"Christianus mihi nomen est, Catholicus vero Cognomen."---(Christian is my Name, but Catholic my Surname.)--St. Pacian, 4th Century.

Catholic Record.

LONDON, ONTARIO, SATURDAY, AUGUST 13, 1904

## VOLUME XXVI.

## The Catholic Record.

The

## LONDON, SATURDAY, AUG. 13, 1904. PATENT MEDICINES.

In a recent issue in the course of an article "Beware of Swindlers" we called attention to the fact that a certain patent medicine proprietor employed to put his wares on the market, methods that were base and dishonorable. We referred to this matter last year, but our words had little or no effect. We pointed out that self-respecting Catholics should discontinue the patronage of the papers which contained the advertisement of this particular nostrum. But with wondrous apathy our readers forbore to check the gulling of the unsophisticated.

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This company spends an enormous amount of money for advertising purposes. They print testimonials from all sorts and conditions of men and women who give us the history of their ailments, and exhort us to avoid them by using this medicine.

Clergymen, too, fall into the snares of the medical fakir. And as the manufacturers of such medicines are bent, we presume, on having a bank account, one may safely conclude that the advertising is not without effect. In fact, so far as we can learn, there is an ever increasing demand for patent medicines. Thousands of dollars are spent by those who place more confidence in the word of a charlatan and get-rich-quick man than on the advice of an intelligent physician. The result is that the patent medicine toper is abroad in the land. Women who would scorn to be known as whisky drinkers can take their alcohol from the patent medicine bottle without fear of disgrace. Others who commisserate the drug fiend can get their cocaine and opium from the same source, without the discomfort of

self-pity. In this connection let us remind our can date the beginning of his downfall the ruining of body and soul. In

medicine habit Edward Bok asks in the current issue of his publication : eurrent issue of his publication : "And what do they buy, and what do they put into their systems? Few know. Fewer realize the damage they are working upon themselves and their households. For the sake of saving of physicians for they pure upto their households. For the sake of saving of physicians fee they pour unto their mouths and unto their systems a quan-tity of unknown drugs which have in them percentages of alcohol and opium that are absolutely alarming. A mother who would hold up, her hands in holy per cent of alcohol-to say nothing of opium and cocaine."

The following percentages of alcohol in the patent medicines named are given the Massachussetts State Boar Analyst in the published document, No. 34 : Per cent. of alcohol of al (by vo Paine's Celery Compound Dr. Williams's Vegetable Jaundice Bittars.... 18. 28 habit" Ayer's Sarsaparilla Thayer's Compound Extract of Sarsaparilla. Hood's Sarsaparilla. Allen's Sarsaparilla. Dana's Sarsaparilla. Brown's Sarsaparilla. Bernna. Peruna Vinol, Wine of Cod Liver Oil Dr. Peter's Kuriko. Cartor's Physical Extract. Hoofkand's German Tonic. Howe's Arabian Tonic, 'not a rum Howe's Arabian Tonic, "not a rum orink" Menaman's Peptonized Beef Tonic. Parker's Tonic. "purely vegetable Schenck's Spaweed Tonic, "entirely harmiss" Baxter's Mandrake Bibters. Boker's Stomach Bitters. Burdock Blood Bitters. Greene's Nervura Hartshorn's Bitters. Hoofiand's German Bitters, ",entirely vegetable". 25 2 17 2 22.2 25.6 Hoohand a Oran and a second a secon SAFEGUARD THE BOYS.

itself the wickedness of theft. It is the same thing to a merchant whether his goods are stolen or whether they are sold to someone who will not pay for them; the merchant loses just the same. In almost every case the man who will not pay his debts is playing the part of the sneak thief. But in some cases he is more like a highway robber. For there are men who, when asked to pay, openly insult their creditor, as though he had done them a grievous injury in but feeble interest in things spiritual. Now, to be brief, if we but devoted a little care and self-sacrifice - and this we are bound to give if charity means anything to us - to the young and gave them a helping hand just as their minds were opening out, our societies would be more efficient, and there would be he had done them a grievous injury in less talk about leakage. Bishop Hedley demanding his own. says : No one can be a thorough Cath-In the second place it contains in olic who is not animated with this zeal tself the wickedness of breach of faith.

When we contract a debt we promise to pay it either in a given time or whenever our creditor calls for it. By for souls, and ready to make sacrifices in the cause of the great Shepherd of souls. To wrap oneself up in one's money-making, in one's family, in one's comforts, and take no share in saving lie; we have used stratagem to get the souls of the children of Poverty is possession of his goods or of his to be a poor and contemptible Catholic. money.

#### THINK IT OVER.

Our advice to the young man who purposes engaging in the rum-business is to think it over. There is money in it. Granted. He may be living in a mansion, while they who gave him the money may be starving in tenements. His wife and children may make a brave show, while the wives and the children of those who pay for it may be the main the tenements. be the pariahs of the community. But is it a business that can have any attraction for a man who wishes to make the world better for his living in it? Is it a business for a man who has any energy and talent ? Emphatically, no. To our mind it is the lowest among all avocations. The young man, therefore, who cares for his mental and moral development; who desires to have pleas ant memories of work well done, to feel that in his way through life he is unaccompanied by tears and curses, and to know that his name is not execrated in myriad homes, will think twice be fore becoming a rum-seller. A MENACE TO GOOD GOVERN. MENT.

In reply to a communication on politireaders that many a victim of alcohol cal corruption, we beg to say that the electors who permit themselves to be from the first dose of patent medicine. mis-governed, should keep quiet, and This is not exaggeration. Medical take their medicine. The citizens who authorities assure us that the patent exercise the franchise in the interests medicine is a competitor with rum in of their town, who know something of current issues, and who refuse to be speaking of those who have the patent driven to the ballot-box by the professional politician will not have much reason to complain of cliques and corruption. The trouble is that we have too many of the gentry who assent to

everything they hear from a platform and who seem to have no conception of the rights and duties of citizenhood. The politician depends upon them and is never disappointed. They should at his bidding, vote for any old ticket with who would hold up her hands in holy horror at the thought of her child drinking a glass of beer, which contains from 2 to 5 per.cent. of alcohol, gives to that child with her own hands a patent medicine that contains from 17 to 44 per cent of alcohol-to say nothing of glory of self-hood they can be turned and twisted in any direction. These people are a menace to good govern-

ment.

have a horde of young men who take itself the wickedness of theft. It is the ment which will cost us money, we the Cathedral filled to overflowing, but should say to ourselves : This money belongs to my creditors : I must let amusement go; I must pay my the debts. But it is not enough to pay as prompt-

