos, et rebelles eidem Domino nostro vel successoribus prœ-dicts pro posse persequar et impugnabo." Professor Murray translates this :

"So far as I am able I will pursue and fight against heretics, schismatics, and those who are opposed to the Sovereign Pontiff and his successors before mentioned."

We have already given in our own columns a translation of the same pass age with a summary of the tenor of the whole oath, which is substantially identical with Professor Murray's uttered the ridicalous charge that :

It is evident to all that Mr. Blake is endeavoring to prop up his false statement by new falsehoods, which are becoming so numerous that we shall scarcely be able to believe that the inodorous mass of commingled mendacity, spleen, historical and classical ignorance, and ungrammatical English, engulf the reputation of one of our most eminent lawyers, the chief pillar of an anti - Ritualistic college. Save the mark !

The respectable press are looking on amusedly at the exhibition Mr. Blake has made of himself. Many of the most prominent papers have ceased to refer to this discussion at all. Towards the beginning of the discussion, the Montreal Witness said that Mr. Blake's speech "appeared to be half a pleasantry uttered in the course of an extempore address." Later on, the same journal says that the gentleman "has been studying up his Latin dictionary during his trip.

We fear he has profited little by this study. He insists that according to "Lawis and Shortt's Latin Lexicon," persequor in ecclesiastical Latin means to persecute for religious belief or practice."

Every scholar knows that the diction ary makers are not always precise. and the test of the meaning of a word is not always just what the dictionaries say, but what the writers who have

used the word imply. Mr. Blake virtully admits that in classical Latin the word has not the meaning he gives it. He says perse quor and impugnabo are used by Cæsar, Cicero, and Livy in the sense "I will pursue in a hostile manner or take vengeance upon and will fight against or attack hostilely.

There is no doubt that the Bishops bind themselves to pursue and attack heretics, in a hostile way, so far as refuting them is concerned; but more than this is not implied in the oath. and so far Protestants, and especially Protestant ministers, undoubtedly deem it their duty to pursue and attack teachers of the Catholic religion : and the penal laws of Great Britain will show that they have used at times even the boiling oil and the sizzling gridirons; but we have not heard on any reliable authority that Catholic Bishops have used these instruments of torture; and certainly the above oath does not bind them to such instruments.

Mr. Blake points out that the Latin Vulgate uses the word persequor to express St. Paul's persecution of the first Christians. That is true, and when the circumstances show that torture is used, persecute will naturally be the English translation of the word.

This word is therefore to be translated persecute when the circumstances thow that it expresses persecution, but the translation must be different when no torture is implied. In proof of this we may point out the fol-

lowing two passages of Scripture : In Genesis xliv. 4. we read in the English Protestant Bible that Joseph ent his steward after his brethren, say ing: "Up, follow after the men, etc." He certainly did not intend his brethren to be tortured with boiling oil or sizzling gridirons: yet the words used in the Latin Vulgate are : "Persequere vircs.

In Deuteronomy xvi, 20, we read in the Valgate: " Juste quod justum est persequeris."

In the Protestant version we read the translation : "That which is altogether just shalt thou follow."

This does not express any notion of hostility. It thus appears that the interpretation we already gave in our columns to the Bishop's oath, and which is confirmed by Professor Murray, is the correct one, and that Mr. Blake should study up other Latin literature besides Lewis and Shortt's Lexicon before attempting again to display his knowledge of Latin idioms.

Mr. Blake has not justified yet his forgery of the Jesuits' oath, but he promises to write again on this subject.

people of Montreal are united in their friends : nevertheless it was observed efforts to secure from desecration the that it made a considerable impression Emigrant's cemetery, where so many of on her. translation, and which gives correctly our countrymen found a last resting the meaning. We are sorry for the place during the awful years of 1847 went with some of her friends to a fact that Mr. Blake has forfeited public and 1848 Fleeing from famine at small town over the Indiana border confidence by his attempt to throw home in their weakened condition, they where a party was given in her hondust into the eyes of the public in succumbed to the ship fever, and on the or. Here a lady with whom she was order to make it appear that he told the banks of the St. Lawrence, from Gaspe playing cards proposed after some time truth in Wickliffe College when he Co. to Grosse Isle, near Quebec, and to tell her fortune on the cards, and Point St. Charles, Montreal, over ten again the prediction was made that

doesn't matter how-boiling oil or sizzling which their fathers held during cen plained of feeling ill, and returned in windows being broken especially in turies of persecution had the fullest liberty.

> THE RE-COLONIZATION OF PALESTINE.

The Zionists, by which name those Jews are called who have formed the plan to re-colonize Palestine, have achieved a success in their representations to the Sultan of Turkey which was scarcely expected, and which has greatly raised their hopes that their plans may meet with success.

Three weeks ago, Dr. Theodore Herzl, the founder of the Zionist movement, arrived at Constantinople with several promoters of the scheme, in order to ascertain how the Sultan would receive their advances, and were received with much more friendliness than was generally expected when it was considered that hitherto the Sultan has shown himself decidedly hostile to Jewish immigration into that portion of the Turkish Empire.

It is not said that the Sultan expressed any actual favor toward the Zonist scheme, but at all events he granted Dr. Herzlan audience of two hours and a half, during which the plans were spoken of, and it would appear that the Sultan is disposed to consider them favorably.

The Emperor William of Germany supports the plan strongly, and, fortified with this approval, Dr. Herzl was able to make a good first impression on the Saltan. The scheme is to coloniza the Southern district of Palestine, and a large sum of money is offered to the Sultan by the Zionist committee for settlement rights, with a definite tenare and the right of governing themselves locally. This promise has, no doubt, greatly modified the opposition which the Sultan has shown toward the Jews.

The Porte, it is said, will demand security that these engagements will be fulfilled, and the Emperor William will guarantee that they will be carried out faithfully. These promises appear to have satisfied the Sultan that he has no reason to fear the influx of Jews into his territory.

One of the first operations which will be undertaken by the new colonists will be to bebuild Jaffa harbor, establish irrigation works on a large scale, and build houses. Jewish labor will be employed in doing all this, and many Jaws from Roumania, Galicia, and Russia have expressed their intention to be among the early settlers of the new Jewish province.

It is not intended to import the lower classes of Jews, but skilful artizans who are expected at once to make of their new home a flourishing colony. Neither is it intended to make the colony a refuge for those needing assistance from the charitably disposed, but the colony will be from the beginning a self - supporting community, which may become in the future a rich province.

The part of Palestine in which the

colonists propose to settle is naturally fruitful, and when means of irrigation are established, it may again become what it was of old, a country flowing with milk and honey, and capable of maintaining many millions of inhabitants. Oppressed as the scattered inhabitants have been under Turkish misrule, the country has been allowed to go to waste, but proper cultivation and care will probably bring it back to fruitfulness and prosperity.

DISASTROUS FORTUNE-TELL-ING.

It has long been known that the force of the imagination has a great influence on the health, and there are numerous instances on record where that influence has been so strong as to cause the death of persons who before

were in good health. A curious and sad instance of the same kind has been reported from Daluth, wherein a lady named Mrs. West, Duluth Iron and Metal Company, met

her death. While in Chicago recently she visited a palmist in company with several We await his next lucubration with friends, and was startled on being informed that she had but thirty days to live. She made light of the informa-We are pleased to note that the Irish tion, and laughed at it with her

Two weeks after this Mrs. West

consequence to her home in Duluth. The best physicians were called in consultation on her case; but in spite of all their efforts she grew worse and finally died on Thursday, May 31, the

last day of the two weeks designated. The physicians in attendance say that the coincidence of the two predictions undoubtedly exerted a powerful influence in causing her death.

We have no faith in either palmistry or card fortune telling, though we may admit the possibility that by communication with demons some things can be predicted with a degree of unprovoked outrage. probability; for the demons certainly have some knowledge of the effects of natural causes which influence the health, and may therefore predict such effects to a limited extent. We believe, therefore, that these predictions were based not upon any real knowledge possessed by the pretended fortunetellers, but that the lady's death was the result of the strong impression made upon her by the two predictions

From this, the folly of consulting witches or fortune - tellers may be readily seen. It is possible, and even probable, that the second fortune-teller had been informed of the first prediction made, and thus the coincidence of the dates assigned for the lady's death may be accounted for. We may also learn from this the evil effects of recklessness on the part of persons who, for amusement merely, profess to tell for tunes. Such pretensions if set forth with the intention of really passing off oneself as a real fortune-teller are decidedly wrong and sinful; but we do not say that where they are made as a mere joke in which neither party be lieves them, they are absolutely wrong; but even in such a case the parties thus acting playfully should be careful never to indulge in such predictions as may have a baneful effect by operating strongly on the imagination. Such practical jokes easily become criminal,

ORANGE MOBS IN BELFAST. The contrast between the intolerance of Belfast in regard to Catholics, and the tolerance shown towards Protestants in all parts of Ireland where Catholics predominate, is most striking, and

is well known to our readers. We never hear that Protestants gathering for religious purposes are attacked by Catholic mobs in Dablin. Limerick, or other Catholic centres of population, but Belfast, where Orangeopen violence whenever Catholics assemble for any purpose, whether political or religious.

Sunday, June 9.h, was not allowed to pass without one of these manifestations of religious, or rather anti-religious bigotry.

The day mentioned is for Catholics s day of special devotion. It is the feast of Corpus Christi, instituted for the purpose of honoring the Holy Sacrament of the Eucharist, and it was being celebrated by the Catholics of Belfast in the usual way, by a solemn procession in honor of the Presence of our Lord Jesus Carist in that Sacra- serve. The book is published by Wm.

This purely religious ceremony, by which, certainly, no offence was offered or intended against Protestants. was violently attacked by a raging mob of eight thousand Orangemen, who had evidently planned before hand in their lodges this mode of manifesting the love of God, and their zeal for civil and religious liberty, which nowadays the Orangemen loudly declare to be the sole purpose for which Orangelsm exists.

Sticks and stones and every missile which could be got were used in this cowardly attack upon a peaceful procession of Catholics intent solely upon an act of worship to Almighty God.

The telegraphic despatches relating these facts state that the Catholics re taliated upon their assailants, and that the wife of a prominent partner in the in consequence a considerable amount of fighting ensued. As the procession was purely of a religious character, it is clear that there was no preparation for a fight on the part of the Catholics, but that the attack was entirely unprovoked ; yet if some resistance to the assailants was offered, it was quite justifiable.

The police, it is said, interfered to quell the riot, and freely used their

For the time being the rioting was put down, but many persons were seriously injured.

But this was not all. On Monday night, the rioting was renewed by attacks made upon Catholics going quietly along the streets from their

those quarters of the city where the Catholics chiefly reside.

So violent were these proceedings that the police were unable to disperse the riotors, and the military were called to their assistance, and with their aid the rioters were at last dispersed.

The strangest part of this and simi lar occurrences in the past is that a section of the press, which, though always pandering to Orange violence, is constantly proclaiming itself favor able to law and order, justifies this

The case is exactly parallel with similar incidents which have occurred from time to time in Toronto in past years. We remember when Corpus Christi and other purely religious proessions have been similarly attacked in Toronto, and on one occasion thousands of armed O:angemen were summoned to that city from the surround. ing country with the purpose of preventing a procession of school children from their school house to the Catholic cathedral. On this occasion the children's procession did not take place, but the streets of the city were patrolled all day by armed bodies of Orangemen intent on picking quarrels with peaceable Catholics.

And yet we are expected to believe that Orangeism is a peaceful and lawabiding organization !

A SCOTCH PRIEST.

We had the pleasure of a visit on the 13th from the Very Rev. Dean Bisset, of Nairn, Scotland, who is traveling America in the interest of an educational institution of the diocese with which he is connected. We are glad to be able to say that he has met with the most friendly reception whereever he has been. He is now on his way to Eastern Ontario, Quebec and the Maritime provinces. We trust that the charitably inclined in those sections will give what they can afford to assist the noble work he has on hand in Scotland - a country in which, we are pleased to be able so say, the Faith is making steady progress.

ST. ANNE DE BEAUPRE.

The annual Ontario Pilgrimage to the shrine of Ste. Anne de Beaupre, under the auspices of the Most Rev. Archbishop of Kingston and the rev. clergy of his diocese, will take place this year on Tuesday, July 23rd men rule unrestrained, is noted for its Pilgrims will, as usual, be conveyed riotous character which breaks out into by special trains over the Grand Trunk and Canadian Pacific railways. The Pilgrimage will be under the immedi ate direction of Rav. D. A. Twomey, Tweed, Oat., who will cheerfully supply all necessary information to persons wishing to visit the shrine. Further narticulars later

" CANADIAN ESSAYS."

The new work, Canadian Essays, by Thomas O'Hagan, has made its appearance. In every way it is a most creditable production, and we trust its sale will be as large as its merits de-Briggs of Toronto, and, needless to say, the mechanical work is what might be expected from that firm. We will refer further to the book in a future issue.

SATURDAY, OUR LADY'S DAY.

The question has frequently been sked why Saturday is considered to be especially dedicated to the Blessed Mother. It has always been the devout belief of the Church that the Mother of Jesus was the only one whose faith in Him never wavered during the dreadful days of His suffering and death, and it is on this account that the intervening day between His death and His glorious resurrection is especially dedicated to her, who alone lieved that despite all He would fulfil His promise and rise again.

TO A CONVENT.

Said That Downger Duchess Of New Castle Will Retire

London, June 2.-A rumor is current here to the effect that the Dowa ger Duchess of Newcastle, mother of the present duke and of Lord Francis Hope, is about to become a nun. has long been a Catholic, and since the death of her second husband. Tom Hohler, the professional singer. devoted herself almost entirely to Cathbatons, and succeeded in arresting slums of the metropolis, under the direction of Cardinal Vaughan. olic mission work in the East End In order to give herself up more

thoroughly to her work she has even gone to the length of transferring her abode from Mayfair to Whitechapel, and now finding that with the advance of years she is no longer able to continue her labors among the poor, she intends to retire into a convent and to

her mother, old Mrs. Hope, that the her mother, old Mrs. Hope, that the second son of the Duchess, namely, Lord Francis, inherited both Deepdean, now toccupied by Lily, Duchess of Mariborough, and also the celebrated blue diamonds.

UNIVERSITY OF OTTAWA

The following is the address of the Very Rev. H. A. Constantineau, O. M. Very Rev. H. A. Colleged at the fifty. third annual commencement exercises of the University of Ottawa, June 19 1901 :

Most Reverend Archbishops, Rev. Fathers, Ladies and Gentlemen

It behooves me, as rector of the Uni. versity, to make a few remarks on the occasion of the closing exercises of this scholastic year. It is a pleasing duty for me to do so on account of the very flattering report that I have to present to our friends and well-wishers with regard to the present prosperous con-

Our year's work has been, indeed, most satisfactory from every point of view. Students and professors have contributed towards this successful result. We have had, this year, the happy experience that devoted and zealous professors with honorable and studious pupils constitute a perfect college home. Our sincerest wish, then, is that the young men confided to our care during the year may, by their upright and manly conduct, deserve the same praise at the hands of the good and self-sacrificing parents to whom they will soon return

It is a great satisfaction for us to note that every student—yes, I may even say, without exception—has made a profitable use of the opportunities so abundantly offered him in this University for the development of his moral, intellectual and physical faculties.

We believe and maintain that the moral training is the most important, hence it should come first.

Alas! how many Catholic parents there are who overlook this most necessary factor in education, which, were it wanting, this essential feature, could claim to be nothing more than "instruction.'