Iy as possible; we must pay all our debt. We shall be guilty of keeping unjustly what belongs to another, if we compel our creditors to a compromise which they are not willing to accept, and which they agree to only because they ave no other means of getting even a

partial payment from a dishonest debt the or. Another form of dishonesty is that to or. Another form of dishonesty is that which is practised by those who pretend to put all their property in the hands of an assignce, for the benefit of their creditors; but at the same time keep back a good portion of it—perhaps the best portion of it—by transferring it for instance, to their sisters or their not paying, we break our word; we deceive our neighbor with a grevious instance, to their sisters or their ousins or their aunts, or by making out false accounts, ficti-In the third place it contains in it-

tious promissory notes, etc., show-ing that sums have been paid out which In the third place it contains in to self the wickedness of ingratitude, be-cause of the shameful way in which we have repaid the benefits which our creditor had done for us in an hour of were never paid out; and all this for the purpose of cheating their creditors. the purpose of cheating their created of the people manage things very clever-ly, no doubt; but surely they are not mad enough to think that they can cheat the All-Knowing and All-Seeing cheat the All-Knowing and All-Seeing God. They may escape the peniten-tiary; they may be held for honest men by the world; but they have to pass before another tribunal besides that of public opinion. And if their actions are not seen to be honest in the light which shines from the throne on which our creditors commit when they find that we have deceived them and light which shines from the throne on which Jesus Christ sits to judge, then and that we have deceived them and will not pay them. If a creditor, after asking us time and again to give him his own, finds himself still empty-handed, it is not very surprising if he curses us, if he begins to hate us, and to speak ill of us on every possible which Jesus Christ sits to judge, then these clever business men, as the world considers them, must go into that prison from which they shall not come out till they have paid the last farthing. This is not a very agreeable message to some people's ears, but that makes to speak ill of us on every possible to some people's ears, but that makes no difference. We Catholics have fixed occasion. How many again, when they cannot get what belongs to them, are tempted to take what belongs to standards of right and wrong. If, with these before our eyes, we deceive our-selves, we shall be much more guilty than these who have nothing better those who have nothing better than than the world's code of honor to guide than the world's code of honor to guide them. No Catholic, for instance, can take advantage of the statute of limita-tions, by which a debt is outlawed alter a certain number of years. If it were sixty years ago instead of six, that we incarred the debt, we are bound to pay it to-day if we have not paid it before. There may be Catholics who appear to be good-living men, who come to Mass on Sunday; who receive the Sacraments at Easter, or perhaps oftener; they intention to pay, which is never realized. They acknowledge their debts ; they promise to pay in the summer ; then, they will pay in the fall; and so Sunday; who receive the Sacraments at Easter, or perhaps oftener; they may be honorable and upright men now, and scrupulously careful to pay for all they buy; and yet these men may go in everlasting punishment for a debt of a few dollars, for a small sum which they borrowed, and which they wilfully neglected to pay when they were able. They thought of it now and then up to the last; but they on. These people must understand that their obligation is weighing on them continually, unless it is really impossible for them to pay. The mere fact of putting off payment is a sin, when the delay is injurious to our creditor, or he is not willing to consent to now and then up to the last; but they said to themselves: "O that old debt But some one else will say, my creditsaid to themselves: " of that off additional to the source of the second to have known that a debt is never out of date in God's book until it is paid. " Let your light shine before men, that they sour good works and or is in easy circumstances; he does not or is in easy circumstances; he does not need my money. That is no excuse. Of course, it is not so grave a sin as if your creditor were poor; still it is a sin, for you are depriving him of what be-longs to him. Justice forbids us to here what belows to others no metter that they see your good works and glorify your Father Who is in heaven," said our Lord. And one of the ways in which people may give a fulfilment keep what belongs to others, no matter who they are. But, another will object, my creditor does not ask me to pay; am I obliged to go and offer it to him? Certainly. Perhaps he has forgotten it; perhaps the last time he asked for payment you received him badly. Whatever the reason may be, he is not bound to ask you for payment, but you are bound to to these words is by paying their law-ful debts, especially if they be old ones which their creditors have come ones which that others. If our non-Catholic brethren were to see that one of the effects of a mission was invari-ably a settlement of outstanding ac-If our non of the effects of a mission was invari-ably a settlement of outstanding ac-counts on the part of those who had followed the exercises, they would in-deed glorify Him the preaching of whose Gospel has power thus to break through the evil habits of men. But if those who have "made the Mission" still continue to delay the payment of their debts, they will give occasion to the world to blaspheme our religion and will add to their sins of dishonesty the sin of scandal.—Antigonish Casket. reason may be, he is not bound to ask you for payment, but you are bound to pay your debts, even without being asked to do so. The only thing which will excuse your delay is that it is really and absolutely impossible for you to pay at present. Most people see this clearly enough, and so they offer this as an excuse. But is it al-ways a true excuse? Is it not often the case that people complain of not being able, when the truth is that they are not willing? They say: "I have

the wide grounds that surround it were scarcely less densely crowded. Fully five hundred priests, and every Arch bishop and Bishop in Ireland, partici-cipated in the celebration. Its crowning glory, giving it a more than National

ing glory, giving it a more than the presence of a papal Legate, specially delegated to represent the Pope himself, at the celebration, recalling directly the long and comglorious religious connection and comunion between Irelandand Rome since the time when the Faith was given to the people of Ireland never to be lost. Then Patrick conferred to be lost. Then Patrick conferred to be lost.

on the nation he loved their most precious heritage. Through the most precious and pitiless persecu-tion Ireland kept constant to the Catholic religion, when heresy robbed the Church of her fairest provinces, and facile England put off the ancient faith like a grammat that had

facile England put of the ancient tath like a garment that had grown old. At yesterday's ceremonial the Most Rev. Dr. Healy, Archbishop of Tuam, preached a learned and eloquent pane-gyric on the patron saint of Ireland, who is so closely and intimately associ-ated with Armach and who gives his ated with Armagh, and who gives his name to the great Cathedral of which he was, the preacher declared, himself the true founder. To the congregation which assembled within the Cathedral walls Archbishop Healy's eloquence was addressed. To the large congrega-tion without, to whom even the spacious Cathedral could give no standing room, Cathedral could give no standing room, a sermon not less eloquent and impress-ive was preached by the Most Rev. Dr. O'Donnell, the Bishop of Raphoe. A brief address of touching and simple gratitude was spoken by Cardinal Logue to all who had assisted in this celebra-tion which will make memorable his tion which will make memorable his tenure of the Primacy of St. Patrick. That celebration was indeed typical of the past and of the future, looking be-fore and after, reminiscent of the past elevise of the Church could be past glories of the Church and creed in Ireland, prophetic of its glories in the future. Armagh has, in truth, a splenland, propheters, armagh has, in truth, a spin-fature. Armagh has, in truth, a spin-did history that found a fitting con-summation in yesterday's ceremonial. The dynasty of its Primates stretches The dynasty of its Primates stretches The dynasty of its Primates stretches back in unbroken succession through the distant ages. "The ancient land of Oriel is glad. The hill of old Tir-connell," said Archbishop Healy, "feel a thrill of joy—all Catholic Ire-land at home, and the Greater Ireland beyond the sea, exult in the advent of this glorious day, which gives over this national temple to God and St. Patrick. And they exult not only in the dedica-tion of this splendid temple, but they also rejoice on this the Episcopal Jubi-lee of him who so worthily wields the crozier of St. Patrick. His Eminence is the one hundredeth and ninth Primate is the one hundredeth and ninth Primate who has sat in Patrick's Chair on this Royal Hill — a long and illustrious line including Saints and Confessors and Martyrs — great and holy names like Patrick and Benen, Celsus and Benignus, Patrick and Benen, Celsus and Benignus, Malachi and Gelasius, Creagh, Plunkett, and M'Mahon, whose virtues and suffer-ings light up our chequered story as with a light from Heaven; but his Eminence is the only one of that illus-trious line that sat in Patrick's Chair elothed in the nurnle of Rome." The clothed in the purple of Rome." The celebration marks the Church's triumph over persecution. The Cathedral which Catholic piety built in the distant days in Armagh was plundered by the strong hand of oppression, and given over to worshippers of an alien creed. But Catholics, by undaunted

#### CATHOLIC NOTES. Pope Pius has presented a gold chalto the Cathedral, Armagh. It is announced that Dom Gasquet,

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the eminent scholar and historian, is coming to America to give a series of ectures at the different Catholic unit versities.

The youngest painter of this year's Paris salon is Thaddeus Styka, a Catholic boy of thirteen, son of Jan Styka, a Hungarian, who is likewise a painter.

The Knights of Columbus of Phil-The Knights of Columbus of Third adelphia have just sent a check for \$3,250 to Archbishop Ryan as a con-tribution toward a fund for the erec-tion of a mission house for the Italians in that city. Last February they sent a check for \$3,000.

Archbishop Ganthier has appointed Rev. Father Hartigan of Centreville, to the parish of Napanee and Deserto the parish of Napaleo and Dost onto, made vacant by the appointment of Father Hogan to Perth. Rev. Father Connelly, of Brewer's Mills, will take Father Hartigan's place at Centreville.

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

A public reception in honor of Car-A public reception in honor of Car-dinal Satolli was given at St. Paul. Minn., by the Knights of Columbus of that city, on the occasion of the Car-dinal's visit to Archbishop Ireland. In the course of the evening the Car-dinal made a brief address, during which he expressed his admiration and approval of the Knights of Columbus as a society — a fact especially gratifying to members of the order the country

tion of the splendid manner in which a Japanese officer of the general staff, Colonel Jokoka, recently met death at Harbin, where he was condemned and shot as a spy. He was a Catholic and insisted on leaving a roll of several thousand rubles of Russian money to the Russian Red Cross, to be distributed among the poor wounded, say-ing that he hoped by this act to fulfil the commandment of Christ to love his enemies.

The Very Rev. Dean Lightheart superior of the Maori Mission, writes recently from Rotorua, New Zealand, describing the solemn opening and blessing of a new church among the Cath-olic natives. "The Church," he says olic natives. "The Church," he says "a substantial and artistically finished A a substantial and artisticarly inside structure was planned and built by one of our zealous missionaries, the Rev. Father Bressers. Every board was joined, every nail driven by the patient hand of this energetic priest, and I am proud to say that few country churches can equal this little native church for solidity and elegance of finish."

The Catholics of the Pittsburg diowith its stately cese, and, in fact, the non-Catholics as well still front well, take pardonable pride in the fact

We have alluded more than once to our indifference towards our boys. They are allowed, thanks to senseless parents, to begin work at an early age, and after that they are allowed by Catholics in general to go their own sweet way. We give them advice oc-

goods.

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"LET YOUR LIGHT SHINE." The two Missions lately given in this

are not willing? They say: "I have nothing; I cannot pay." But if there is question of satisfying their caprices, county has been most successful. Father Devlin says that with the exis question of satisfying their caprices, their vanity, their passions, they find that they have something. Whether our creditors know it or not, God knows the true state of the case, and He warns us in the words of the Book of Proverbs : " If thou say I have not strength enough, He that seeth into the heart, He understandeth, and nothing deceiventh the Keener of thy ception of St. John's, Newfoundland, never saw anywhere else such a mission as the one in Antigonish. How much good has been wrought by this grand spiritual rally will never be known till judgment day. Still there are some effects which should appear entmarkly net in shorissical looks or are some effects which should approve outwardly, not in pharisaical looks or speeches, but in reconciliations between nothing deceiveth the Keeper of thy speeches, but in reconciliations source, in those who have been at variance, in oul.

But let it be supposed that it is really But let it be supposed that it is rearry impossible for us to pay our debts. Then we must at least have a sincere desire to pay them, and therefore we must be careful not to pile up debt on debt. Whet better words of our had restitution of good name or of ill-gotten Ill-gotten goods ! To many this may mean nothing more than stolen pro-perty-stolen, that is, in the ordinary must be careful not to pile up debt on debt. What better proof of our bad disposition than to continue to run heedlessly into debt. The maa who gets goods on his promise to pay, when he is morally certain that he will never he able to now is nothing less than a ase of the word, by secret theft, by burglary, by highway robbery, by carefully planned fraud. Those who offend in this way are not numerous in such a community as ours. But in al-most every community there are many people who go their way quietly through life, and seem to imagine that they are fairly good Christians, and yet they will not pay their lawful debts. This does not refer at all to those very poor persons who find it absolutely im-possible to pay. But it refers to those who have wherewith to pay, but will not pay on various unworthy pretexts. It refers to those who have not wherewith to pay, but do not use every effort to make themsuch a community as ours. But in albe able to pay, is nothing less than a thief. Again, we must neglect rothing to put ourselves in a position to pay our debts; we must curtail our ex-penses and use every means in our power; otherwise we cannot say in conscience: "I am not able to pay." To neglect these means, is to give the To neglect these means, is Gifts lie to all our fine protestations. Gifts of charity, or of piety, must be dimin-ished or even stopped altogether, if justice requires it. Almsgiving is a Gifts justice requires it. Almsgiving is a good work; but, when we give any-thing away, it must be our own, not what belongs to another. Instead of being pleased, God detests those offerwho have not wherewith to pay, but do not use every effort to make them-selves able to pay. It refers to those who, seeing that they cannot pay what they already owe, contract new debts. And it refers to those who in various ways cheat their creditors out of all or ings which we make to Him at our ings which we make to Him at our neighbor's expense. And if this be so, what must be said of those who spend in vanity, perhaps even in committing sin—sins of drunkenness for instance, —the money which ought to be used to pay their debts. If we cannot pay our debts, the memory of them should always be written in our hearts, and ways cheat their creditors out of all or ways cheat their creditors out of all or part of what they owe. All such per-sons as these are guilty of breaking the seventh commandment; for the seventh commandment is broken not only by stealing but also by keeping unjustly what belongs to another. All such persons as these, if they are in this state, will certainly lose their souls; for the sin of which they are guilty is a mortal sin, grievous in varialways be written in our hearts, and not merely in the books of our creditors. We should think of our debts whenever we fool included to another emotion vising some scheme to safeguard them from the influences of the streets and bad companions. The result is that we souls; for the sin of which they are guilty is a mortal sin, grievous in vari-ous ways. In the first place it contains within invite us to join them in some amuse-

the sin of scandal .- Antigonish Casket

AN HISTORIC CELEBRATION. Dublin Freeman's Journal, July 25.