We also know, by experience, that a young man who is good and virtuous possesses a foundation upon which he may build a solid intellectual edifice. The heart and mind of man were too closely allied by the Creator to imagine that it is possible to neglect one with out injury to the other.

As far as physical development is concerned, the heavy financial burden that we have placed upon ourselves in order to encourage honest and manly sport is a sufficient proof of our desire to never lose sight of the old adage Mens sana in corpore sano.

Is is, therefore, for me, a cause of just pride, on this last day of the year to extend my sincerest thanks to our entire staff of professors whose devotedness, zeal and self sacrifice have made it possible for our students to attain such a high standard of merit. Thanks, also, to the students for their cordial appreciation of, and sincere correspondence with the efforts made in their behalf by their learned and distinguished professors.

Catholic parents, whether from this

Province of Ontario, or from any other province of the Dominion, whether from the United States or from any other country, should become con-vinced of our sincere determination to ever occupy the foremost place in the field of education. No sacrifice, however great, can deter us from providing the young men of our day with the most improved methods and the latest and most practical facilities that should be a special feature of a lead-

ing University.

This fact is made quite evident today by the blessing and solemn inauguration of our new Science Hall. This grand and very expensive struc-ture is certainly unsurpassed in this country from every point of view. It will stand as a monument to the selfsacrificing spirit that animates all the members of our Faculty who are devoting their every energy, their very life to the great work of the education of youth. Its special purpose is to supply the demand that is now so general for a first-class scientific education. We know that this is an age of specialists in every field of human knowledge. This tendency when applied by political economists to the manufacturing world is called the "Division of Labor."

Thanks to the large and wellequipped laboratories and scientific lecture rooms contained in our new Science Hall we shall soon be able to afford our students an opportunity of embracing every branch of scientific knowledge in which they may wish to become proficient. We sincerely exa school of science that will be on an equal footing with the best schools of the country. The encouragement and assistance of our friends will be required to successfully carry through this project, but I am sure that we may confidently count upon their earnest and hearty support in this undertak-ing which will redound to the honor of education in Ontario and also, in great part, to the honor of the capital city of the Dominion.

Let me here express, in a very special manner, the sincerest thanks of the faculty towards two noble benefac tution such as ours should not be allowed to stand alone, unaided, unassisted by government or individual.

For the first time in the history of the University we have received a donation pure and simple, one that imposes upon us no obligation of a per-petual nature. The generous sum of "It is their (the Bishops') duty to do away thousand found graves. They came she had only two weeks to live.

with heretics, that is yourself and myself—and so long as we are done away with, it to Canada, where they knew the faith

Two days later Mrs. West comhouses were attacked with missiles,

work to their homes, and Catholic
She is a daughter of the late Henry and so long as we are done away with, it to Canada, where they knew the faith

Two days later Mrs. West comhouses were attacked with missiles,

Work to their homes, and Catholic
She is a daughter of the late Henry and so long as we are done away with, it J. Haney, of Toronto, to aid us i tion of our Science Hall, th of which will be a burden upon t many years to come unless other friends follow the example of our erous benefactors

Our earnest wish, in fact the object of our presence in Ontario disseminate knowledge among young men who may desire to at the fountain of learning. We realize that we shall be me

a long felt want in this city by t auguration, next Fall, of ev lectures on scientific subjects as pecially by opening our labora to those who are desirous of acqu a knowledge of Chemistry, Miner Geology and other analogous sci The incalculable wealth of the eral resources of our country, e Ontario alone, has opened up a field to young men who are spec Whilst making a special effective direction of scientific know

have not lowered, nor do we to lower in the slighest degre well known high standard of ou legiate and Arts courses. We always endeavored to present a front along the whole line of l knowledge ; but, above all, has been our ambition to impart a cation that would be practical, highest sense of the word. not delay you with arguments i port of this assertion. The br success of so many of our grad who now occupy high position of my contention. Moreover, it is a source of se

tion for us to notice that we have stalled the want that is now other institutions for a high commercial department. A our well-appointed business class would readily convince one tha ing is left undone to impart students a thorough and pr knowledge of book keeping, ba commercial law and all busin quirements that will be most ve to them, whatever state of lif

In conclusion, I wish to ex hearty God speed to the gradu the different departments of the versity. By their departure losing good and earnest studen we are also increasing the nur our true and lasting friends, walways, by their practical inte our work, prove that they are is and grateful children of "Ali

To His Grace, the Apostolic cellor, to His Grace, the Archbi Kingston, to the distinguished sentative of our Very Rev. Superior General, Rev. Father to the numerous clergy both and secular, to our large and thetic audience, I wish to say, name of the faculty "thanks kind encouragement of your p

A GREAT SERMON.

We are indebted to the Phila Catholic Standard and Times following report of the power the occasion of the dual celebra that city, of the Silver Jubilee church of St. Charles Borron that of its pastor, Father Sinnot

"You have not chosen Me have chosen you, and have ap bring forth fruit; and you should remain."- (John xv., 16 We have assembled here to order to commemorate two events, either of which would be sufficient to fill our souls wit tude to the Divine Author of

good gift. A quarter of a ago the portals of this mag temple were thrown open for time, and the noble people Charles Borremeo's parish we mitted to worship God in an worthy of their strenuous and rificing efforts. The twen years which have elapsed sin glerious dedication day have l plete with blessings, my bret you and to your children; a eminently fitting that in this jubilee you should give pul solemn expression to the feelin which your hearts overflow great as was your joy and pro was your thankfulness when d the majestic proportion beautiful house of God, and w witnessed the impressive cer with which Holy Church consecto Divine worship, your thankfulness would have b hanced had you been able to so full depths of God's loving so For at that very time, in a fa city, not knowing you and by known, a young man was coing himself to the ministry ing himself to the ministry Gospel and was receiving the and awful powers of the C priesthood, whom Divine Wis predestined and prepared by course of training to be His r tative and ambassador amon your spiritual Father in Chris dispenser of the sacred mys religion. Thus did a loving dence that stretcheth might end to end and ordereth al sweetly, at one and the same t pare to reward the piety of gregation with His choicest

make ready for His anointed ample field for the exercise of h

and priestly zeal. In God's a

time the priest and the peo

brought together, and since the timately have their lives been

30 thorough and whole souled

the self-immolation of the p generous and affectionate the of the people that the history J. Haney, of Toronto, to aid us in the tion of our Science Hall, the cost of which will be a burden upon us for friends follow the example of our generous benefactors

Our earnest wish, in fact the sole

a long felt want in this city by the inauguration, next Fall, of evening lectures on scientific subjects and especially by opening our laboratories to those who are desirous of acquiring a knowledge of Chemistry, Mineralogy, Geology and other analogous sciences The incalculable wealth of the min eral resources of our country, even of Ontario alone, has opened up a vast field to young men who are specialists in these branches.

Whilst making a special effort in the direction of scientific knowledge, we have not lowered, nor do we intend to lower in the slighest degree, the well known high standard of our Col-legiate and Arts courses. We have always endeavored to present a solid front along the whole line of human knowledge; but, above all, has it ever been our ambition to impart an education that would be practical, in the highest sense of the word. I shall not delay you with arguments in sup-port of this assertion. The brilliant success of so many of our graduates, who now occupy high positions in Church and State, is a sufficient proof

of my contention. Moreover, it is a source of satisfaction for us to notice that we have forestalled the want that is now felt in other institutions for a high-grade commercial department. A visit to our well-appointed business class rooms would readily convince one that noth ing is left undone to impart to our students a thorough and practical knowledge of book keeping, banking, commercial law and all business requirements that will be most valuable to them, whatever state of life they

In conclusion, I wish to extend a the different departments of the University. By their departure we are losing good and earnest students, but we are also increasing the number of our true and lasting friends, who will always, by their practical interest in our work, prove that they are faithful and grateful children of "Alma Ma-

To His Grace, the Apostolic Chancellor, to His Grace, the Archbishop of Kingston, to the distinguished representative of our Very Rev. Father Superior General, Rev. Father Tatin, to the numerous clergy both regular and secular, to our large and sympa thetic audience, I wish to say, in the name of the faculty "thanks for the kind encouragement of your presence

A GREAT SERMON.

We are indebted to the Philadelphia Catholic Standard and Times for the following report of the powerful sermon delivered by Mgr. O Loughlin on the occasion of the dual celebration in that city, of the Silver Jubilee of the church of St. Charles Borromeo and that of its pastor, Father Sinnott :

"You have not chosen Me, but I have chosen you, and have appointed you that you should go and should bring forth fruit; and your fruit should remain."- (John xv., 16)

We have assembled here to-day in order to commemorate two joyful events, either of which would of itself be sufficient to fill our souls with gratitude to the Divine Author of every
good gift. A quarter of a century
iter of religious faith and practice to
ago the portals of this magnificent
temple were thrown open for the first
tuted like ours, the first law and prime
we have been considering. Very frequently, therefore, we hear men say
that the true secret of the vitality of
the Church is that she is not honest in
her loud professions of unchangeabletime, and the noble people of St. Charles Borremeo's parish were per-mitted to worship God in an edifice worthy of their strenuous and self-sac-rificing efforts. The twenty-five years which have elapsed since that glerious dedication day have been reminently fitting that in this year of hard, unyielding tenets that held enjubilee you should give public and thralled the simpler minds of their unsolemn expression to the feelings with educated ancestors? Shall men's conwhich your hearts overflow. great as was your joy and profound as hanced had you been able to sound the full depths of God's loving solicitude. For at that very time, in a far distant city, not knowing you and by you unknown, a young man was consecrat-ing himself to the ministry of the Gospel and was receiving the sublime and awful powers of the Christian priesthood, whom Divine Wisdom had religion. Thus did a loving Providence that stretcheth mightily from end to end and ordereth all things sweetly, at one and the same time prepare to reward the piety of this con-gregation with His choicest gift, that of a priest after God's own heart, and make ready for His anointed one an ample field for the exercise of his talents and priestly zeal. In God's appointed time the priest and the people were brought together, and since then so in-timately have their lives been blended, 30 thorough and whole souled has been the self-immolation of the pastor, so the world is now willing to dole out a

and shepherd has become identified; Bernard and by the friars of Francis and this day's two fold celebration pre-sents no distracting dualism to our any years to come unless other kind minds, but rather stands forth as one lends follow the example of our gentic of Father Sinnott that he whose en tire being is wrapped up in the spiritobject of our presence in Ontario, is to disseminate knowledge among the young men who may desire to drink at the fountain of learning.

We realize that we shall be meeting the being is wrapped up in the spiritual welfare of his flock should have should have striven to make hood and should have striven to make the jubilee of the dedication of this church of his love the main subject of this day's festivities. Since we have flocked hither from far and near, not that we may cause our friend embarrassment, but rather that we may increase his joy by sharing it, his will to us shall be sacred. Leaving unsaid, therefore, the warm words of eulogy that struggle for utterance on my lips, as I recall the edifying incidents of a life long friendship which began in early adolescence in the class rooms of the Propaganda and which has been cemented by the continued intercourse, common aims and united labors of maturer years, I shall limit my brief discourse to a consideration of the general subject of the position, aims, pros-pects and environment of the Catholic religion inthis nation at the pres ent time. Fortunately the wider theme will not entirely divert our thoughts from the immediate occasion of our assembling, for if I attempt to portray the character, labors and mission of the ideal American Catholic priest, your imagination will instantly conjure up the beloved figure of our revered jubilarian : and in the flourish. ing condition of his parish, so completely and abundantly furnished with all the material equipments of religion and so widely renowned for the intelligent faith, and earnest piety of the Catholic population, you will find the most obvious and most inspiring illustration of the vigor, fecundity and progressiveness of American Catholic-

IDENTICAL IN ALL AGES AND COUN TRIES

It is to utter a mere truism to state. my dear brethren, that the holy Catho In conclusion, I wish to extend a lic religion is essentially one and iden-hearty God speed to the graduates in tical in all ages and countries; for it is the religion of Jasus Christ. Who is the same yesterday, to-day and for ever. But precisely as, and because, humanity, essentially one in nature, origin and destiny, is more or less dif-ferentiated by the peculiarities and idiosyncracies of races, and even of individuals, it is to be expected that the great world-religion of humanity the holy Catholic Church of Christ should present accidental variations in her triumphal progress through the ages and across the globe. Now this power which is possessed by the Catholic Church, and by her alone, of preserving through time and space, to gether with an absolute substantia identity, a plasticity by which she adapts herself to the needs, the instincts, the ways of thought and action of all her children in every age and condition, whilst thoroughly intelligible to us who understand the hidden source of her immortal vitality, is a sore perplexity to those, even the most honest and most kindly disposed, who view her workings from without. To us, therefore, if this singular union of immutability and adaptability in the the stale objections of modern sophis-Church should lay her open to a twofold and contradictory series of at

tacks. At times we hear very good men arguing that the element of unchangeableness in the Catholic Church mus condition of whose being is a constant ness and infallibility. These profes-struggle for improvement, in which tostruggle for improvement, in which to-morrow's future rapidly becomes yesterday's past, in which we are ever rising on stepping stones of our dead selves to better things, "shall men's re-ligion alone remain unimproved? plete with blessings, my brethren, to Shall men's intellects continue to bow you and to your children; and it is before the mysteries, the dogmas, the But duct be forever trammelled by an ethical code formulated in a wider stage of was your thankfulness when first you civilization? It is quite possible, they beheld the majestic proportions of this continue—not, indeed, the vulgar herd beautiful house of God, and when you of our adversaries who continue to witnessed the impressive ceremonies babble forth the jejune legends taught with which Holy Church consecrated it them in their infancy, but the elect to Divine worship, your joy and spirits of the age who look forth upon thankfulness would have been en the world with philosophic eyes—it is the world with philosophic eyes—it is possible to pay a full tribute of justice to the beneficent activities of the ancient Church in other days without feel ing under obligation to accept her su-premacy under the changed conditions of modern times. Is it, they say, an undue depreciation of the vast political genius of Pontiffs like Hildebrand and Innocent, who unquestionably worked predestined and prepared by a long the chaotic mass of barbarism into a your spiritual Father in Christ and the dispenser of the sacred mysteries of religion. Thus did a lower Popes and priests and can be dispensed to the sacred mysteries of Popes and priests and can be dispensed to the sacred mysteries of Popes and priests. Father of the Faithful? Granted, too. that the intellectual labors of Athanasius, Augustine, Aquinas and other re nowned Fathers and Doctors of the Christian Church were truly gigantic and most powerfully contributed to the diffusion of knowledge, human and divine, have their labors and dogmas to such an extent superseded the need of further re-search that the human reason must go on for all time re-echoing their formu-las in parrot shape? And because

and Dominic, does this make mankind any the more disposed to return to their discarded methods, their unments of others. worldly maxims and monastic vows? With the sole exception of Catholicity all the great institutions of antiquity, all its political aggregations, all its philosophical schools and religious sects, all its projects and devices for the social improvement of the race,

either dropped entirely from sight when their work was done or grace-fully accepted whatever modifications were demanded by the exigency of circumstances, or by the ever broaden. ing progress of human thought. The old Roman Empire, the dominion of Charlemagne, the Crusades, the Ptole-matic system, Platonism, Aristotelianism, the Renaissance and so far as concerns positive doctrine, Lutheranism and Calvinism, all of them, though potent and imperious in their respective day and sphere, now cumber the earth no more. Indeed, if the attempt were made to revive them in the pre sent generation, they would appear to our modern eyes as strange anomalies, or as mummies swathed in cerements and extracted from the musty tombs of