There is nothing in the long and glorious religious records of Ireland, illumined by many a splendid cere-monial, to excel yesterday's wonderful celebration in ancient Armagh. With celebration in ancient Armagn. With all the stately and spirit-moving cere-monies of the Catholic Church the magnificent Cathedral begun sixty years ago, in the full completion of its years ago, in the full completion of its strength and beauty, was, under the invocation of Ireland's patron, St. Patrick, consecrated to God—set apart and devoted to His service in the long ages of the future while of that stately building a stone shall stand upon a stone. The Cathedral yesterday con-secrated was the consummation of much labor and greatlove. Fully sixty years secrated was the consummation of much labor and great love. Fully sixty years ago it was inaugurated by the Most Rev. Dr. Crolly, Archbishop of Armagh. The horrors of the famine broke in upon the pions work which was not yet in sight of completion when the Most Rev. Dr. Crolly passed to his reward, and his dignities and his Rev. Dr. Dixon and the Most Rev. Dr. M'Gettigan, who carried steadily for-ward towards completion the great and arduous work which their predecessor had zealously begun. To his Eminence Cardinal Logue, after years of untiring toil, it was reserved to give the great Cathedral, complete in its resplendent toil, it was reserved to in its resplendent beauty, to the service of God. It was truly a great occasion, and all the at-tendant circumstances of the con-secration were fitted to its greatness.

the skies in all its majestic beauty, and beneath its wide spreading roof gener-ation after generation of devout be-lievers will worship in the temple their forefathers' generosity erected and in the ancient Faith which their fore-

## A USELESS PREACHER.

Account for it as we may, or fail to account for it if we must, the extreme methods of the sensation-monger which fill the pews of a church most rapidly, destroy its usefulness as a church of Christ. Unless the crowd is converted it will submerge the Christianity of the it will submerge the Orristantly of the congregation. Curiosity is the most evanescent of our emotions; nothing so quickly rouses us as the "pecu-liar" nothing so quickly wearies us. The floating element in any popu-lation is easily gathered, but with difficulty held. Unless held, the labor of collecting such auditors is hardly of collecting such auditors is hardly "worth the candle." For this reason the merely spectacular or outre has no reward, and his dignities and his labors passed to his successors, Most Rev. Dr. Dixon and the Most Rev. Dr. WGettiegn, who carried steadily for tion by personal extravaganzas. If the hearers in the pews realized how diffi-cult are the problems which confront the minister, how serious his labors and how weighty the burlabors and how weighty the bur-dens laid upon him there would be more prayer offered for him. Dullness has been called the pulpit's "mostly deadly sin," but it is not more deadly than sensationalism. To be "smart" is as fatal as to be stupid. secration were fitted to its greatness. Ancient and venerable Armagh — from the distant days when its first Primate, St. Patrick, glorified God in his life and words and work — has witnessed no such scene. It was, in the fullest sense of the words, a Catholic and a National celebration. From every corner of Irecelebration. From every corner of Ire-land the Catholics flocked to the Primatial City yesterday. Not merely was the vast space under the roof of Chicago.

that the Cathedral choir of that city, under the directorship of Joseph Otten bas been awarded the second grand prize of \$1,500 in cash as a result of its performances at the great musical con-test held at the World's Fair, St. Louis, the ancient Faith which there there is an interval to be the world at the world as fait, show was the first to render the given numbers: THE SENSATIONAL PREACHER IS A USE IS A DESCRIPTION ALL PREACHER IS A DESCRIPTION ALL PREACHER IS A DESCRIPTION AS A DESCRIPT by Mozart, and the optional selection, "Jubilate Deo," by Neidlinger. At the close the choir received a perfect ovation from the immense audience

Richard Brinsley Marlay, D. L., a Protestant gentleman of Belvidere, Protestant gentleman of Belvidere, Mullingar, Ireland, has presented the Multiligar, freiand, has presented the Most Rev. Dr. Gaffney, Bishop of Meath, with a Florentine sacred pic-ture of the sixteenth century for his new Cathedral. Dr. Gaffney, in announcing the gift to the congregation, reminded them that Mr. Marlay had already given a generous donation to the cathedral. The Bishop said he knew Mr. Marlay forty years ago, and he was the same high-souled, high-charactered man now that he was then. Then as now he had around him a very contented manufactor and a bundant contented people, and gave abundant employment, making no distinction be-tween Protestant and Catholic.

Amongst the converts of the past week may be noted Mr. Harold Gibbs, who has been received into the Church who has been received into the Church by the Rt. Rev. Mgr. Provost Harnett, of Our Lady and St. Patrick, Notting-ham, England. As an expert in the Solesmes method of plain song in the Anglican establishment, he has prob-ably been second only to the Rev. G. H. Palmer, who has proved himself of great worth. Mr. Gibbs has been pro-minently before the nublic (vide Church Ine preacher must not wholly be a philo-sopher nor the least bit of buffoon. He must draw the world; but if he draw it simply to himself, and not to the eross, he is of all failures the most dismal, his apparent success only making more noticeable and more lamentable his real defeat.—Interior (Presbyterian), Chicago.

## THE CATHOLIC RECORD.

## THE BLAKES AND FLANAGANS.

BY MRS. JAS. A. SADLIER. CHAPTER L.

2

THE DRAMATIS FERSONAE.

About sixty years ago, when our story opens, even the great city of New York was more staid and sober than it for was more staid and sober than it now is. It was simply a thriving com-mercial city, "well to do in the world," and not much ahead of its sister cities. Its ways were quiet and old-fashioned Its ways were quiet and old-fashioned compared with what they are now. But times are changed since then; the age of progress is hurrying all things on ward with a rapidity that makes one's head dizzy. It is unfashionable now to speak of the past with regret, and any one who has the hardihood to do so is to so down as "behind the age." For my part I am quite willing to be "be-bind the age," for "the age" goes much too fast for my liking, and my

hind the age," for "the age" goes much too fast for my liking, and my sympathies are more with the past than the present. But this is not the queswas going to tell a story of tion; I was going to tent a story of New York, twenty-five years ago, and here I am, making comparisons which many of my younger readers may deem invidious. And yet the digression, if it be one, is very natural, and perhaps necessary, as the times to which I refer are precisely those of which I mean to

write. About sixty years ago, then before Nativism had developed itself into Know Nothingism, there lived in Chapel street (now West Broadway), New York, street (now West Broadway), New York, a worthy Irishman of the name of Flanagan, a real homespun Tipperary man, hot-blooded, blustering, and loud epoken, yet kind and generous and true-hearted. A real unmistakable Mile-sian, reminding one of poor Wolfe's description of his "own friend—"

So bold and frank his bearing, boy,
 Should you meet him onward faring, boy,
 In Lupland's snow,
 Or Chil's glow.
 You'd say, what news, from Erin, boy ?"