ITS DOGGED " NON POSSUMUS" Why, then, shall Catholicity persist in beating its brains out in a suicidal struggle against destiny? Why seek to be an exception to an iron rule that admits of no exception? Why oppose its dogged "non possumus" to every friendly overture made, from within or without, to bring it in line with modern progress, and thus enable modern statesmen, modern thinkers and modern philanthropists to avail them-selves of the vast inflaences which undoubtedly abide in it for the attain ment of those beneficent purposes which

the past.

are the common aim of all lovers of their kind? But since the Catholic Church will not listen to reason nor be guided by the counsels of prudence, it is easy to forecast the result. Man-kind will reject her incomprehensible dogmas and her antiquated methods and work out their salvation without

Now it so happens, my dear breth ren, that modern Rationalism is weakest in its attempts at prophecy. It has made so many predictions on this subject, and its predictions have so in variably and so signally failed of fulfilment that we are forced to conclude that there are hidden elements of strength in the old Church which lie entirely beyond the range of its vision. It is a notorious fact that the Catholic Church is more vigorous to day, stronger in the union of her hierarchy and in the enthusiastic loyalty of her children than in any previous age and it is likewise notorious that she is strongest and best equipped for the struggle for existence precisely in the most vigorous and progressive parts of the world. She is not like those false religions that demand the hot house atmosphere of a State establishment. nor like those others that crumble into ashes at the rude touch of a skeptical hand. The rough blasts of persecution serve but to winnow her; the searchlight of controversy and critic ism only tests and confirms the purity of her doctrines. She who survived comprehend a divine institution it requires a broadness and Catholicity of tian and an Elizabeth and the keen vision to which ordinary intellects can dialectics of a Celsus and a Voltaire lay no claim. It ought not to surprise stands but little in dread of the re stricted fury of modern tyranny or of

> It is not surprising, therefore, that those who conceive it their duty to oppose the claims of the Catholic Church should be forced to adopt a line of attack diametrically opposite to the one we have been considering. Very fremasking her frequent change of base from the eyes of the simple. With a skill born of long experience she has perfected the art of speaking to dif-ferent ages and different races with an infinite variety of intonations. In fact, are the language, spirit, aims methods of Spanish or Italian Catholic it, identical with those of the Catholic ty which has gained a foothold among English speaking peoples? Is it not within the memory of all that the Cath-olicity elaborated by the energy of the Catholic clergy and people of this free Republic departed so widely from the type acceptable in Rome that the Roman Pontiff was compelled to condemn it openly as a pernicious heresy?
> If, therefore, they conclude, the Catholic religion has not only held its own amongst us, but has made a remarkable progress, this has been made be-cause the leaders of Catholic thought and the guides of Catholic activity in the nation have prudently strained every nerve to eliminate or conceal its most objectionable features and to present it sugar-coated to the American

I trust it will not be denied that I have striven to enter fully into the minds and thoughts of our adversaries. Nor have I committed the fault so com mon amongst them of constantly interrupting the opponent's argument by interjecting remarks of my own.

Now, my dear brethren, we might, these contradictory assertions, for they mutually destroy each other. But since we are not seeking a barren unison with His heavenly grace, to preserve it, pure and undefiled, in our spirit of sectarian bitterness which it is the first duty of the Christian citizen to allay, we shall find it at the same time more profitable and more charittens.

This, then, is our answer to those who object that our religion is unbending and unchangeable. We accept the proposition in its amplest acceptance.

truth, and to what degree the views of each are supplemented by the state-

MOUTHPIECE OF IMMUTABLE TRUTH It is undeniable, then, and it constiutes at the same time the invincible strength of the Catholic position, and an ever recurring objection to the universal acceptance of Catholic truth in all ages and nations, that no provision exists in the constitution of the Catholic Church for any contingent reform, modification or revision of her creed. In her own estimation and in mouthpiece and organ of the Immutable Truth. She was taught and founded by Eternal Wisdom; throughout her vast organism, fructifying her sacraments, working with and con-firming the spoken word of her ministers, presiding at her councils, guiding her in the path of sanctity and truth, reigns and operates at every moment the Divine Spirit, her Spouse and her soul. Whither the impulse of the Spirit is to go, thither she goes; and she turns not as she goes. The words she speaks are not her own, but of Him that founded and sent her. The faith she preaches is not of her invention, nor subject to the caprices of man. It is a sacred deposit, to which she cannot and and from which she is not permitted to subtract one iota. Her sacraments, her mysteries, her constitution are as unchangeable as the heavens; nay more, for her Divine Founder has said: "Heaven and earth shall pass away but My words shall not

I am not asking any one to admit

these lofty claims of the Catholic Church

on my word or on hers. It will suffice

for cur purpose if we convince people

pass away.

that, whether for weal or woe, infallibility and its necessary corollary, unchangeableness, are not mere accidents of Catholicity, but form its very essence. Let men be angry with us if they will; but it is obvious that the Catholic Church would be criminally unfaithful to a most sacred trust and would convict herself of a gross imposture from the beginning and would forfeit every claim upon the esteem of men and would vanish from the earth amidst universal execuation if, in a moment of weakness, she wavered in the assertion of her divine authority or sacrificed to considerations of human prudence one tittle of the body of rerealed doctrine once and forever committed to her care. She is the Church of the living Ged, "the pillar and ground of the truth," or she is a lie; she is the mystical body of Christ, "hely and without blemish," or she is the synogogue of the evil one. She has no second line of defense upon which she can fall back to renew the struggle of supernatural revelation against the onslaught of human pride or the ingenious attacks of natural reason once driven from her present advanced position, she will be utterly ronted and swept from the field. The very fact that she has so many vital points to defend, so astounding an as sumption of authority, such a multitude of soul trying dogmas and the length-ening chain of a history which now extends through nineteen centuries. lays her open to innumerable avenues of assault. Indeed, if there is any thing more astonishing than the conception of an institution conststuted as she is, it is that she should not only have obtained a hearing in a world like ours, but should have so long continued to flourish in full defiance of every law which governs events here below. A long step has been made in the right direction, my brethren, when

are powerless to solve it. Enlightened by Divine faith, my brethren, we clearly perceive that the fundamental error of Rationalism is that it will persist in measuring things supernatural and Divine by human and natural standards. No matter how often its deductions and calcula tions are upset by the stubborn logic of fact, the Reason which spurns the kindly aid of Revelation must go on beating about within the narrow circle of its limitations, "ever learning and never attaining to a knowledge of the truth." As for us, we have absolutely no apprehension as to the future pros perity of the Catholic religion. Holy Church has, in all probability, outlived her darkest days; nor can we anticipate that she is destined to encounter heavier storms than she has already weathered time and again. That her future career shall be one of undisturbed sunshine and happines we are not justified in forecasting. On the contrary, we are certain that so long as human nature remains what it is and has always been, so long as pride shall dominate the intellects and passion sway the hearts of men, she must come in for a large share of the hatred and opposition which the sight of law and discipline excites in unregenerate breasts. But can the dis-obedience of man make void the ordinances of God? Did the Almighty forfeit His sovereign dominion when Noe and his family were the sole represent-atives upon earth of true religion, or Now, my dear brethren, we might, when ten just men could not be found in all fairness, maintain that we are in Sodom? The perpetuation on earth The perpetuation on earth not called upon to give any reply to of Divine Revelation in its full integrated these contradictory assertions, for they rity is the work and care of the Holy

men who refuse to accept the true solu-

generous and affectionate the response tardy justice to the social ameliorations able, giving to every one credit for the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of sheep effected by the monks of Benedict and the people that the history of the peo

But what shall we say to those who urge the contrary objection, that the Catholic Church has not, in practice, been true to her profession of unchangeableness, but has varied sen-sibly at different epochs and in different races and nations? The answer is obvious. The variations and modifications of which there is question in ne way affect the true and substantial identity of her teachings and govern-ment. They are, in fact, just such as one might have expected to find in the case of immutable truth working upon the faith of all her children she is the For it is a manifest fallacy, though unfortunately a common one to argue that because the Catholic firmly believes that the Church is under the constant and infallible guidance of the Holy Spirit, he must as a consequence hold that there is no place left for human co operation. Quite the contrary. It may with truth be said that the mightiest struggles of the Church in all ages have been for the assertion of the dignity and freedom of the human will. Fatalism is a heresy which she has combatted with vigor from the days of the early Gnosics, through Islam and the Albigen sians down to Lutheranism and Jan senism. There is no department of human activity to which she has not imparted fresh life and energy. Everything throughout her vast frame is instinct with life and movement. The pens of her theologians, the pas-toral staffs of her prelates, the feet of her missionaries are never at rest. No one, indeed, can in seriousness accuse the Catholic spirit of stagnation. The ordinary charge against us is that we are incessantly on the move, never resting nor letting our neighbors rest.

Obstacles and difficulties, fresh pro-blems and renewed aggressions seem but to incite us to redoubled action.

We here come in contact, my brethren, with what we may call a univer sal law of the Creator in dealing with His rational creatures. This law may be stated in the following terms : The First Great Cause demands the cooperation as secondary causes to the ull extent of the abilities with which He has endowed them. Having furnished us abundantly, in the natural and the supernatural order, with the power to act. He demands that we shall act. He who has given us feet wherewith to walk, eyes where-with to see and minds wherewith to think, asks but little (f us when He requires us to make the proper use of these faculties. Bringing this principle to bear upon the point at issue, we can readily understand that, even in the case of His Church, which came forth in perfection of beauty and holiness from His opened side upon the Cross. He has left much to be accomplished by the loving care of His chil-dren. He left to human messengers the task of extending her boundaries to the utmost ends of the earth. Upon her Bishops rests the inviolable duty of preserving her from the wolves that assail her; upon her doctors the office of expounding, defending and formu lating her creed. In fact, there is no child of the Church so humble or so uninfigential who cannot in some way contribute towards the maintenance and propagation of the Catholic cause

We may say, furthermore, that a work has been allotted to each of us which will be done well or ill or left entirely undone, according to the measure of our fidelity to grace. HER HUMAN AGENTS

Whilst, therefore, we most stoutly and justly maintain that Catholicity, in its essentials, remains, and will ever remain, one and identical in all nations and generations, we willingly admit tion of an enigma are forced to confess that her outward appearance, her tem that the enigma exists and that they poral prosperity and her immediate HAS OUTLIVED HER DARKEST DAYS by commensurate with the zeal, plety of the system. and intelligence of the human agents to whom it is given to shape her destiny. We acknowledge our indebted-ness to all the saints of all times who in multifarious ways labored to advance the cause of Christianity; to the apostolic men who brought the light of faith into remote regions; to th highly gifted fathers who so tersely formulated our creed: to the subtle teachers who put into our mouths irre fragable arguments for the defense of the common faith; to the vigilant shepherds who warned us against the insidious attacks of our foes; to the great masters of the spiritual life who

has, therefore, been to quicken and invigorate the souls of men. tempt made by each saintly individual to master, appropriate, propagate revealed truth has caused, from the very beginning, a constant, active, unceasing progress in every department of human energy. It was a received maxim in the schools that a great idea will in each soul assume the form of the intellectual vessel which seizes it. Remaining itself unchanged, it produces an effect conditioned by the character of the soul of the recipient. That same divine impulse which drove Anthony and Benedict into caves and leserts, urged Francis of Assisi among the busy haunts of men and Francis Xavier to the extreme ends of the earth. St. Paul felt and predicted this divergence of the results of the Christian revelation when he said: There are diversities of grace, but the same spirit : and there are

ions, to investigate how far forth his us the most convincing proof of its and grace—grace leavening and transviews are in accord with the objective truth and Divine origin. forming nature, and nature retaining its identity under the inspirations of grace Every great intellect and every holy heart that has come under the influence of revelation has in turn left its individual impress upon the Church. Each saint in his own way and according to the grace that was given him has contributed in some manner to increase that rich abundance of blessings which remain as a priceless inheritance to later generations. There is not a single bright particular star in the brilliant firmament of the Catholic Church that could be missed without our being the poorer for the loss.

It is a glorious privilege to be permitted to work for an institution like the Church, which can preserve to all time the labors of those who toil for her. Not a fragment of good work is allowed to perish. It is preserved, not as a fossil in a museum, but as absorbed and assimilated in her living organ-

This explains the phenomenon of

kaleidoscopic variations which has been a source of perplexity to so many without the fold. They thought to find in the Catholic Church an institution covered with the hoar and mold of old age, whilst they find her ever renewing her youth like the eagle. She is, in every age and in every nation, to a large extent what the genius of age and nation makesher. It is natural that the Egyptian Anthony should cultivate the contemplative tendencies within her ; that the Greek should develop her philosophy and rhetoric; that the Roman should bring out her powers of government; that the Italian Renaissance should almost forget everything but her artistic capabilities; and finally, that the practical genius of Americanism should view her from the standpoint of social and material progress. Nor shall we deny that there is a latent danger at all times and in every place, of an over development of some place, of an over development of one phase of her activity to the slighting of other phases just as important.
Oriental asceticism can easily degenerate into fatalism and apathy. On the other hand, our Western love of action needs a correlative correction in the uncongenial task of quiet contem plation. It is the most natural of things that we should prefer our American ways to any other. But it would be the token of a very narrow mind if we gave ourselves up to idle boasting, that national weakness of ours. We have, indeed, many reasons of thankfulness to God: the Church in America has already made for herself a record of which we have no need, and certainly no disposition, to be ashamed. But we are not the only part of God's vineyard in which good work is done and vast energy displayed.

While deprecating the boasting spirit, the preacher, said that it was only natural that we should love our own country. The American Church has been before the world for upwards of one hundred years, and the time has come to look back on a history which has been one of remarkable progress. The Church in America is recognized as an important branch of the Holy Catholic Church, and her words are received in council with respectful consideration. Men have begun to look to us. We live in a country whose success is unparalleled, and while it cannot recognize a State religion, be cause every day it would find a new one ready for recognition, yet the civil authorities are not opposed to us, but rather sympathetic, though we cannot look for favor and do not ask for any. The heaviest burden under which we labor is the separate support or paroch and generations, we willingly admit that her outward appearance, her tem poral prosperity and her immediate power to influence the world are large parts schools, and they see the wisdom parts the separate support to the separate support of which is not necessary to dwell on this. In their zeal Catholics have met the necessity of supporting their parts schools, and they see the wisdom In conclusion the preacher referred to the affection existing between the pastor and people of St. Charles Borromeo's, and expressed the hope that Father Sinnot would be spared for many years before he is transferred to that region where the faithful steward receives his reward.

TYRANNY OF THE LAITY.

A Congregational minister said recently to a priest: My dear sir, we talk about the ecclesiastical tyranny of Rome. Why, there is no dominate great masters of the spiritual life who opened up to us new methods of prayer; to all who made themselves is so hide bound by the trammels not is so hide bound by the trammels not one old Catholic Faith.

The effect of the Divine Revelation by the openly expressed dictation from the pews as a minister is. It is only the openly expressed dictation from the pews as a minister is. It is only the openly expressed dictation from the pews as a minister is. It is only the openly expressed dictation from the pews as a minister is. to preach the Gospel of Christ. Let him do so; let him enunciate the truth as he knows it, and he will be very soon asked to retire. If such a calamity happens he is without support, or even the necessities of life, till some other congregation chooses to call him."

Herein lies the vital weakness of

Protestantism. It first of all prevents the really able men from going into the ministry. Little wonder that from the graduates of colleges only a small percentage goes into the ecclesi-astical seminaries. It moroever obliges the minister to seek refuge in the sen sational topics of the day. The people are thristing for the waters and there is none to give them to drink .- The Missionary.

When God lets His creatures work for Him, it is rather that they make more work for Him too, as children do diversities of ministries, but the same Under the s Faber.

WA. es of the u, O. M.