He had left his native land immedi ately after his marriage, and the young bride, who then for the first time ately after his marries, the first time pride, who then for the first time quitted his father's home by the silvery Suir, had since become a wise and pru-dent matron, the mother of three sons and two daughters-all "natives"—ay! every one of them. Timothy—or as he was more generally called — Tim Flan-iggan, followed the trade of a leather-dresser, and had gained, by his perdresser, and had gained, by his per-severing industry, a position of ease and comfort. His wife was a quiet, home loving woman, a neat, tidy house wife, a careful and affectionate mother, and, to crown all, a simple, sincere Christian — an Irishwoman of the good Neither Tim nor his old times. was much versed in controversy; they knew little, and cared less, about the various new-fangled systems of religion; they were good, old fashioned Cathoas their fathers were before then and their chief ambition was to bring up their children in the same faith. As for the children themselves, they were just what might be expected from such blooming parents; healthy and blooming as mountain flowers, cheerful, docile and obedient. Various shades of character were, of course, discernible amongst them, but, they were, more or less, common to all. There was Edward, or them. ed, a fine boy of twelve ; Thomas a John, aged ten and eight, and two little sonn, agea ten and eight, and two fittle girls, Ellen and Susan, the one between five and six, and the other four. Susy was, as might be expected, the pet of the family; and as there seemed no likelihood of any further increase, her dominion became every day more con-firmed, a fact of which the little damsel seemed fully cognizant. Take them altogether, there was not in New York sity a happier family, or one more free from guile. Religion was the sun of their solar system, giving life and their solar system, giving include warmth to themselves and all around them. If either Tim or Nelly had their failings—and who has not?—they were so few, and so little obtruded on their neighbors, that they were both respected and beloved by all who knew Timothy Flanagan had a sister some years older than himself, the wife of a Galway man, named Miles Blake, who kept a provision store in the next The Blakes were a good sort of people in their way, but not by any means so good as the Flanagans. Both busband and wife were more anxious for making money than anything else ; and though they professed to be goed Catholics, and were so considered by many people, yet religion was, with them, only a secondary object—all very well in its place, so that it did not en-gross too much time or attention. "Business! business!" was the grand affair with the Blake family — at least the elders of the house. Otherwise, they were, as I have said, a worthy couple, strictly honest in their deal-ings, kind and affectionate between ngs, themselves, and, with all their closeness in money matters, still ready and willspare something to those really stood in need of it. Miles Blake was never behind any of his neighbor when a collection was taken up, especi ally if it were for the building or re pairing of a church, for Miles thought that churches ought to be built and repaired, ay, and the priest decently supported. But further than that supported. Miles did not care to go. Schools, or convents, or the like, were, in his opinby no means necessary; people could get on without the convents. though he didn't deny but they did great deal of good," and as for Catho-lie schools, he did not see what the people wanted with them, when the State had provided good schooling for State had provided good schooling for their children, free of all expense. Yes still, Miles was always on pretty goo tervos with his priest, and complied, DECE a year or so, with his religious eeming that quite sufficient Of several children who had been born

iwelve. The latter was delicate looking that it

gan lived on the most friendly and familiar footing, and if a cloud did at times overshadow the brightness of their intercourse—as clouds will over-shadow all things human—it was soon dispelled, either by some little dex-trous manœuvre on the part of good Mrs. Flangen, or nechans an act of con-Flanagan, or, perhaps, an act of con trition from Tim or Miles, or whoever might be the offending party. Thus might be the offending party. Thus had things gone on for years and years, ever since Tim brought out his pretty young wife, on the special advice and invitation of Mrs. Blake and her husband, who had made the grand voyage

band, who had made the grand voyage some ten years before. So now that I have brought forward the leading characters of my story, and given the reader an idea of their distinctive features, I will leave them to speak and act for themselves. The children of the two families had

been brought up together, as one might say, and were almost like brothers and sisters all round. Eliza Blake, being, from her infancy, of a trial and delicate from her infancy, of a frial and deficate constitution, was regarded alike by brothers and cousins, with a sort of pitying tenderness; her little whims were all humored, and her wishes, in most cases, anticipated; her faults were not many and such as they were were not many, and, such as they were were not many, and, all as the as the source of all around her. She was, by nature, mild, gentle and affection-ate, but sickness had made her some fond what querulous, and the extreme fond-ness of parents and friends made her over-exacting; still she was a very good little girl, and as for pruden good little girl, and as for prudence and discretion, they seemed to have been born with her, or, at least, de-veloped themselves in her much earlier than they usually do in children. She was what is called "an old fashioned little girl" and was moreover the was what is called "an old fashioned little girl," and was, moreover, the oracle of the family, as a petted child too often is. Harry, the brother, was a fine healthy boy, fall of fun and frolic; talented beyond most boys of his age, but exceedingly averse to study. Generous and high-spirited to a fault he was easily offended, and just as easily pacified, so that, though con-stantly engraged in some boyish quarrel. stantly engaged in some boyish quarrel he was still a general favorite amongst

his companions. Harry was a particu-lar favorite with his uncle Flanagan probably because he was an exact c probably because he was an exact coun-terpart of himself. The neighbors used to say that Tim Flanagan hadn't a child of his own so like him as Harry Blake—" and he's no disgrace to him, either; for he's a fine likely boy, and a good-hearted fellow, with all his wild-

This "wildness" was considered the nore excusable, as it generally mani fested itself in quarrels with his school tested itself in quarrens with his school-mates on the score of religion. There was scarcely a day that Harry Blake did not get into some "scrape" de-fending his religion. His father was well pleased to hear of these tilting matches, in which Harry was almost natches, in which Harry was almost sure to come off victorious; he glorified in his son's "mettle," and proudly prognosticated that he would sooner or prognosticated that he would sconer or later "cram the truth down their throats-that he would; he'd teach them to vilify his religion, and blacken poor old Ireland !

And why was it that Tim Flanagan's boys, sturdy and robust as they were, and brought up by a mother so good and pious, were never seen or heard fighting for their religion? Simply fighting because they were not exposed to hear it reviled or calumniated. True to his it reviled or calumniated. character and principles, honest Tim Flanagan never sent one of his children to a Ward school. His motto was: to a Ward school. His motto was "Shun danger wherever you see it," and, in pursuance of that prudent preand, in pursuance of that prudent pre-cept, he always declared that a child of his should never set foot in a Protest-ant school, with his consent. "At least, while I'm over them," he would add. "If they choose to run the risk, any of them, when I'm gone, they may do it, of course, but not till then." His wife smiled and said nothing, but it was well known that, with all her mildness, she was, on this point, to the full as inflexible as her husband. Many and many a time did Miles and

Many and many a time did Miles and

# don't be getting your uncle Tim's notions into your head. Let me hear no more of it, or I'll not be pleased with you."

For some years Mrs. Blake did not much care where the children were sent to school, so long as they uere sent, but she had no fancy for seeing sent, but she had no tancy for seeing Harry come home day after day with some unsightly bruise on his face, a black eye, a swelled lip, or a bloody nose. She had a womanly dislike for "fighting," and would have been better pleased to see her boy less of a purdlist and more of a scholar pugilist, and more of a scholar. "Now Miles, what on earth is the

use of all this squabbling and fighting?" she said one day to her husband, after

she said one day to her husband, after laying some sticking plaster on a cut over Harry's eye-brow. "It's a mercy that the boy isn't killed long ago—that's what it is, and I wonder at a sensible man like you to encourage him in these wild pranks." "Why, man alive, woman, what would you have me do?" retorted Miles. "You wouldn't have me tell Harry to run away from the young vagabounds—would you? Isn't it all on account of his religion that they're down on him, and I'm sure you wouldn't wish a son of yours or mine to give in wish a son of yours or mine to give in to a parcel of young scamps like when they get a running down his

religion?" "Well, no, Miles, I would not," said Mary hesitatingly, "but see—see how the Flanagans boys don't get black eyes or bloody noses as Harry

black eyes or bloody hoses as harry does?" "Humph !" said Miles, "to be sure they don't, and why would they? Haven't they it all their way there? They haven't to stand up for their religion, like poor Harry." "And maybe they're better off, after all. I'm sure it saves their mother many a fright that my lad gives me." "Ay, but then, Mary, you must own

"Ay, but then, Mary, you must own that's it's worth some trouble to have Harry learn to defend his faith. The Flanagans will grow up regular nincom poops-not a word in their heads, and poops—not a word in their heads, and no more spunk in them than so many kittens. I like to see a fellow ready with a word or a blow to keep np his religion, and I tell you once for all that there's no place so good as a Protest-ant school, for a Catholic boy to learn vluck" pluck.