June 19,

s, Rev.

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FEE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CXLIV. While speaking of the "Variations," I may remark that Bossuet has been accused, in treating of the Landgrave Philip's bigamy, of having distorted the facts. Now it is true that he has not supplied all the points in the case, although all the points that he does make are sound. Nor has he suppressed anything essential. The matter, as he has treated it, stands forth in the substance of its disgusting ugliin the substance of its disgusting ugli-ness. He has given all the facts he knew. He could not give facts not yet accessible to him. His inaccuracy is only negative and involuntary. His narrative, written two hundred years ago, makes the conduct of the Landgrave, and of the Reformers, sufficiently scandalous, but leaves it, in a manner, decent, compared with what we know now. After reading all the facts and documents as copied by Janseen, no one need recur to the compar-atively imperfect statement of Bossuet. He is less severe than the facts warran but quite as severe as warranted by the facts known to him. We may ap-ply to the whole shameful transaction the vulgar idiom: "The more it is

stirred, the more it stinks."

We come back to the decisions of the Church touching extra - ecclesiastical grace. Clement XI. forbids Catholics to say: "Grace is not given out of the Church." Does this allow them to say: "Grace may be given out of the Church but not the grace of contrition, or at least not that of final perseverence?" Mr. Ffoulkes, then a Roman Catholic, (he has now returned to the Church of England) says, I think reasonably, that as the papal probition is absolute, it does not allow of any evasive qualifications. Clement, indeed, does little else than to abridge a declaration of St. Augustine, which I observe that an Diepenbrock mentions as having been, trong which gave him an unandurable from of old, received into the Canon Law. It is in substance this : " No matter how perverted a man's doctrinal opinions may be, yet if he inherits them, and holds them in the spirit of catious candor, desirous to know the truth so far as he is capable of receiving it, he is in no way to be accounted a heretic." If, then, such a baptised man is not a heretic before God-St. Augustine here includes schism—he is a Catholic Christian. If then, he al ways maintains baptismal grace-which the Jesuits and Cardinal Manning insist that multitudes of Protestants do-he remains through life in a state of salvation. If he falls from grace, but recovers himself by an act of perfect contrition, which, as the Catholic Dictionary remarks, involves the implicit desire of penance, he is re

instated in his adoption.

This, of course, does not mean that the condition of a baptized Protestant is not viewed as very much more pre carious than it would be within the Catholic Church. Passing over everything else, look at his lack of the saca ments! Out of these seven principal channels of grace, he at most only partakes of two, Baptism and Matrimony. Besides, he is shut out from all the sac ramentals, which are viewed as chan nels of grace ex opere operantis Of course the Holy See has never dreamed of implying that Christ has established nultiplied means of salvation in His Church and yet left the spiritual prospects of Catholics no better assured than those of Protestants. It means only what Bellarmine means, when he

tized. The sentence of St. Augustine Encyclical to the Bishops of Italy, of Aug. 10, 1863, is both positive and universal. Here it is, as translated

"We and you know that those who lie under invincible ignorance as regards our most Holy Religion, and who, diligently observing the natural law, and its precepts, which are en graven by God on the hearts of all. grace, to obtain eternal life.

This, we see, applies to all living in good faith before God, baptized or unbaptized, Christian or non - Christian. The Pops does not say, for he does not know how large a proportion of here tics, Jews, Mohammedans or heathen, fulfil these conditions. He only says that all, many or few, who do fulfil them, in love of truth and humility of heart, are able, by God's grace, to lay pold on eternal life.

I do not understard this saying to be strictly ex cathedra, for it is in illustration of something else, and it is allowed that papal utterances made by the way, however important, are not properly of faith. However, as solemnaddressed to whole episcopate of the central Catholic nation, there can be no doubt of its great authority, nor that Cardinal Newman is quite justified in viewing it as having condensed a universal theological belief into a final distinctness of form. Indeed, the Pope does not appear to think it needful to make it definitory, as being a thesis which no Catholic Bishop or divine would be tempted to dispute.

Professor Frank H Foster has made have a just cause of doubting or a comment on this Encyclical, on which changing that faith. I shall not remark at! present, as I intend in a few weeks to take up his work on the Roman Catholic Church.

think I have shown sufficiently is possible. This is true.

years Catholic controversy, especially as represented by the Jesuits, has indeed done its best to urge the claims of the Catholic system and of the Roman See, but that it has also done its best to disengage the controversy from the fierceness of personal passion. Lansing's rude accusation, therefore, and that of the whole race of ordinary polemics, is not only untrue, but almost says the gentle Newman. Manning mics, is not only untrue, but almost the reverse of the truth. Absolutely the reverse is can hardly be, for you cannot easily find a body of men (except certain quiet denominations living apart) in which there is not a considerable percentage of denunciatory natures, often disguising the real trend

of things.
I have hitherto only considered the course of controversy for about two hundred and fifty years back. How was it for the one hundred and thirty years back of that? There is no doubt as to the fierceness of religious hatred then. It was very intense on both sides. Yet that, where the controversy raged centrally, in Germany, the intolerable violence of Protestant polemics was much greater, for the most part, than of Catholic, may fairly be argued from the extreme scandal given by it to the Catholics. They could not have been so much shocked except in the consciousness that on the whole they themselves gave a better example. Note, it was not so much the particular tenets of the Lutherans that shocked them, for on many of these the Church had not yet pro-nounced. What appeared to them inolerable was the utter disregard of all decency in the Lutheran assaults on the elder Church. And, in Europe at large, we know that the first great example of extreme care to avoid vituperation and to state the positions of the other side with absolute precision, was Catholic. I am inclined to doubt whether the unmeasured virulence, and the atrocious slanders, prevalent in the Protestant world against Bellarmine, were the more occasioned by the keenness of his criticisms, or by his ex treme care to avoid all exaggerations tions, which gave him an unendurable pre eminence over his opponents. There is, in that period, nothing on our side in any way to be compared to it; nothing, certainly, that has been able to survive in general note.

Hooker, a much greater genius, whose First Book Pope Urban VIII. declared "worthy to endure all the last fire shail consume all learning," is of the same tone, but he was con-tending, not with the Catholics, but

with the Puritans.

How is it that Hallam, a man of no Roman Catholic leanings or connec sions, an historian of even cold blooded impartiality, notes as the principal ground of the dislike growing on an historical inquirer's mind, the intolerance of the Reformation? Our common impressions are the very reverse We will consider this question next week.

CHARLES C. STARBUCK,

Andover, Mass. [We regret to be obliged to protest against the above presentation by Rev. Mr. Starbuck of Catholic doc It is one sided, and liable, therefore, to give a wrong impression.
We could imagine that his quotation,
for instance, from Pius IX., was from
an encyclical issued by that Pontiff in condemnation of the very theories that Mr. Starbuck, ven though unintentionally, appears to commend to us as Catholic doctrine. In this encyclical the Pope pronounces the opinion a grave error which holds that persons who are living in religious error, deonly what Bellarmine means, when he says: "God is not limited by our merits nor by His sacraments."

Yet the 29-harticle of the Unigenitus is only negative, and might possibly one outside the Catholic Church can be be viewed as applying only to the bapter and might possibly one outside the Catholic Church can be tight. The sentence of St. Augustine.

Another and a most scandalous vio-dealing with their fellows.

Another and a most scandalous vio-who, though perhaps he never would and at the same time to observe the who, though perhaps he never would and at the same time to observe the wilfully have stolen himself, yet would take advantage of a chance to wilfully falling to pay just debts, one outside the Catholic Church can be bet for most men; it saves much trouble: it leaves the mind free from the centre of unity, are in a sure who, though perhaps he never would and at the same time to observe the wilfully have stolen himself, yet would take advantage of a chance to be wilfully have stolen himself, yet wilfully have stolen himself, yet would take advantage of a chance to be wilfully have stolen himself, yet wilfully have stolen himself, yet the motto, "Pay as you go," is the best for most men; it saves much the well-known Catholic Church can be best for most men; it saves much the well-known catholic characteristics.

In a great city there are temptations both institutions are different. The olie doctrine. Rev. Mr. Starbuck, evidently goes no farther. The papal not infrequently, by omitting to state clearly and emphatically this doctrine, gives a wrong impression. This doc trine needs to be explained and should be explained to show how consistent it is with God's goodness and mercy. Many of Rev. Mr. Starbuck's ambiguitles come from his neglecting to state first, in clear and unmistakable terms, what Catholic doctrine is. In the mind of the uninstructed the exand prepared to obey God lead a good planations, as they come from Rev. and upright life, are able by the oper-ation of the power of divine light and doctrines themselves. In the meantime, he is giving great offence to his Catholic readers and exposing us to the criticism of our Catholic contem-

poraries The language he puts into Bishop Diepenbrock's mouth, the Bishop, we are pretty sure, never used. We don't like the logic, nor the doctrine, by which Mr. Starbuck is able to say : "If such a baptized man is not a heretic before Got he is a Catholic Christian." What if he be heretic before God's Church? We really have no way of knowing how he stands before God. But, in addition to this, universal custom, as well as doctrinal correctness, reserves the word "Catholic" to designate those who are in visible communion with

The bringing forward of Mr. Ffoulkes, once a Catholic, who returned to the Episcopal Church, is unfortunate, as it leaves the reader to infer that the theory of invincible ignorance also applies to him, whereas he could not lose his faith without his own fault. The formal teaching of the Council of the Vatican is that he who has once received the faith can never

Newman and Manning have been quoted to show that salvation outside of the visible communion of the Church part of his own earnings from the I think I have shown sufficiently is possible. This is true. No Catho parent, perhaps to steal outright. that at least for two hundred and fifty lic ever denied it. But Newman and Such a child will be tempted to rob his

impossible. "There is nothing between this Church and skepticism," says the gentle Newman. Manning, who held that multitudes of the common people of England, having been baptized, with no means of knowing the Church, and who lived in all sincerity a life of faith and piety, were on the way to heaven, maintained, nevertheless, that "there is no channel through which the light (of Pentenel through which the light (of Pente cost) descends to us, but only through the Church of God. From no other in-terpreter can we learn the true meaning of Scripture. Through no chan-nel but the Church alone can we receive the perfect material object of faith—that is, the whole revelation of Christ. A fragmentary Christianity may be put together by texts of Scrip ture truly understood; but the whole revelation of Pentecost can be known only in and through the Church."
The Church, in the opinion of these two great and good men, both brought up in the Anglican communion, both among the most distinguished men of their day, ooth held in reverence even to this day by the people whom they left, is God's greatest gift to the world. While we should exercise all manner of charity towards those misguided souls outside the Church, while we should pray for them, but above all, give them a good example, we should not hide from them, in the opinion of Newman and Manning, the danger of their position, nor the riches of divine grace prepared for them, as well as for us, by the love of our common Redeemer Jesus Christ, when He organized His Church. By their mistaken opposition to the Church, in spite of their good intentions, they are persecuting Jesus Christ, even as the Jews did who nailed Him to the cross. This is the sober truth. Who will say that this fact is not a great calamity? The Church, meanwhile, like her Divine Spouse, with uplifted hands is offering for them the prayer He first offered: "Father, forgive them, for they know not what they do." ED. Sacred Heart Review

FIVE - MINUTES' SERMON.

Fourth Sunday After Pentecost,

PILFERING. "Thou shalt not steal."

Every one has the right to dispose lawfully of his own goods. But no man has the right to take away from his neighbor what his neighbor has rightly and lawfully in his possession. No person can rightly take from another, without his consent, what

belongs to him. The person injured may be rich or poor ; that may make theft more or less heinous; but theft is a sin anyhow. The sin lies in the violation of justice and right, which every man is bound to respect regard-

People sometimes fondly imagine that because a man makes a mistake in their favor in giving change that there is no harm in keeping the money thus mistakenly given. Such ideas are false; over change knowingly kept is stolen money and must be restored. In an age like this, when the getting of money has somewhat over-shadowed the other pursuits of life, it becomes Catholics to set the example of strict and scrupulous honesty of dealing with their fellows.

trouble ; it leaves the mind free from the dread of a debt unpaid hanging over it. If every man who earns his cread by hard labor were to pay cash on the nail for all he buys, how much men's happiness would be increased how much bigger the accounts at the savings-bank! But the man who, instead of paying his just debts, goes and squanders his money in saloons and other bad places, is really spending what does not belong to him, and mmitting sins against justice.

Take care how you handle any other man's money, or how you care for any other man's goods. Take care how you defraud the laborer of his wages The poor man's money is his bread and clothing and shelter. He may be weak, but God is strong, and will hear his cry and render justice.

Be careful how you leave money where children may be tempted to steal it, as on a mantle-piece or table. Candy is sweet, and there is the money to buy it! Don't show suspic ion of your children even when you feel it; but if you pray to God "Lead us not into temptation," bear in mind your children's need of the same petition. Give the little ones a few pennies now and then, and thus take away temptation. Don't be stingy, even if you are poor. God is rich, and He is not stingy. When children go on errands to make purchases for you, hold them to a careful account of the money spent and of the change. Teach them truthfulness and hones and they will pay you back a hundred fold in after years with love and generosity.

Example as well as precept must be given in this matter of honesty. parent who does not send the child back with the over-change is by that deed teaching the poor boy or girl to become a thief. Such a child will learn in time to deceitfully keep back

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will put himself in a condition in shut at the same time. If St Peter had which it will be all but impossible to endeavored to obey the behest of the restore. And who is to blame? The Jewish authorities, ordering him to child, to be sure: but the parent also, preach no more in the name of Jesus,

putting them in the way of their chil-They will learn quickly enough dren. all the dishonest tricks of the world, without being taught them by those who owe them the auty of bringing them up in the strictest honesty.

Bear carefully in mind, and teach your children to bear in mind, the sharp distinction between mine and

Catholics should remember that when Jesus Christ tounded the Church He intended that she should be a perfect society, and He gave her a work to ac complish an end to gain, which far surpasses the very highest end the State ould possibly aim at. The end of the Church is superior to the end of the Civil State in the proportion that Divine things excel human and eternal things outweigh temporal. There is no repugnance in the notion of a free and independent Church in an equally free State. The difficulty in realizing it is only an apparent one. It arises from misunderstanding the word re pugnance. Thus it is a repug-

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employer, and, before he knows it, nance to have one's eyes open and

enough to dishonestly without parents commands of the State differ from the commands of the Church. When the Church imposes the duty of hearing Mass on Sunday she does not hinder h same subjects from doing jury duty. Catholics are subjects of the Church and of the State in an entirely different sense, and the commands given by both fall upon different grounds, because the ends are totally different, and so long as each keeps respectively to its legitimate duties, then both so THE CATHOLIC CHURCH A PER clettes may muusly co-exist, each PECT SOCIETY. American Herald.

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OUR BOYS AND GIRLS

THE FLOWER OF ROSARIO

It was Letitia Duncan's, of cours that sharp, anguish-stricken v which, after the moment of stupe silence following Miss Simpson's nouncement, rang through the sch room. Lettia had risen from her and steed clutching the lid of here. and stood clutching the lid of her d -a tall, overgrown girl, whose fling plaid frock, scarlet ribbons, flus cheeks and gingery curls fairly daz the eye with discordant tones of rec Letitia's eyes, too, had a hin garnet in their bright hazel; were wide, alert eyes, and the pand bewilderment and appeal in the

shining depths made them look shining depths made them look points of flame in her large, apps face as she started piteously toward teacher's desk, crying: "Miss Lilly! O, Miss Lilly! Si isn't so! Say you didn't mean it— it! say it! say it!" There was a subtle undertone of

thority in Letitia's piercing accent commanding, imperious spirit pervi-her appeal. The glow and vigo her personality seemed to leave little Mexican and miners' child about her pale and apathetic by a parison—just as her gorgeously to garments their faded jeans and bu nuts appear of a uniform dust cold It seemed quite natural, there that although every one else was

bing in a mild fashion of reg Letitia should be the one make the general grief articulate instil force into it, and, incidally, to make Miss Lily Simpson's ation one of great embarrassment. Miss Lily's round young face be to be reddened with blushes; in spi herself she felt an apologetic ex

sion stealing over her features a regarded Letitia, who, besides b the most devoted of her pupils, had ditional claims to distinction in b the mine-boss' daughter.

These claims the pretty teacher always recognized; what she did in the least suspect was that she

quite as completely dominated by big, warm-hearted, hot-tempered as was the mine boss himself or smallest of the Baco or Gonzales n in the lowest class.
"Dear Latitia," she began, so

ingly, "do control yourselt!"
"You did mean it, then?" is posed Letitia, wildly. "That y going away—that you won't teac next year? Miss Lily —"she par shaken by a sudden conviction, "
Lily, tell me one thing. Are
going to get—married?" And se
that Miss Simpson's eyes dro guiltily, Letitia drew a sharp bre
"It's Steve Byers!" she said,
stern voice. "I've seen him
ing with you—and I never suspe I trusted you, Miss Lily! And you're going to leave us—and g live down the Apishapa on his ran and you -like him -better than-Oh ! oh !" She burst into tears.

"You'll love your new teache much as you've loved me, Leti said Miss Simpson, coming down her desk to smooth Letitia's rough Never !" said Letitia. "I n

want to get attached to any one as long as I live!' Miss Simpson sighed softly.
could see the windmill of Steve B
"homestead" winking cheerful
her above the green alfalfa fields ward of the arid Colorado coal-c and perhaps the sight assuaged pain at Letitia's bitter retort.

"I hope they'll get some one children will take to," pondered Simpson. She was dimiy awa pitying her successor in case the dren—specifically Letitia — did

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tion, we being a leading family. "Of course she won't be Miss Simpson," sputtered the mine emerging from a great basin of and groping for the roller t but you can't expect such twice.

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OUR BOYS AND GIRLS.

THE FLOWER OF ROSARIO.

It was Letitia Duncan's, of course that sharp, anguish-stricken voice which, after the moment of stupefied silence following Miss Simpson's announcement, rang through the school-room. Letitia had risen from her seat and stood clutching the lid of her desk -a tall, overgrown girl, whose flaming plaid frock, scarlet ribbons, flushed cheeks and gingery curls fairly dazzled the eye with discordant tones of red.

Letitia's eyes, too, had a hint of garnet in their bright hazel; they were wide, alert eyes, and the pain and bewilderment and appeal in their shining depths made them look like points of flame in her large, appalled face as she started piteously toward the teacher's desk, crying:
"Miss Lily! O, Miss Lily! Say it

isn't so ! Say you didn't mean it-say

There was a subtle undertone of authority in Letitia's piercing accents ; a commanding, imperious spirit pervaded her appeal. The glow and vigor or her personality seemed to leave the little Mexican and miners' children

about her pale and apathetic by com-parison—just as her gorgeously toned

garments their faded jeans and butter nuts appear of a uniform dust color. med onite natural, therefore that although every one else was sobbing in a mild fashion of regret, Letitia should be the one to make the general grief articulate, to instil force into it, and, incident-ally, to make Miss Lily Simpson's situ-

ation one of great embarrassment. Miss Lily's round young face began to be reddened with blushes; in spite of herself she felt an apologetic expression stealing over her features as she regarded Letitia, who, besides being the most devoted of her pupils, had ad ditional claims to distinction in being

the mine-boss' daughter. These claims the pretty teacher had always recognized; what she did not in the least suspect was that she was quite as completely dominated by her big. warm-hearted, hot-tempered pupil was the mine boss himself or the smallest of the Baco or Gonzales ninos

in the lowest class.
"Dear Latitia," she began, sooth-

ingly, "do control yourself!"
"You did mean it, then?" interposed Lettia, wildly. "That you're going away—that you won't teach us next year? Miss Lily —"she paused, shaken by a sudden conviction, "Miss Lily, tell me one thing. Are you going to get—married?" And seeing that Miss Simpson's eyes dropped guiltily, Lettita drew a sharp breath.
"It's Steve Byers!" she said, in a
stern voice. "I've seen him walking with you -and I never suspected ! I trusted you, Miss Lily! And now you're going to leave us—and go to live down the Apishapa on his ranch and you -like him -better than-us She burst into tears.

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"You'll love your new teacher as much as you've loved me, Letitia,' said Miss Simpson, coming down from her desk to smooth Letitia's rough, red

Never !" said Latitia. "I never want to get attached to any one again as long as I live!

Miss Simpson sighed softly. She could see the windmill of Steve Byers'
'homestead "winking cheerfully at
her above the green alfalfa fields eastward of the arid Colorado coal-camp and perhaps the sight assuaged her pain at Letitia's bitter retort.

"I hope they'll get some one the children will take to," pondered Miss Simpson. She was dimly aware of pitying her successor in case the chil dren-specifically Letitia - did not

dren—specifically Letitia — did not take to her.

'I understand they've engaged a Mexican lady for the next term,' said the mine-boss, coming home one eventher mine-boss ing with his mine lamp burning blue in his cap and giving a lurid glow to

his coal grimed features.
"I told the school board I didn't think it'd do. I told 'em ' America for Americans' was my motto; but they said they thought they ought to hire some one that spoke 'both idioms,' seeing that most of the community here spoke only Spanish. I said considerable, but it seems this Senora Villejos is high up in the require ments-she's a widow woman from Raton-and they'd given their word,'

Mrs. Dancan, a large, soft, amiable woman, looked at Letitia to see how her daughter was receiving the news. Letitia wore an indifferent air, and her mother, being of an optimistic mind, construed this favorably. "That's right, Letty," she said. "I'm glad you don't take exception to

the lady being Mexican. I had no idy that any of 'em spoke English, let alone knowing how to do sums. None of the Mexican wemen up the creek knows a word you can understand, though most of 'em are real good kind of souls. You must encourage this SenoraVillejos all you can. Likely she'il be pleased with any little attention, we being a leading family."
"Of course she won't be Miss Lily Simpson." sputtered the mine boss.

Simpson," sputtered the mine boss, emerging from a great basin of water and groping for the roller towel but you can't expect such luck

When the children of the town trooped into school on the opening day they found the new teacher, indeed, altogether unlike the departed Miss Lily. She was thin and dark, with a long, sad countenance; her mournful eyes had in them the wistful pathos of a vanquished race; her attire was limp and black. Decidedly she presented a complete antithesis to the sad as a lot bloom, the dimples, the smiles, the blond curls, the pink and blue frill-Gallienne.

ings and puffings and dainty trifies CHATS WITH YOUNG MEN. sonality of her predecessor. Nor was the Senora's manner reassuring to those who recalled Miss Simpson's car

essing air.
"You make too much noise in en tering," she said, by way of greeting. I desire you all to go out again. When I ring the bell we shall see how quietly each takes his or her seat."

The children stared ; they began to file out with sufficient docility. Lati-tia Duncan, however, stood quite still with lowering brows. The new teacher seemed neither spiritless nor lacking in force. She spoke with a quiet air of authority; she did not seem in the least dismayed even when Letitia, setting her lips together, sat down resolutely, lifting a rebellious pair of eyes.

"You probably did not understand me," said Senora Villejos, beginning to arrange some pens in an interested fashion and without paying Letitia's ction the tribute of much concern. Please to accompany the others.

Letitia sat sullenly in her seat. didn't make any noise," she said dog-

gedly.
"But you will obey me," said the other, calmly. As Letitia sat still the other, calmly, she added, "Remain

That evening when the mine bos ame home to supper he entered upon a highly disturbing scene. Before the low fire of pinon sticks his wife sat rocking herself excitedly and attempting to soothe the great girl who knelt beside her with buried face and disheveled locks.

"There, now," crooned Mrs. Duncan, patting Letitia's heaving shoulders, "mother knows how you feel! Here's father come, too. Ha'il make " If some one'll tell me what's

"It's the new teacher, pa," ex-plained Letitia's mother, shaking her

head. "She's been and kept Letty in after school—" "Two hours, pa!" burst in his daughter, rushing upon the details of ner story, while the others gave ear with numerous expressions of sympathetic interest. "And she set me sums to do," concluded Letitia, "like was a child! Oh, I can't stand it!

I can't ! "You see, pa," explained Mrs. Dun-can, "Letitia didn't mind being told to stay in. She thought Senora Villejos was aiming to reason with her and talk it all over and appeal to her better nature and such like. She thought the Senora'd kind of apologize for asking her to remain and say she did it so's to get a chance to know her better and come to a friendly un-derstanding. When the Senora never argued at all or said how she was grieved or anything but jest set her sums to work-why, the child's pride was hurt. I don't know but I feel for her some; she was always just so high spirited. Being the only child we've got, mabe we'd ought to have raised her different, but-

"I never wanted her one bit different to what she is!" interposed the mine boss, lustily. "I won't have her spirit broken! I want her to have pride! I won't have her kept in over ours-ruining her health !

'She ain't so awful robust, neither, for all her red cheeks," agreed his wife. "I'd a cousin die of a decline that was as hearty looking a girl as you'd wish to see.

"I'll see this Senora Villejos my olf!" declared Ducan, ominously.

Just wait till to morrow!" self !"

Upon the following day, observing the teacher on her way to school, he did indeed approach her with a face adjusted to purposes of dignified aus

the quiet gaze of her sad eyes did not add to the mine-boss' composure.
"Letitia Duncan is my daughter," he add went on. "She's always been con-sidered a good scholar; Miss Simpson never could say enough about he conduct and lessons always 'way up. And-well-what I started to say this : Letitia's easy to manage : von can lead her with a tread, but she can't be driven. No'm. She comes natural by her spirit, and what I started to say is this ; that keeping her after hourswhy, that's ain't the way to handle her at all ! It won't do !'

The Mexican teacher was surveying him with an air of considerable attention. "You would rather I should use some other system of correction?

The mine-boss scowled at this. He did not like to admit the possibility of Letitia's requiring correction.

"You know," went on the other, in her grave voice, "Letitia's tendency to be rude and over bearing is not easy of control. She is very wilful. If you will suggest some discipline other

"No'm!" interrupted the mine boss "I don't want any discipline practiced on my girl! I don't say she mayn't have faults, but if she has, it isn't for any stranger to take 'em in hand! It's for parents to correct their children, and I prefer to correct my own child myself !"

TO BE CONTINUED

Then the Celtic genius, which is supposed to have blended with ours, and, according to some critics, thus provided the best in English literaature-is there anything sadder in the world than the old Celtic music?—
sad as a lonely little river crying to
itself in the starlight.—Richard Le

Gallienne.

Gallienne.

Big things require capable men to handle them. Capable men have a fashion of growing old and of dropping out, and other capable men mus follow them. There was never a day when so many capable men were in demand as now. But there must be an ability to do more than merely draw a salary. Big wages are not paid for that alone.

No man is born into the world whose work No man is born with him; there is always work. And tools to work withal, for those who will; And blessed are the horny hands of toil! The busy world shoves angrily aside The man who stands with arms akimbo set, Until occasion tells him what to do; And he who waits to have his task marked out

Shall die and sleave his errand unfulfilled. -JAMES RUSSELL LOWELL.

To be honest ; to be kind ; to earn a little and to spend a little less; to make upon the whole a family happier by his presence; to renounce where that shall be necessary, and not to be embittered; to keep few friends, but these without capitulation; above all, on the same grim condition, to keep friends with himself; here is a task for all that a man has a fortitude and delicacy.-R. L. Stevenson.

To Please the Customers.

A fine illustration of the business value of good manners is found in the Bon Marche, an enormous establishment in Paris, where thousands of clerks are employed, and where almost every thing is kept for sale. The two distinguishing characteristics of house are one low price to all, and extreme courtesy. Mere politeness not enough, the employes must try in every possible way to please and to make customers feel at home. Something more must be done than is done in other stores, so then every visitor pleasure. By this course the business has been developed until it is said to be the largest of its kind in the world. No other advertising is so efficacious.

The Call of Duty

To be brave means simply to obey the call of duty-this and nothing more. True courage is not a matter of nerves but of conviction and action along the line of conviction. How one feels when in the line of duty has very little to do with the matter. Feeling is largely a question of temperament There are people so constituted as to be lmost without that nervous tremor which many feel in the presence of danger, or when in strange surround ings, or about to undertake a new en terprise. But the absence of nervous ness is no sign of courage. We may go even further and say that ifear it self is not, by itself, an evidence of One may be nervous and even fearful and yet do his duty. Such a one is anything but a coward. He is one of God's heroes.

Don't Watch the Clock

We would remind ambitious young men, looking for opportunities to show what is in them, not to be too anxious to stipulate that the hours of labor be short, and with the under standing that these must be shortened still more in the near future. Doubt less, some employers are too greedy and inconsiderate, yet the boy or man who is ever casting his eye to the clock will never make a success of anything. Self-made men are self-sacrificing men. Good fortune grows only on the tree that has been nurtured with hard labor. Ambitious young men working for others should not take advan tage of employers so as to leave then in the lurch. Both employers and em-ployes should respect mutual rights and not shirk mutual duties. should not be enemies looking for an

Judicious Cheek.

The New Orleans Times Democra tells a story of a Louisiana college graduate who leaves the man that carried a message to Garcia" far in the rear. This young fellow drifted down to one of the Latin American republics looking for a chance to "catch on" to something profitable. "Nothing presenting itself," says the story, "and he was getting desperate, when the authorities of a certain good sized own determined to install an electric light plant and also see what could be done toward utilizing an adjacent water power. They wanted to send an expert to this country to get the necessary machinery, but had nobody in sight competent to undertake the task, and the young Louisianian promptly jumped into the breach and introd nimself. As a matter of fact he didn't know an electric current from a cand-led cherry, but he had to have a job, and, to make a long story short, he was engaged on the spot."

Now comes the distinctively Americau enterprise, or gumption, which so often saves a situation. The young man took the next steamer for New York to purchase the required plantand also to learn how to set it up and run it. On landing "he immediately entered a technical school for a cours in electrical engineering. He also entered a night school for the instruction thus doing double work. Having the constitution of a horse, he stood the strain without breaking down, and in a month's time he had a sufficient knowledge of the profession to enable him to attend to his errand intelligently. He made an excellent deal, and

lived happily ever after. His educa-tion helped him cut, but his grit and willingness to work and shoulder sponsibility were the qualities that made him successful. Modesty is no doubt a great virtue, especially in the excessive and offensive superiority.
But after a certain age timidity, not disposition to shirk responsibility or

neglect to play a man's part in the community. "Cheek" based on a community. "Cheek" based on a consciousness of ability to meet a situation is in reality not cheek at all, but only mainy self reliance.

Get Yourself Insured. It is the ambition of good citizens to accomplish that which will result in the greatest possible benefit to them selves and their families. Active and energetic business men naturally strive to honestly increase their earthly possessions, and with reasonable bounds. men commend them for their prudence. They naturally regard the possibility of an untimely death as something to be provided against, and strive in every possible way to so shape affairs as to be able at least, to leave the family in a fairly comfortable position. Beyond this necessity, the possibility of attaining old age, suggests that it will be well to make a timely provision for the comforts and necessities of life, and avoid the bitter possibility of be coming an object of charity, or a bur-

den upon friends. In all the avocations of life, the men who are most successful are those who set before themselves definite objects to accomplish, and then endeavor to ascertain the best and easiest method by which the ends in view may be reached. If a long journey has to be made, the successful business man does not start out on foot in order to save railroad fare, because he knows that in the loss of time, in loss of opportunity, in the wear and tear of bo clothes (that cost money) and in a number of other ways, he would lose lose more than he would gain.