"Well, well, Miles, you know best, was the submissive answer. "What pleases you, pleases me. Come here What and empty this bag of potatoes-I want the bag for something else." Before the potatoes were all turned

out, in came Tim Flanagan, his fine open countenance brimful of sly humor, though he thought proper to affect Good luck to the grave demeanor. "Good luck to the work," said he, "for I see you're handling the murphies, there-and fine specimens they are, too, considering that they didn't grow in Ireland. What's gone wrong with Harry this

" Oh ! not much, Tim, not much, said Miles, rubbing the dust leisurely off his hands; "he's been at his old trade, that's all, cramming the lies down some of the Yankee boys' throats, and, as there was three or four of them on him at once, he got a little scratch of a cut over his eye. But it's not

worth a pin." "Poh! poh! and is that all?" cried Tim, "why, the Johnston boys and the Herricks, and all of them, are making a great brag of how they gave Harry Blake a good trouncing this morning, and one, they think, that he'll not get

over for a while." "They lie, the young scoundrelsthey lie," cried Miles in a towering passion. "They did their best, the owardly set-they did their best, but that wasn't much. Harry was more than a match for the whole half dozen

"Well ! that same's a comfort, any how," put in Tim, with his roguish smile. "He'll be a first rate buffer one of these days-ay, faith! neither Dan Donnelly nor Deaf Burke could hold a candle to him, if he goes on at

this rate." " Ay ! you're making your game of

dition that the boys and the girls the grass, as though she had feit the should go and better themselves that burden. said Miles, exultingly, " school is not the place to learn religion-let the parents teach that at home, and the Well, that does seem right enough, Tim, after all," said Mary, "there you see, Harry and Eliza go to cate "there,

shism every Sunday morning, and I'm unre I do all I can, and their father im ike manner, to make them good Cathocross. lics. All right, Mary, all right, as far as it goes, but do all Catholic parents do the same? Do you think all the Catholic children attending Ward Schools are sent regularly to catechism on Sun-day ? Or do they all get as good teach ings at home, and see as good example before them as your do ? and "— " Now, Tim," said Miles, suddenly

church.'

"Now, Tim," said Miles, suddenly breaking in, " the short and the long of it is, my children are as far advanced in their learning as any other boy and girl we know of the same age, and as for religion, theyr'e not a whit behind anybody elso's children. If it goes to that, there's not a boy in the city readier to stand up for his religion than my Harry, and he'd never have been so corrageous, or so stannah if he girl we know of the same age, and as been so courageous, or so staunch, if he had been at a school where there was

"Then how did you and I get to love our religion so well? I'm sure we didn't either of us go to a Protestant or an infidel school. Poor old Mister Fini-gan that taught me all I know, was as strict a Catholic as any in the parish, and, for the matter of that, it's few Protestants we had in the same

"'And we hadn't one-not one," said Miles, "there wasn't one within miles of us."

"Very good, and yet you see you're not a bit colder or more careless about your religion than if you had been fighting for it every day of your life." "Well, now, Tim, there's no use in talking—things are different here, as I

talking—things are different here, as i often told you before, and as long as I see the children getting on well with their education, and still remaining good Catholics, I'm willing to send them to the Ward School, because I'd be very ungrateful if I didn't, when the very ungrateful if I didn't, when the State is so good and so kind as to edu-cate our children without meddling with their religion. What do you say, Mary?" But Mary was busily engaged.

Mary ?" But Mary was busily engaged, preparing some Indian corn for the pot, and had no mind to "bother herself" with such debates. "Just talk it out, yourselves," said she, "you're the best judges; as for me, I don't know much about it. You've been arguing much about it. You've been arguing about schools these five years, and don't see that it makes any difference If I were ye, I'd give it up, for it only

makes dissensions between you." So she went on with her cooking, compared with which the school-question sand

with which the school-question sank into nothing in her eyes. "Well, good-bye," said Tim, rising and taking his hat, "I wish you both a good appetite for your dinner, and a better knowledge of what is good for your children. I hope you'll never have reason to regret your blindness." Where he get home he could not held When he got home, he could not help expressing his indignation : "I declare, Nelly, them people below are enough to vex a saint. Only think, if Miles

isn't as proud as a peacock, because Harry gets the better of the Yankee "Well, Tim dear, I wouldn't be bothering my brains arguing with him -he'll find out his mistake some of

these days.' "Yes, but isn't it provoking too see a sensible man, like him, acting so fool-ishly? By my word, I think he's be-witched. And then, Mary, too. I know she's at bottom, as much against sending the children to the Ward School as you or I, but she hasn't the pluck in her to say so. She's so submissive, and so willing to leave it all in Miles' hands. just as if she hadn't as good a right to the children as he has! They're a the children as he has! They're a temptation to me-I vow to God they

MOLLY'S EMIGRATION.

It was a fortnight now since Mar;

"Well ! well ! Tim, the worst will

should go and better themselves that she did not think of setting herself against it. And it was true that Molly was leaving behind her the curious glances of the neighbors, all the gossip and tittle tattle there was abou Tobin having three own over little Molly Grady for Sarah Gilsenan, the rich spinster, who had the fine farm at the

" You won't be hearing that lad over She would be no worse off than other there," the mother said again as th neighbors who had to let their boys corncrake sawed. and girls go, although she said in he 'Tisn't likely in New York." the heart that none of them had a girl as girl answered. "But sure maybe when I've made a bit and ye'll come out to pretty, as clever and hard-working, as kind as her Molly. Yet she had the sense to know that the other mothers me we'd be pushing on where we'd field again. I'm misdoubting it 'ud would in all probability think the same. be as green as this.' It had come now to the last morning "'Twon't be lonesome for you on the journey, Molly. You'll have Biddy Daly au'the Corrigan boys and Anas-tasia Doyle and Julia Heffernan an' the

of all. The little house by the roads had never looked so sweet and comfort-able. All the valley and the hillsides were out in May green. The potatoes in the little garden looked flourishing Crowes." "Indeed, 'twill be like the glen traveling out," responded Molly, "ex-cepting that 'tis the green ocean we'll have for the green fields. Ye won't be the patch of oats beyond hoarsning a great number of little spears. Scarce iy any of the sowing had failed.

The door of the cottage was open "I'll have them six dozen o' handker-chiefs to sprig," said the mother. "I won't be able to sit looking at my fingers. And when them's done there'll be more to do. You used to lighten the work Molly" and snapdragons and wallflowers looked round the corner of the porch. The room was flooded with sun that caught the jugs of lustre ware on the dresser the jugs of lustre ware on the dresser and struck dazzling rays from them. There was a cake in the pot oven on the hearth baking for Molly to take with her. Presently Johnny Maher, a neighbor's boy, would come with the ass-cart to fetch Molly's few things to the crossrands, where then would meet the work, Molly." "An' you'll ate your food ? You won't be thinking it too much trouble to be getting a bit to ate for yourself ? the crossroads, where they would meet the mail car for Drumglass. The little "Sure, I'll have your share as well as my own," said the mother, with a dreary pretense at gaiety. It was almost a relief when they heard the horn of the mail car, and, standing side by side on the road where Johnny Maher had just arrived in the box, carefully corded up, stood by the door; a few bundles, leant forlornly against it. It might have been noticed that as the mother and child talked their eyes avoided the box and the bundles. An old dog lying in the sun watched his owners with miserable eyes, knowing, as a dog always knows, when a departure is toward. at them. Willie used to say that he'd rather face the devil himself than look on at the parting of the emigrants from those