If a crop is to be harvested, no reas onable man in this progressive age would think of employing an old-time reaping-hook; yet there was a time when the reaping hook was the only available implement, and at that time the man of the family had to skimp, and save, and struggle along for many years perhaps, before he could lay up enough to secure his family from a lute want in the event of his death. In those days the men who died in early or middle life necessarily left their families unprovided for; many who lived to old age, were not able to acquire a competency, but (in the absence of children or relatives favorably inclined to undertake the re sponsibility of providing for them) had to go "over the hills to the poor house," and perhaps found their last resting place in the "potter's field." The better way is to prepare for the future and this can not be better done than to take out a safe life insurance

A REMARKABLE CONVERSION.

An account of the following wonder

more addicted to indulgence in liquor, had finally reached a pitiable physical and mental state. As the fruit of many prayers he realized the disgrace and danger of his life, and felt that only through the Church could be hope to reform. Encouragep, by everyone he approached the sacraments, and with the advice and sympathy of the priests he seemed to recover for a time only to fall back repeatedly. In spite of his apparent good intention, his frequent relapses made the case one of They extreme discouragement, and it is just impartial and an effective arbitration ances, that the power of intercession with the Sacred Heart was manifested. Even a priest of large experience had spoken sadly of his case as one for which there was little hope. Knowing that, humanly speaking, this was a fact, his family, all Promoters or members of the League, had special recourse to the Sacred Heart, each in an individual manner and all by means of Masses and a family prayer every evening to the Blessed promise was made to have several Masses offered for the souls in Purga tory in thanksgiving if the favor of his reform was granted. In a short time he gave evidence of stronger resolution in resisting temptation, attended to his religious duties in an exemplary manner, and as every day marked an improvement. His family began the Masses of thanksgiving and in gratitude wrote on paper a prayer of thanksgiving to the Sacred Heart of Jesus and to His Immaculate Mother, promising if at the end of a year he was still doing well, to publish the favor in the Messenger. The time is past and he is now himself the most levout member of the family, engag ing all his free time in good work He has induced many to approach the sacraments, and his life seems to in-crease in virtue. Abstaining totally from liquor, he is now a good example for others. As a devout client of the Sacred Heart he best testifies to the

Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions.

Don't fail to take it,
Buy a bottle to-day.

CHRISTIANITY WITHOUT A CROSS

" Among the street decorations set up to greet President McKinley in San Francisco, was a representation in flowers of one of the old missions. It was exquisitely executed and was very attractive. Of course it was sur mounted by a floral cross. This did not suit the taste of some enthusiastic body of His Excellency's welcomers, remarks the Western Watchman, "and they tore down the cross from the top of the decoration And we claim to be a Christian people! Paul, who was 'not ashamed' of the cross of Christ, would be very much ashamed of those California Christians."

PERILS OF THE DEEP.

Great Hardship and Exposure En

CAPT. ADNAH BURNS, OF DAYSPRING, N S., TELLS AN INTERESTING STORY FROM HIS OWN EXPERIENCE,

From the Progress, Lunenburg, N. S. Capt. Adnah Burns, of Dayspring,

unenburg Co. N. S., is a prominent

three boxes. Of course I did not expect that this quantity would cure me,

out I thought it would probably decide

shippard, and enjoying once

blood, stimulate the nerves to healthy

The Kidneys and the Skin.

Very many persons die annually fron cholera and kindred summer complaints

representative of a large class of men

Nova Scotia, who, during much of the year, follow the dangerous occupa-tion of deep sea fishing. When not at sea Capt. Burns' avocation is that of ship-carpenter. He is forty-three vears of age, and is to day a healthy, vigorous representative of his class Capt. Burns, however, has not always enjoyed this vigorous health, and while chatting recently with a representa-tive of the Lunenburg Press, he said he believed that but for the timely use of Dr. Williams' Pink Pills he would have been a chronic invalid. 1895 to 1898," said Capt. Burns. " 1 was the victim of a complication of troubles. I suppose they had their origin in the hardship and exposure I so frequenty had to undergo. My illness took the form of dyspepsia and

kidney trouble. The foods which I quently gave me a feeling of nauses and at other times distressful pains in the stomach. Then I was much troubled with pains in the back due to the kidney trouble. Finally I took severe cold which not only seemed to aggravate these troubles, but which eemed to affect my spine as well, and I became partially rigid in the arms and legs. I was forced to quit work. and doctored for a time with little or no benefit Then I dropped the doctor and began taking other medicines, but with no better result. By this time I was run down very much, had no appetite, and was depressed both in mind and body. While in this condition I chanced to read in a news paper the testimonial of a cure made by the use of Dr. Williams' Pink Pills. some respects presented symptoms like my own. The straight forward manner in which the story was told gave me new hope and I de termined to try these pills. I sent for

policy.

whether they were suited to my case. ful reclamation is g iven in the Mes I must say they seemed to act like magic, and before the pills were gone senger of the Sacred Heart. A man had for years neglected all his relig-ious duties, and becoming more and there was a decided improvement my condition. I then got a half dczan boxes more and before they were gone I was back again at work more the blessing of vigorous health. This was in the spring of 1898, and since that time up to the present I have not been laid up with illness. Occasionally when suffering from the effects of exposure or over work I take a box or two of Dr. Williams' Pink Pills and they always put me right. Since my own marvellous rescue from premature uselessness and suffering I have recommended these pills to many here when his state became alarming, persons variously afflicted and have vet to hear of the first instance where they have failed to give good results where they were fairly tried.' It is such endorsatious as these that give Dr. Williams' Pink Pills their great popularity throughout the world. Neighbors tell each other of the benefits they have derived from the use of these pills and where a fair trial is given the results are rarely disappointing. Dr. Williams' Pink Pills go directly to the root of the trouble, they create new, rich, red action, thus bringing health and strength to all who use them. Sold by all dealers in medicine or sent popaid on receipt of 50 cents a box or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Oat. In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words. words.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

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grace of prayer in the League.

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A correspondent of the New York an writes: Mr. Willard Mattox, in a letter in yesterday's Sun gives the view of Christian Scientists on marriage, or rather attempts to do so in the usual manner employed by them in explaining anything; that is by using very pretty but very ambiguous language which conveys no definite impression, which sounds nice, but does not explain, and leaves the poor groping non Christian Scientist totally in the dark.

Now, what is Christian Science and Now, what is Christian Science and wherein is it scientific? A woman Christian Scientist, to whom I addressed the first of the questions, replied "divine inspiration." She could not, although a very intellectual person. son, gave a reasonable answer to my second question. Here are some other questions, which I asked her, with the

What is the flesh?

A. Simply mortal thought.
Q. What is disease?
A. That, too, is mortal thought and can be obliterated by the demonstra-

tion of divine inspiration. Is there such a thing as sin? A. Most emphatically no. Sin is like disease, it is error, and merely exists in mortal thought.
Q. Do you admit anything mater

A. No. Everything is thought. Now, in all fairness, I should like to ask any Christian Scientist if such philosophy, if I may use the term, is compatible with the teachings of Christ. If the answer is Yes, I should like to ask why the scriptures were written in a manner which is certainly not compatible with Christian Science. Were the scriptures written in so in-

centuries were to pass before they were to be correctly interpreted, and was Mrs. Mary Baker Eddy the chosen

As a matter of fact, do not the teachings and life and death of Jesus Christ make the Christian Science cult ridiculcus? Christ, according to the scriptures, was and is the Son of God. He was a material and a spiritual God. He preached the body and the soul, heaven and hell, fasting and feasting. He did not call sin error ; He called it sin. Jesus Christ also suffered and died. Now, if Christ is the Son of God, why would He have mimicked suffering and death, if there were no such things except in the mortal mind? Would He burlesque suffering and death if He came into the world, or what, Christian Scientists are pleased to tell us, we think is the world, to preach against the existence of such things? Why did He feed the multitude when the multitude did not exist except in the minds of wraiths?

To the Catholic Church Christian Science appears in a most incongruous, even ridiculous light. If the founders of the cult had taken a less tangible God than Jesus Christ as their foundation they would have had a much better excuse for existence. it is, preaching Christ, by distorting the scriptures and making the Son of God a poseur, cannot appeal to very many intelligent persons as reasonable. The Catholic Church, the nucleus of Christian institutions, was established by Jesus Christ 1901 years ago. Its priests and Bishops are direct successors to the holy apostles. The "Church of Christ Scientist" was established a few years ago by a Mrs. Eddy, whose greatest mistake, it seems to me, was in selecting the name "Christian Science" for something "Christian Science" for something which is manifestly not Christian, but Eddy "Science."

DESTROYING THE FAITH.

It has come to be no uncommon com plaint among parents that their children, when turning into the great highway of manhood and womanhood, show no concern about practical Cath-olicity. And they are astonished at the coldness and indifference manifested. Nor can they assign a cause, though loudly boasting that they have done their duty in giving them a re-

ligious training.

This may be the positive truth, also, in regard to the matter. Others, however, would have no trouble in point ing them the cause. They could get it for the asking. But it must be asked for because if suggested otherwise it gives offense.

But have these parents ever stopped to think that while they were endeavand sublime doctrines of Holy Mother Church, they were destroying the faith of the child with the poison of bad ex ample. Here is the secret of all poor and bad Catholics. And as quickly perceived it is nothing more than the impressions of bad example.

While they preach duty to the child father and mother neglect it in themselves. They insist violently upon the children's attendance at Mass on Sundays and days of obligation, but absent themselves. And not going with the child they have no assurance that it has been there. With each lesson on fast and abstinence to the

TRUTH VINDICATED.

The late Bishop U.lathorne, of the Benedictine Order who was at one time a missionary in Australia, relates a remarkable occurrence. A beautiful almost full grown fig tree grows over a grave in the cemetery at Sydney, in Australia. This tree is a living witness of God. It is a wonder. As the man whose remains are beneath it was on his deathbed he was implored to die reconciled with God. He would not; he would die as he had lived, disbelieving in God's existence. No prayers, no re-quests, no tears had any effect upon him. In vain did his relatives and

friends seek to move him.

I was an old acquaintance of his, said the Bishop. They called me to his bedside, but every effort on my part was
unavailing. He was hardened.
"Leave me in peace," said he "There
is no God, no eternity." I redoubled
my efforts, and the more I implored the more he rejected my overtures. Final ly he derisively said: "Do you know what, when I am dead, put a branch of a fig tree in my mouth; if it takes root and grows up, then you may know that a God exists." The unfortunate man died on that same day — died as he had lived, without compunction, without

His immediate family complied with his wicked wish. A branch of that tree was put into his mouth, and a spendid monument was erected over his tomb. Two years passed by. One day it was perceived that the heavy marble headstone of his grave was being slightly elevated; higher and higher it rose, until, from the opening beneath it, a fig tree sapling appeared. It grew, and continued to grow, and finally it became a stately tree. All who have visited the God's acre at Sydney will bear witness to the truth of this. Herein is confirmed the word of the psalmist in holy Scripture: "From the earth sprouteth forth the truth. congruous a manner that nineteen

DR. MacCABE ADDRESSES CMBA

Kingston Freeman, June 12.

The open meeting of Branch?, C. M. B. A., on Wednesday evening last, was a grand suc-cess, and a large crowd of members and of men eligible for membership was present to hear Dr. MacCabe, of Ottawa, address the meeting. Two members were initiated, three ballote for, and several applications for membershi were read under their different orders of business.

were read under their different orders of business.

After a few words of congratulation to the members for their attendance, President Connor called on Grand Medical Examiner Dr. Ryan, to formerly welcome the visiting broth er to the meeting, Dr. Ryan was most happy in his remarks, and briefly but eloquently made all present familiar with Dr. McCabe's history as a C. M. B. A. member.

On rising to address the meeting Dr. McCabe was greeted with loud applause. When silence was restored, he began an address, the equal of which has seldom been heard in Kingston. He very concisely pointed out the objects and aims of the association, and the duties of the members to it both as regards the Association as a whole and as members of their local branch. Their duties to one another as members of this great society and the object all should have in view to keep the association in the grand and successful position it now occupies. Dr. MacCabe spoke for about half an hour, and was attentively listened to by all present, and his remarks were frequently punctuated by applause.

Grand Trustee Behan followed Dr. Mac-

applause.

Grand Trustee Behan followed Dr. MacCabe in a bright and witty speech. He moved,
seconded by Chancellor Leshy, a vote of thacks
to the speaker of the evening. All present
rose to their feet as the motion was put by the
President, who, in a few well chosen words,
conveyed the thanks of the meeting to Dr. MacCabe.

conveyed the thanks of the meeting to Dr.Mac-Cabe.

The regular order of business was then con-tinued, and when the meeting adjourned all present agreed that a very pleasant and profit-able evening had been spent by the members and their friends.

A SUCCESSFUL PICNIC.

A SUCCESSFUL PICNIC.

Wednesday, June 12th., was a gala day in Brock, when nearly a thousand people attended the picnic held at Maple Grove. Vroomanton, in aid of St. Malachy's new church. The zesious and energetic pastor, Rev. M. Cline, aided by a competent committee spared no pains in preparation for the big yeant, and the result was the most successful picnic ever held in Brock.

The weather was perfect, and at an early nour crowds gathered from all the neighboring centres, the trains north and south adding their quota to the eventful gathering. The clergy of the Archdiocese were well represented, the following priests being present: Fathers Kiernan, Toronto Gore; Hand, St. Paul's Toronto; O'Malley, Uxbridge; Whelan, Caledon, and 'Leary, St. Mary's, Toronto, Tae programme of sports was varied and most enjoyable, excellent music being provided by Sunderland brass banks yeared by Senator. The programme of sports was varied and most enjoyable, excellent music being provided by Sunderland brass band.

Patriotic speeches were delivered by Senator McHugh, Lindsay; J. J. Foy, M. P. P., Toronto; W. J. Hoyle, M. P. P., Cannington, W. J. Kester, Esq., Zephyr; I. J. Gould, M. P., Uxbridge; John McLaughlin, M. P. P. Cornwall. Rev. Father O'Malley also made a short speech expressing his pleasure in being present at such a notable gathering and complimenting the worthy parish priest on the signal success of this, his first plenic. Much praise is due Mr. C. Jun kin, Cannington, for the able manner in which he performed the duties chairman.

The event of the day was the competition race between two very popular young ladies, Miss Lulu E. Doyle, daughter of Mr. T. Doyle, Sunderland, and Miss Mary K. Daly of Beaverton. Miss Doyle won the first prize a handsome gold watch, having collected the large sum of \$312. Miss Daly also had a very creditable showing, presenting \$100 as the result of her effects. She was awarded a beaulfully bound tible.

The total receipts were \$910 and as only a very small amount of this goes for expenses, a handsome sum is added to the funds of the Building Committee. Among those noticed on the grounds were: Mr. John Doyle, Toronto, Lawyer Ormison, Uxbridge; P. O'Connor, Toronto; Dr Barker, Uxbridge; Dr. Oilver Sunderland and W. J., Robinson, Editor of Cannington Gleaner.

C. M. B. A.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

Calgary, June 3, 1901.

Whereas it has pleased an all wise Providence to remove from our midst the beloved wife of our esteemed and worthy brother, the honorable Mr. Justice Rouleau, a member of our Grand Council, a charter member of this branch. Therefore be it

Resolved, that we, the members of Branch No. 126, of the C. M. B. A., do tender to the bereaved husband and family, they expression of our sincere and heartfelt sympathy and sorrow, trusting that He who doeth all things for the best will comfort them in the sad loss of a loving wife and affectionate mother. Be it further

Resolved that a copy of this resolution be inserted in the minute book of this meeting, and also set to the bereaved family, the CATHOLIC RECORD, and The Canadian.

NEW BOOKS.

child they frame an excuse for their own indulgence.

Bad example in parents is responsible for bad Catholics in the children. Don't think you can long practice such deception. The child has found you but long before you are aware, and has so closely copied your habits that it excels you in its coldness. Parents, therefore, who wish their children to become practical, Catholics must them selves be practical.—Church Progress.

ARCHDIOCESE OF TORONTO.

Synder, June 14, 1991.

The past week has been made up of days of devotion held in the grand old parish of New Germany here, which embraces Willoughby township and parts of Bertie, Crowland and Humberstone townships.

Sunday last, the 9th inst., witnessed the Corpus Christi celebration at St. Joseph's church. A gorgeous procession was held and everyone took part therein. Brothers Philip Koabel, John Schneider, John J. Willick and Jacob Willick of Branch 183. C. M. B A. carried the canopy over the Bicased Sacrament.

At hely Mass on the same Sunday was commenced the Forty Hours' Devotion, which was continued until the evening of June 12th, inclusive.

menced the Forty Hours Provision, which was continued until the evening of June 12th, inclusive.

From Monday to Friday, inclusive, the congregation made the Jubilee visits in a body. About two hundred members took part, embracing some octogenarians.

During these Jubilee visits prayers were offered for the intention of His Holmess the Pope and for the Most Rev. Archibshop of outdiocese. After each visit a hymn was sung by the congregation.

fered for the intention of His Holmess the Pope and for the Most Rev. Archbishop of our diocese. After each vist a hymn was sung by the congregation.

To day, the Feast of the Sacred Heart, the Jubilee visits were concluded. The whole congregation (two hundred and thirty-five communicants) made Jubilee confession and communions. The brothers of Branch 183, C.M.B. A. (forty strong) also attended in a bedy, under the leadership of President Bro. F. X. Durliat, The fraternity banner was carried in procession, and each brother showed his badge and regalia. Every member went to receive Holy Communion for the Forty Hours' intention and also again for the Jubilee. The long, unbroken procession of men going to the altar rail was an edifying and inspiring sight.

At morning and evening services during the six days devoted to the Forty Hours and Jubilee exercises. our pastor, the Reverend P. A. Best, delivered practical, and arousing sermons which worked up the enthusiasm of the most indifferent. Several earnest non-Catholics attended the exercises. The large contingent of our people who migrated to Chatham and parts of Kent County in the sex of the Sacred Heart, these though the services. The large contingent of the services and large congregation was present, in fact, there was hardly seating room for all. Everybody received Holy Communion. After the conclusion of the Jubilee visits, the promoters of the Sacred Heart League renewed their act of consecration, Then the badge of the League was bicssed and given to some, followed by the giving of the Crosses to four more promoters. After this followed the act reconsecrating the whole parish.

On the eve of the Sacred Heart feat the recitation of the Badts by the whole congregation rewing devotion was augmented after the recitation of the Badts by the whole congregation rewing the baptismal vows.

This week of devotion, full of spiritual fruit of the present of the parish, was concluded by the singing of a fervent Te Deum by the whole congregation.

singing of a fervent Te Deum by the whole congregation.

The singing of the pretty English and Latin hymns from St. Basil's Hymnal by the congregation and of the sweet German devotional melodies during these days was made perfect by the care and zeal of the organists. Miss Lily Weiss and Miss Regina Critz, assisted by a choir whose motion is "harmony and devotion."

The care, time, and labor devoted to the altary the zealous ladies who volunteer their much appreciated services was shown in the beautiful decoration and elaborate floral ornamentation.

tion.

Altogether it was a memorable week. It was a gladsome sight to see so many men ap proaching the sacraments. Besides it was a spontaneous and voluntary exhibition of devotion, as no precept made the obligation of attendance binding, and, moreover, it was a busy season, everything being backward in farm work just now, but everything gave place to these days of devotion. It cost time and some sacrifice, but it showed faith and devotion. Such a parish has called down upon itself God's blessing and spread the odor of good example.

good example.

For half a century the good German Catholics of St. Joseph's, Snyder, have kept their faith and devotion intact, and the imposing ceremonies and enthusiastic religious awakening which culminated on the Feast of the Sacred Heart shows that the blessing of our fathers has descended to the present generation.

ARCHDIOCESE OF OTTAWA.

In Farrelton, the departing pastor, Rev. J. T. Foley, had an experience that rarely falls to the lot of a parish priest. The Low Township Council voted him \$100 in recognition of the services he rendered the community at the time of the trouble over the collection of taxes there some years ago. The reverend gentleman was the means of saving the township some thousands of dollars. The parish of Farrelton, through its churchwardens, Patrick, Hayes of Fieldville, Thos. Daly of Farrelton, and John O'Connor of Wakefield, presented him with a purse of \$200.

Rev. Father Tatin, O. M. I., formerly Provincial of the British Isles, was in the city last week

ARCHDIOCESE OF KINGSTON.

Grand preparations have been made for the picnic to be held by the congregation of St. Mary's Cathedral on Dominion Day.
Rov. Father Killeen has made a rangements to hold his annual picnic at Lombardy on Saturday, the 22nd inst.
A leading Catholic physician of this city and a member of the cathedral congregation has ordered from a Montreal firm a beautiful life-sized crucifix to be placed in St. Mary's vault as a family memorial.
Rev. Father McWilliams of Spencerville has been ill in the Hotel Dieu, and the Rev. Father McDonach of the cathedral has taken charge of the parish in his absence.
Rev. Father Murtagh, of Marmora, who has been suffering for some time from neuralgia, intends going to Ireland for three months and expects to leave about the 5th July.
The Fete Dieu was duly observed in St. Mary's Cathedral on Sunday, 9th inst., and at early Mass celebrated by His Grace the Archbishop, thirty-seven boys and thirty-two girls received first Communion. High Mass was celebrated at 10:30, Rev. Father Meagher being celebrant. At the conclusion of Mass the Blessed Sacrament was carried in solemn procession around the cathedral, the Archbishop them procession around the cathedral, the Archbishop carrying the Host. The music and singing were suitable to the occasion and artistically rendered, reflecting the highest credit on Mrs. Descences and the choir.
The following letter by the Rev. M. F. Fallon, O. M. I., so well known in this city, and to the readers of the Carritolic Record, has been addressed to the Carnadian Freeman in answer to Mrs. H. Blake, K. C:
Editor Freeman—The Hon, S. H. Blake's trip across the Atlantic has improved his semper

Mr. S. H. Blake, K. C.:

Editor Freeman—The Hon. S. H. Blake's trip across the Atlantic has improved his emper but it has seriously injured his memory. In his letter of yesterday he makes a poor attempt to becloud the issue in a multitude of words—and he threatens more, Let me recall the simple question to be settled. Under date of May 10th, Mr. Blake made the following statement:

"Until it is established by legitimate evi-"Until it is established by legitimate evidence that there has been an alteration in that oath in this country. I shall affirm that the oath is as before me at the present moment and contains these words: That the Pope is the true and only head of the Catholic or universal Church throughout the earth, and that by virtue of the keys of binding and leosing given to His Holiness by my Saviour Jeaus Christ, he hath power to depose heretical Kings, Princes, States, Commonwealths and Government, all being illegal without his sacred affirmatic n,

and that they may be safely destroyed. Therefore to the utmost of my power I shall and will defend this doctrine and His Holiness' rights and customs against all usurpers, especially against the new pretended authority of the Church of England, and all adherents in regard that they and she be usurpal and heretical opposing the sacred Mother Church of Rome . I do fu ther declare 'he doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned that will not forsake the same. I do further declare that: I will help, assist and advise all or any of His Holiness' agents in any place in which I shall be in England. Scotland and Ireland, or in any other territory or kingdom, and shall come to and do my utmost to extirpate the heretical Protestant doctrine and to destroy all their pretended power legal or otherwise."

"This is the class of oath administered."

I at once asked Mr. Blake for his authority for this oath. My words were:

"Let Mr. Blake give the edition and the page of the Roman Pontifical from which he took this oath. Civil oaths are to be found in the statutes of the state: ecclesiastical oaths. likewise, firm part of the Canon Law of the Church. I challenge Mr. Blake to poine out the particular decree of Canon Law or of the Roman Pontifical or of the Ritual, in which the oath he quotes is to be found."

I repeat this challenge now I am not to be drawn away from the vital point by a vain consideration of Gallieo and St Barthelomew's Day and the Massacere of the Huguenots and Baronius and "Killing, No Murder." Mr. Blake quoted and gave extensive currency to an alleged oath which is a vile slander and an impudent forgery. He now endeavors to quietly innore his offence. He shall not be allowed to do so. Am I trespassing too much upon his well known courtesy and fairmindedness if I ask him sgain to tell us. without more ado, and with a bre vity in keeping with the limited span of human existence, his aut

M. F. FALLON, O. M. I.

ARCHDIOCESE OF ST. BONIFACE

Notre Dame de Lourdes, Man. Notre Dame de Lourdes, Man.
On the Sunday f. llowing the Feast of Corpus
Christi, we had the usual procession of the
Blessed Sacrament. The Church was well decorated, and outside. an avenue of green trees
had been formed all the way to the extemporized altar under the trees. The church was
filled before 10 o'clock when the High Mass
commenced. The Right Rev. About Dom
Grea, C. R. I. C., Superior General of the regular Canons, was the celebrant, assisted by the
Rev. Dom Jean as deacon, and Rev. Brother
Vincent as sub d. acon. Our belowed rector,
the Very Rev. Dom Paul Benoit, C. R. I. C.,
was present in the cnoir again for the first time
since his long liness. He ascended the pulpit
just after the Gospel, and said a few words of
thanks to the congregation for all their prayers

and his people. The Rev. Father Edenne was the preacher.

Immediately after the chanting of sexti which followed the High Mass a procession was formed in which the children, the Sisters, the entercongregation and the cooli took part. The Right Rev. About carried the Blessed Sersent and gave Benediction at the little altar outside. The procession was then reformed and returned to the church where Benediction of the Blessed Sarrament was again given. The Blessed Sarrament was left exposed to the ado ation of the faithful until after Vespers. The Very Rev. Dom Paul Benoit, C. R. I. C., announced at the High Mass that the Rev. Dom Jean and Dom Augustine would be ordained priests this month, and athe Restorbers Pierre and Vincent would be ordained Deacons.

On June 12th, the Right Rev. Abobt Dom

ained Deacons.

On June 12th, the Right Rev. Abbot Domirea, C. R. I. C. Superior General, the Very lev. Dom Paul Benoît, C. R. I. C. Superior, and the Rev. Dom Augustine Beroier, C. R. I.C., eft on a visit to the Priory of St. Leon, Man. They will be absent for three or four days.

On June 13 the Rev. Dom Joseph Radz. C. R. C., from the Priory at St. Claude, Man, arrived na short visit.

I, C., from the Priory at St. Ciaude, Man, arrived on a short visit.

The building operations at the Church of St. Ciaude are about finished.

The Rev Dom Clude Massennat, C. R. I, C. the Rector of St. Claude, has gone to preach a Retreat of eight days in the parish of St. Pierre, Man.

DIOCESE OF LONDON.

DIOCESE OF LONDON.

DIOCESE OF LONDON.

On Sunday last, his Lordship Right Rev. Bellet of the lot of a parish priese. The Low Township Council world him \$100 in recognition of the lot of a parish priese. The Low Township Council world him \$100 in recognition of taxes there some years ago. The reverend gentlem and was the means of a saving the loweship the lot of the Filed Priese. The Low Township Council world him \$100 in recognition of taxes there some years ago. The reverend gentlem and was the means of Filedville Thos. Dely of Farrelton. The principle of the principle of

Brilliant Work of a Lindsay Boy in the Toronto University Exams.

Mr. E. J. Kylie, son of Mr. Richara Kylie, has just gained great distinction for himself, his school and his town. In the recent examination at University of Toronto Mr. Kylie has won his B. A. degree with double first-class won his R. A. degree with double first-class won his Mr. degree with double first-class won his Mr. degree of the has also won the McCaul gold medal for first place in classics, and the Governor Genera's gold medal for first place in proficiency. To cap the climax, Mr. Kylie has won the J. W. Flavelle travelling scholarship, which means two years at Oxford, as the scholarship is worth \$75 per year for two years. This is one of the most brilliant courses ever taken in foronto University, or in Canada, for that matter.

The news will be received with deep gratification by many of our citizens, who have been watching Mr. Kylie's scholastic career with pride, feeling that he was certain to confer honor upon his native town and his Alma Mater—the Lindsay Collegiate Institute. His remarkable success, whilst attributable almost entirely to his natural aptitude for learning and his great power of application and concentration, may nevertheless very propely be regarded with especial satisfaction by Principal Harstone and the staff of the Collegiate Institute, who had to do with the early development of his brilliant talents and the inculcation of a proper ambition as to their wisdom in maintain ing the Lindsay Collegiate in the front rank of the schools of the proving by emplying only the best teacher. When he was a convincing proof of their wisdom in maintain ing the Lindsay Collegiate in the front rank of the schools of the proving by emplying only the best teacher. When he was a convincing proof of their wisdom in maintain ing the Lindsay Collegiate in the front rank of the schools of the proving by

training in Loretto Convent of Lindsay, and afterwards in the Separate school of that town under the management of Mr. Michael O'Brien, now Inspector of Separate schools.

For the love of God remain calm and keep an unruffled demeanor. Divine Providence permits all; receive with a good grace what it sends you, and you will youred! be astonished at soon finding yourself pretty heapy in that which is new a torsure to you. Take everything in good part, the words spoken to us, the things done to us, all the proceedings of others that concern us.

OBITUARY.

Thos, Hoolhan, Selwyn.

The recent death of Thomas Hooliban, of Selwyn, Ont. has removed from the township of Smith, Peterborough county, one of its old est and most esteemed residents. Though he had reached the grand old age of seventy-four years, his clear intellect, buoyant disposition, and the active interest he took in everything about him, made all, save the old neighbors, forget his many winters.

Mr. Hoolihan was married when but nineteen years old to Frances Quinn, of Cavan. Not long after their marriage they went to Selwyn to make their home. Here they purchased a farm of a hundred acres, which to-day is one of the finest in that township of model farms. Eleven children came to bless the union of these pious Irish Catholics. All of these, excepting a baby daughter, survive their belowed father. They are: five daughters, Mrs. John Dwyer, of Peterborough: Sister M. Pulcheria, of the Sisters of St. Joseph, Toronto; Mrs. William Buck and Mrs. Henry Carvett, Peterborough; and Mrs. Henry Carvett, Peterborough; and Mrs. Henry Carvett, Peterborough; and Mrs. Hong Carvett, Peterborough; and Mrs. Hondihan, Pittburg, Pa; Ambrose Hoolihan, who resides at the homestead; Thomas F. Hoolihan, Pittburg, Pa; Ambrose Hoolihan, and Austin B. Hoolihan, Buffalo, N. Y.