"I'll write by every mail," said the girl for the hundredth time. " I'm not saying I won't be proud of the letters," said the mother, heavily. "It won't be the same thing as your face in the door asthoreen " Sure, I'll be sending for you fine

and soon." "I'm misdoubtin'. I'd be too old to change. 'Tis yourself will be coming back to me.''

back to me." "I'll never come back," said the girl, passionately. "Is it to have the finger of scorn pointed at me?" "None could do that to my little the unusual demonstration did not last long. Molly was up on the car, Willie tucking her in with cushions as a mark

of sympathy, in less time than the pre-liminaries of parting usually took. "Cheer up, ma'am," said Willie to the widow; "sure she'll be coming girl. It isn't because another behaves " They wor all pitying me and nudg back to you hung down with diamon

ing each other when I came in sight. Even in the chapel didn't I see them in less than no time." The horn sounded again. There was looking at me to see how I'd take it when the priest called him. The glen isn't the same, mother. It 'ud never a rush and a clatter of hoofs, and the car rattled off along the straight ribbon be the same again." of road, leaving Mrs. Gra Johnnie alone in the middle

road. "I'd be carryin' you back if you like, place," said the mother. The sound of the stream bowling over its stones reached them, and the warm scent of flowers came in through

" I'm glad I'm leaving you now, not she answered, turning from the urchin's serious gaze. "I misdoubt," she mut-tered to herself, "that I'll ever be anyin the winter," said the girl. " Sure, maybe before the winter comes I'll be Subtraction of the sending and the sending sour money for the passage. You've enough in the teapot to carry you on till I'll be sending, and it looks all for a good year. I never saw a better promise on the potatoes." against something. It was Molly's cake. There too, was the little box of

She got up restlessly, went to the door and looked out. Below her in the valley, around her on the hillsides, she saw the white houses, little and big, embowered in their trees and bushes. The valley was as green as the sea. "I don't know that I ever saw the

The old dog lagged behind her as heavy-footed as she. Once she noticed "I don't know that I ever saw the glen looking better," she said. "An' though I'm going of my own free will, 'tis many's the time I'll be thinking of you and it and seeing it in my mind as him. "'Tisn't the same as when she was it is to-day." She turned away sharply. She had

with us," she said, "Sure, isn't it a hard thing, Shep, that the young must go an' only th' ould be left?" It was only 10 in the morning still caught sight of the spire of the church and had remembered that her faise lover was to be married there in a week's time. For the time being the treachery and wrong she had suffered by treachery and wrong she had suffered Donnelly nor Deaf Burke could canle to him, if he goes on at te." y lyou're making your game of w," said Miles, somewhat cooled "but so long as the boy fights s religion and the day turned round endiessly of him," and, she answered with an arch smile, "I'm sure you're not the man to blame a wife for being submis-s religion and the day turned round endiessly lover was to be married there in a lover was to be married there in a week's time. For the time being the treachery and wrong she had suffered had turned the most sacred associations that be honor of old size of the page of old size of the page of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the boom of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be honor of old size of the sacred social to be sacred socia "I'll be nearing New York by then," she said to herself, and then she smiled

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she had, they wo nore hours toge orbidden it, say have her return

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" You'll be making yourself an ele

gapt cup of tea when you go back." said

" I wouldn't be caring for it much.

alone," said the mother. " 'Tisn't the same as havin' one to talk to while ye

"Sure, I'll have your share as well

nick of time, they saw it come in sight, with Willie McGroarty, the curly-

they were leaving behind. It was something he liked to hurry over with

the best of intentions. But this time he had very little trouble.

clung together for a moment in an im-

passioned embrace. They had the un-

ma'am," said Johnnie.

" No, thank you, Johnny, I'll walk,"

thing but tired again in this world." She climbed over the stile into the

field. As she did so her foot knocked

eggs. She lifted her hands in distress. For

a moment she had a wild notion of run-

and set out on her homeward walk.

futnity, she just picked up

ning after the car, but recognizing its

tired.

demonstrativeness of their class, and

Mrs. Grady and

" You se

the things

The Widow Grady and her daughter

haired driver, beaming encouragen

sip it. Shep an' me'll be terrible le

Molly, looking at her uneasily.

It was 4 o'cloc sparkling in a m glen was like a birds were all desolately awake a bed longer. she had slept d of Molly's in perhaps, for sh There lay Molly box of eggs on She heard th serbered that olately awak membered that milk her. Befo he went out a the creature's brought the n

abit. Then sl the fire. The habit of If her heart if her heart resson for be swept the litt being conscious pain which preute. Just n frain from sp missing her, h the doorway, head that had When she made it was fast. She sat

with a clean

The dog can her knee and her. . God helr said out loud

About 7 o hung her kett the turf fire. cloth on the t little bit of griddle cake and a drop bottom of a in She cut a

to the dog. " I wonder creature," creature," getting out had the eg drop o' the lagher at th of her do be The kettle

self a cup head from p the ashes tand in th hurled herse

like a catap " Molly Molly Grad the mother. "Ay, ind like a bad p you again, stayed the waiting for 4 o'clock. slowest I e get back to

" Ah, wi all ?" said arm's leng face. Cou face. looked so p thrown her

farm. " Sure, heard then quay-side to be go Tobin's sa mother in gone out o if I'd want and Shep, th' atin' me. est girl

have you "Glor; cakes no could at the boat ance that screechir an' says home and ladder a speak to enough

but the

took to I

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big ship " Tal

girls wi

superio

emigrat

Set and ter, an

please, A lit of tea l

waiting her cha

nice b lookin' '' He

and a

bad that-

Tim discuss the question; sometimes they talked very loud, and grew very hot upon it, but still matters remained down, as they were : Miles sent his boy and girl to the Ward school, and the young as they Flanagans daily went their way to the Catholic Schools attached to St. Peter's Church.

St. Peter's School had two depart ments, one for boys, the other for girls —the former taught by a certain Mr. Lanigan, a fine specimen of the good old Catholic teacher; the latter under the direction of the Sisters of Charity, and a flourishing school they had of it There were but few Catholic schools in schools in the city, perhaps not more than two or three, and St. Peter's was about the largest. And a very good school it was. Many and many a valued citizen did it bring up for the State, and not a few of the boys who "sat at the feet" of worthy Mr. Lanigan have since at tained a good position in society by their industry and good conduct, not to speak of the sound business education there received.

The school question was always a one of contention between Tim and Miles, but, as I have already observed. wither could succeed in convincing the other, although Miles had been known to admit, after some of these debates that, "sure enough Tim came pretty hard on him."

Sometimes these discussions took place in presence of the children, and though, at first, they seemed to pay but little attention to the matter, it gradually sank into their minds, and was often discussed amongst them selves when their parents were no present. Eliza Blake was the first t present. adopt her uncle's views, as far as a git of her age could adopt them, but whe she ventured, for the first time, to tell them, Miles Blake and his wife had her father that she would much rather the Sisters' School with her little here ewo remaining; one a boy, of four-teen or fifteen, and the other a girl, of s, he cut her short at once, and The latter was so pale and told her, with unusual sternness not to think of such a thing. "The school you're at is a very good one, Eliza, seemed as abough she were destined to follow her and as long as your mother and myself are pleased; with it, you need not brothers and sisters to an early grave. Perhaps it were better she had, but object. You would not have been as idea never occurred to her about an inter invertible of their children in the invertible invertible in the invertible in

sive, eh, Tim? Sit over, now, and take for his religion and the honor of old your dinner. TO BE CONTINUED.