In 1891 there was a grand family reunion at old homestead to celebrate the fifty golden years of Mr. and Mrs. Hoolihan's merried life. But to-day there is a dear old arm-chair vacent. Visitor and neighbor are no longer welcomed by the gental smille and warm hand-clasp which greated everyone—for the man that has gone had no enemies. Generous to a fault, upright in his business dealings—his word was as good as his bond. His character combined the manliness of a strong will, a clear conception of right, and steadfast adherence to it. with the tenderness of a woman. It was this latter trat which so endeared him to all. He could be the merriest in a party of pleasure, but those in sorrow and needing comfort his gentle kindness and loving sympathy were ever ready

May his soul rest in peace!

MR TIMOTHY NOLAN, HULLETT.

Or Thursday last Mr. Timothy Nolan, one of the few roamsining pioneers of Hulett township, passed away. He was born in Limerick Ireland, eighty years ago, and came to Canada when thirty years of age. It is over forty-live years since he settled in Hullett. He died as he lived, a good man, a practical Catholic, generous and kird to all who ever met him He left to his children a substantial proof of his industry and honest labors, but his greatest legacy to them is his good example. His aged life pariner survives, together with two sons and four daughters. The funeral took niace on Saturday to St. Michael's church, Blyth, where Requiem High Mass was sund by Father McMenamin, the parish priest of Clinton and Blyth, and who administered to him all the rites our holy Mother the Church can lavish on a devoted child.

The choir, under the leadership of Miss Maggie Marrin of Clinton, sang the Requiem Mass and other choice and appropriate selections. The cortege which was a very large one, then proceeded to the Catholic cemetery of Morris, where the remains were lowered to their last resting place. May God have mercy on him and the souls of all the faithful departed!

MARKET REPORTS.

LONDON.

London, June 20.—Grain, per cental—Wheat \$1.10 to \$1.12, oats, 95 to \$80.; peas, 90c to \$1.00. barley, 75 to \$9; corn, 30c. to \$1.00. ryc, 70c. to \$1.00; buckwheat, 85 to 90; beans, per bushel, 90c. to \$1.05.

Meat—Pork, per cwt., \$9 to \$9 25; beef, \$5.50 to \$6.50; veal, by the carcase, \$6 00 to \$7.55 mutton, by the carcase, \$6 00 to \$7.50 mutton, by the carcase, \$10 to \$0.50; resing lambs, each, \$3.00 to \$5.05.

Live Stock — Live hogs, \$6.75; pigs. pair \$6.50 to \$8 00; export cattle, \$4.50 to \$4 75.

Farm Produce—Hay \$7.00 to \$7.30; straw, per load, \$3.00 to \$3.00; straw, per load, \$3.00 to \$3.00; straw, per load, \$3.00 to \$3.00; straw, per load, \$5.00 to \$7.00; straw, relating to \$1.00 to \$1.00; to \$1.00;

iots, \$3.65 in bags and \$3.75 in wood; small lots 20c extra.

Montreal, June 20.— Grain—No, 1 Ontario spring wheat aftoav, May, 77c; peas, 76c; afloat; No. 1 oats, at 36;c; No. 2 do., at 35‡c. to 36c; buckwheat. e2;c.; rye, 58c.; and No. 2, barley, 52‡c. Flour—Manitoba patents, \$4.30; strong bakers, \$3.90 to \$4; straight rollers, \$3.20 to \$3; 39 to \$4; straight rollers, \$3.20 to \$3; 40; in bags at \$1.60 to \$1.65; Ontario patents, \$3.75 to \$4. Feed—Manitoba bran, at \$15; shorts \$16; Ontario bran, in bulk, \$13.50 to \$1; shorts, in bulk, \$15 to \$16; \$0. Hord, to \$1.75; horts, in bulk, \$10 to \$1.65; Ontario oats—We quote millers prices to jobbers \$3.50 to \$1; shorts, in bulk, \$15 to \$16.50. Rolled oats—We quote millers prices to jobbers \$3.50 to \$3.69 per bbl, and \$1.70 to \$1.75; in bags. Provisions—Heavy Canadian short cut mess pork, \$95 to \$40; selected heavy short cut clear pork, \$195 to \$40; selected heavy short cut clear pork, \$19 to \$19,50; pure Canadian lard, in 375-1b tierces, 119c; parchment-lined \$0:1b boxes, 112c; parchment-lined pails, 20 bbs, 2ct in pails, at 112c; tins, \$3, 5 and 10 lbs, 12 to 122c; compound refined lard, in 575-1b tierces, 74c; parchment-lined wood pails, 20-lbs & ct in pails, 20-lbs, 71c; hams, 12½ to 15c; and bacon, 14 to 15c per 1b; fresh killed hogs, \$9 to \$9 50 per 100 lbs. Butter—Choice creamery, at 19½ to 20c; seconds, 17 to 15c; dairy, 15½ to 16c; cheese, 60ad sized lots of No. 1, at 11½ to 12; No. 2, 10 to 16; c. Cheese, Ontario, 39½ to 99c; cyclose, \$6c to 9c. Maple products—New syrup, 64c, per 1b, in wood; 70 to 75c per tin; sugar, 9 to 100 per 1b. Potatoes, prices quiet at 38 to 40c in bags.

Latest Live Stock Markets.

TORONTO.
Toronto, June 20.—Following is the range of notations at Western cattle market this Toronto, June 20.—Following is the range of quotations at Western cattle market this morning:

Cattle — Shippers, per cwt., \$4.50 to \$5.25 tutcher choice, do., \$4.25 to \$4.50; butcher, ordinary to good, \$5.35 to \$4.00; butcher, netror \$2.75 to \$3.25; stockers, per cwt., \$3.50 to \$4.00.

Sheep and lambs—Choice ewes, per cwt., \$3.50 to \$4.50; butcher, netror \$2.50; to \$4.75; yearlings, (grain fed), per cwt., \$4.75; to \$4.52; do., (spring), each \$2.50 to \$4; bucks, \$2.50 to \$3.00.

Milkers and Calves.—Cows, each, \$20 to \$45; calves, each, \$2 to \$10.00.

Hogs—Choice hogs, per cwt., \$6.50 to \$7.00; light hows, per cwt., \$6.50; stags, per cwt., \$2.00.

EAST BUFFALO.

cwt., \$25 to \$5.50; stags, per cwt., \$2.00.

East Buffalo, N. Y., June 20. -Cattlequiet. The supply of calves was liberal-two oar loads; she trade was dull; choice to extra calves, \$5 25 to \$5.50; good to choice \$5 to \$5.25. Sheep and lambs-12 loads on sale. The trade was dull and lower; choice to extra were quotable at \$4.60 to \$4.75; good to choice, \$4.25 to \$4.50; sheep, choice to extra, \$4 to \$4.25; good to choice, \$3.75 to \$4; fair to good, \$3.50 to \$3.75. Hogs slow and \$6 to 100 lower, with a a total of 20 loads on sale; heavy, \$1.5 to \$6.174; roughs, \$5.40 to \$5.55. The efforings were pretty well cleaned up and the close was steady.

"PETER THE PACKER."

P. G. Smyth in Donahos for June,

The vicious system of jury packing has been brought to a high science in Ireland by Crown lawyers anxious to obtain conviction in political and agrarian cases.

** Largely identified with jury-packing is a personage whose life story to some extent resembles and of Judge Kcough, Barrister Peter O Brien, and afforid-faced, with yellow eyelashes and protruding under lip, first ambitioned a political career and from the platform called impressively on the epirit of, his illustrious sire three including under lip, first ambitioned a political career and from the platform called impressively on the epirit of, his illustrious sire three including under lip, first ambitioned a political ness his devotion to the national cause of from land. Failing in this line he turned him to law, and, obtaining some employment in Crown falling in this line he turned him to cases, he distinguished himself in the spectory of jury-packing. When a panel is called, the Crown has unlimited right to tell men, without any questioning or explaination, to stand by as not reliable to act as jurors, while the prisoner's right of challenge is limited and som exhausted, so, the religion and political principles of every man on the panel having been ascertained by the spies and detectives of Dublin Castle the knack of packing a jury not so very difficult, after all. What was unique about Mr. O'Brien's performance was the spectacle of a Catholic ordering Catholics out of the jury box as not to be derended on to try Catholica. By it he earn of the comment of the Irish people, who dubbed him "Peter the Packer." but at the same time he gained the affectionate consideration of the English Government, which a laways appreciates devotion of this kind in Irishmen Accordingly he is now Lord O'Brien, Chief Justice of Ireland. P. G. Smyth in Donahoe's for June,

Binder Twine

SEASON 1901.

"FARMERS' SPECIAL" binder twine supplied to Farmers Only at 8c, per lb, in two-bushel, cotton, 16-cz. grain bags, bound with two rope snap halters, and weighing 60 be school, length over 500 feet per pound, quality and length, guaranteed, Cash with orders, purchaser pays freight.

Address orders J. T. GILMOUR, Warden Central Prison, Toronto. Further particulars address JAMES NOXON, Inspector, Parliament Buildings, Toronto,



SEALED TENDERS addressed to the under-signed, and endorsed. Tender for Supply-ing Coal for the Dominion Buildings," will be received at this office until Saturday, Juno 22nd, 1901, inclusively, for the supply of Coal for the Public Buildings throughout the Do-

for the Public Buildings throughout the Do-minion.

Combined specification and form of tender can be obtained on application at this office.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. of amount of the tender, which will be forfested if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order.

Jos. R. Roy.

Acting Secretary.

Department of Public Works.

Ottawa, June 6th, 1901.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it. Jubilee Manuals of the Grand Jubilee of 1901

Containing all the Prayers, Jobilee Conditions and Hymns for the Great Event. Price loc. each; 3 for 25c, or 69c, per dozen (authorized ecition)

BLAKE CATHOLIC BOOKSTORE

602 QUEEN WEST, TORONIO. Banners, Badges,

... Pins, Buttons FOR RELIGIOUS SOCIETIES,

SOCIAL ENTERTAINMENTS, ETC. Sacred Heart Pins, Charms & Badges, Religious Photo Buttons. Souvenirs for First Holy Communion. Designs and estimates given upon applica-

T. P. TANSEY,

Manufacturer Association Supplies 14 Drummend St. Montreal, P. Q

100 VISITING 25C.

Latest Styles. Finest Bristol. Exact Imita-tion of Copper Plate Printing. We will also print Business or Prefessional Cards for same price. Agents Wanted. Send for samples.

The PATRIOT PRESS. 690 Caxton Building. CHICAGO,



Strictly high-grade, bran new, up-to-date, 1901 \$50 bicycles for \$10. Shipped anywhere on the easiest kind of payments ever thought of. Send no money, only your name and address on a post card to Samuel Lewis, General Manager, Co-Operative Cash Bicycle Club, P. O. Box C, 321, London. Ontario.

THE GRAND JUBILEE.

MANUAL OF THE GRAND JUBILEE OF 1901 granted by His Holiness Pope Leo XIII. Sent to any address on receipt of 10 cents. Thes. Coffey, CATHOLIC RECORD Office. London. Ont.

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

TEACHER WANTED. CATHOLIC. MALE TEACHER WANTED for Separate school About fifty rupils.

U for Separate school About fifty rupiis. Must be able to speak and teach German. Term begins August 19, 1901. State salary. Address: Rev. Joseph E. Wey, Treasurer and Secretary, Carlsiuhe. Ont. 1181-3.

TEACHER WANTED—MALE OR FE-mals, holding a second class certificate for balance of year for S. S. No. 2, Medonke, Sim-coe county, Ont. Duties to commence after midsummer holidays. State salary expected, experience, and send testimonials to John P. Fitzgerald, V. S., Sec. of School Board. 1183-2 A FEMALE TEACHER WANTED, HOLD-ing a second or third class certificate, to teach the Roman Catholic Separate School, No. 6, Sunnirdale, for the last half of this year, 1901. Address, stating salary, Michael Coyle, Secretary-Tressurer, New Lowell, P. O., Ont.

O., Ont. 1182-8.

THREE NORMAL TRAINED CATHOLIC
teachers for North West schools. Apply
for particulars. North-West Teachers' Bureau,
Box 45, Regina.

TEACHER WANTED FOR R. C. SEPER-ate School No. 10, Woolwich, Second or Third Class, gentleman or lady. One able to teach German preferred. Duties to commence after holidays. Apply, stating salary wanted, and giving testimonals to Anthony Friedman, Weissenburg, Ont. 1183 2.

STUDY SHORTHAND AT HOME COM-plete system twelve lessons. Ten dollars. Easy payments. Box 51, Pendleton, Opt. 1181-4

VOLUME XXIII.

The Catholic Record. London, Saturday. June 29, 1901 POSTERS.

We are glad to learn that the crusade against the posters of the "high art" variety has been rewarded with a certain measure of success. Now will some individual turn the guns on the human posters that one sees wending their ways to theatre and ball room? It is a strange thing that any woman should consent to exhibit herself in an apology for a costume, and stranger still that Catholic women have no hesitation in adopting it.

NEWSPAPER "ENTERPRISE."

The freak advertising scheme of sending school-boys on a race around the world, in the interests of sundry newspaper, is exciting much comment from the people who like that kind of thing. It, is of course, the "greatest race " of the new century, the greatest way of acquiring a practical knowledge of geography, presumably we suppose from menu cards and train and steamer schedules, and when the boys return they will be the greatest exponents of young American manhood. That kind of business enterprise is about as praiseworthy as bucket shop methods. It may please the sensation monger, but it cannot be commended by those who have oldfashioned ideas about the training of youth and who do not believe in gambling with the health and possibly the future of school boys even for newspaper popularity.

CULTURE.

From the many striking passages in The Triumph of Failure, the best thing to our mind that Father Sheehan has done, we take the following that may serve as an antidote to the hysterical eulogy that one meets with in the publie prints :

lic prints:

"What," he used to say, "talk to me of your modern culture, the thinnest veneering for as ocalled civilization which is as Pagan at that which drew down the angry scorn of Tertullian and the fierce invective of St Jerome. I know well what it means. A superficial acquaintance with a few Greek of Roman authors, a mere intimate acquaint ance with their mythologies; a knowledge of science deep enough to creat unbelief, not deep enough to creat unbelief, not deep enough to discover the external operations of omnipotence: a; knowledge of philosophy that is, of its shallow watchwords and shallower professors, and a profound ignorance of the only philosophy worthy of the name of the only philosophy worthy of Catholi theology. Ay! he cried, your cheap culture is the culture of lolographs and the buff song, broken French and ungrammatics German: but from all that high and loft culture where saints and geniuses hav found a home, you are as far removed—for you have drifted as far as a pavement artic in London, or some poor cantatrice of the boulevards."

OUR GRADUATES. Ere now many of our graduate

have bade farewell to their Alm Mater. One word to our reader Give them a helping hand. The young professional man realizes ver soon after he leaves college that an success demands toil and pluck, enthu iasm and unfailing hope ; but, to th strongest and most self-reliant among them, a word of sympathy and a kinly deed will be of value. And th they do not receive from too many us. A prominent barrister told us n long since that the one thing giv him with magnificent prodigality his co - religionists was opposition and that in the beginning of his career he was constantly tabou by the purse proud Catholic who is f ever taking off his hat to himse That may be an extreme case. do not want our graduates coddled. even to be invited to the social fur tions that are the dreariest things e invented by the wit of man. On contrary, we should advise them avoid them. The young man with way to make has no business w small teas and talk, with the inani of the nondescript world that val you for the crease in your trouse But though we believe that every g duate carries Thor's hammer about h we can, without harm to curselves s with good to him, remind him that are conscious of his existence and willing to make the way a li smoother for him.

Catholies Are Not Bigoted.

From the Catholic Mirror. There is little bigotry among Co olics, common opinion to the contraction notwithstanding, and what little t is, is opposed to the spirit of