Ireland, he may fight away and wel-come. He wouldn't be my son if he didn't.

Ay, there's the rub," said Tim. "Ay, there's the rub, said 11m, earnestly, "it's all very well while he fights for his religion, but, just keep him at the same school for three or four years longer, and you'll see be'll be Grady had come in and told her old mother that she'd been to see Miss Ailsa at the big house, and that she

readier to fight against it." This raised Miles's ire again. "Why, then, by this and by that, Tim Flana-ern but rou're enough to set a man was going to America with the next shipload of boys and girls who were leaving the giens to the old and ingan, but you're enough to set a man crazy. It's well come up with you to talk of my son turning Protestant—did you ever know a turn-coat in the family firm. head and a crimson cheek. Even be -tell me that now ?'

"What matter whether I did or not." fore she spoke the mother had known that something strange had come to retorted Tim, "I tell you pat and plain, as I often told you before, that little Molly, who for many weeks be fore had gone about silent and pale, with tight lips and all the roundness of you're thrusting your two fine children -and that's what they are, God knows her face suddenly shrunken and dis--into the very jaws of perdition. I don't want any argument about it, for I know it's no use arguing with you, appeared. the old mother. "Twould kill me, so it would," said but I appeal to Mary, there, if I'm not right

Molly, her new color ebbing away, to leave her deadly pale. "All the neighbors know it. Sure, wasn't it "Well, as you put the question to me," replied his sister, "I can't deny I'd twice rather see Harry and Eliza going to St. Peter's school with your youngsters. It seems unnatural-like to be sending them to a Protestant them pityin' me." "'Tis himself needs to be pitied.' school

"Why, bad manners to you, Mary, sure there's no Protestant schools here -they're'

-they're'--"Ay! what are they, Miles ?-do tell us !' said Tim, coaxingly. "What are they, is it ?' said Miles, somewhat puzzled by this home-thrust; "why, they're not for any religion in particular-they're for all religions. and you both know that as well as I

"Begging your pardon," returned im, very coolly, "they're for no relig-

Tim, very coolly, "they're for no relig-ion-that's what's they're for." "Why, what do you mean by that?" "I just mean what I say-a school that's for all religions, as you say, is, in fact, for no religion, because no particular religion can be taught without giving offence to some parties con-

"Well, and that's just what I want," keep the girl. It was so much a tra-

never miss a mail."

at the boy who had just drawn up his donkey cart at the little gate. "Come, Johnny," she said, "we're waiting for you; sure, you know the mail car won't wait for us." "Pienty of time, Molly," Johnny re-

sponded, imperturbably, and, indeed, Molly had known that there was plenty of time. "Ye'll have lots of time on the other side, never fear," he said, as he took one end of the little tin trunk, while Molly took the other. Johnny was by way of being a philosopher, and had no idea of how his sage remark

She had told her resolve with a high made Widow Grady wince. Johnny was honestly envious of all those who went to seek their fortunes in America. and was very impatient for the time to come when he hims if should be be

come when he hims if should be sufficiently grown up to take that high-way to freedom and fortune. Molly and her mother were to take a field path to the crossroads. It skirted a field of vetches, went along Ye couldn't stay and face it ?" said

the bare upland of a turnip field. climbed through a little wood and over the spur of the hill, and then down through a pasture field to the stille which brought you out at the crossgoin' on since we were at the infant school together ? I'll never stay to see roads.

They were at the stile too early The necessity for doing something had made them, as soon as the griddle cake was baked, lock up the house and start, said the mother, bitterly. "A fine lad like him to be sellin' himself for that with Shep at their heels, quite half an hour too soon. They sat down on a grassy bank and

"Never mind, mother," said the girl, quietly. "Don't let us talk about looked back the way they had come. The field was full of little clumps of cowslips, tall over the white and gold him any more. Sure 'tis little I'll be thinkin' of him when I'm pickin' up of daisies and buttercups that almost hid the green of the grass. The corn-crake was sawing away in the deep gold in New York and sendin' it over to you. There'll be fine letters for you at grass and the little copse close by them the post office, mother acushla, and I'll was vocal with birds.

The mother threw her apron over her Mrs. Grady was carrying the griddle cake and a few fresh eggs in a tin box. She would not allow Molly to take them face then, and sobbing inarticulately that she was the real gold that was going away from them over the ocean, but sure Miss Ailsa and the rest of from her.

"' Sure, God knows when I'll be doing anything for you again, child," she had said, " and 'tis tireder I'll be going back without them." Now she had laid them beside her on them meant well, God bless them! she abandoned herself to her grief. After that she made no attempt to

She could not afford to sit idle even though her brain felt dull and her heart numbed. She sat there putting in the stitches and feeling that the light of the house had gone out of it and would never return. Molly talked of her going out to her, but sure the old people aidn't do that. It wouldn't be

tair to the girsha, and even if could do it, she doubted she'd stay long enough in it. She had never been a very strong woman, and of late she had been feeling that the wheels of life ran painfully for her. Would they not stop altogether when the spirit had so little will to keep them going ? Some time towards evening the dog

come and put his head on her knee. He was Molly's dog, and had been

rice was mony's dog, and induced given to her a puppy when she was a child. "The poor beast's hungry and thirsty," said the mother, getting up and putting away the fine muslin she had been working upon.

The day had gone intolerably slow, yet she hardly seemed to live through it so benumbed she had felt.

As she ied the dog she remembered that Molly about this hour would be on the big ship. It was to sail some time the big ship. It was to sail some time during the morning hours. To-morrow every minute that passed would be tak-ing Molly farther and farther away from her. Was Molly thinking of her now as she was thinking of Sure it wouldn't be natural. The child was young and had the world before her. She was among boys and girls she knew. They were talking of the grand new country they were going to. Sure she wouldn't have her feel like herself. Hadn't she kept it from her

those last days ? She woke with a start in the early morning. So vivid had been ther dreams that she thought she could yet hear the squish of the waves under the keel of the big ship as she glided out. She could see Molly's face looking at her over the side. Other mothers who had gone to Derry with their children had described it to her. She wished now that she had not been said by Molly, that she had gone, too. Why, if

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#### AUGUST 18, 1904.

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she had, they would have been so many more hours together. But Molly had forbidden it, saying that she would not have her return alone. It was 4 o'clock and the sun was up,

It was 4 o'clock and the sun was up, sparkling in a million dewdrops till the glen was like a sea of diamonds. The birds were all singing and she was desolately awake. It was no use to lie a bed longer. How did it come that she had slept during those last hours of Molly's in Ireland? Exhaustion, perhaps, for she had forgotten to eat. There lay Molly's griddle cake and the box of eggs on the table side by side. She heard the goat crying and re-membered that she had forgotten to milk her. Before she did anything else she went out and drew the milk from

she went out and drew the milk from the creature's overladen udders. She the milk in and covered it with a clean white cloth, as was her habit. Then she set to work to light The habit of work helped her now.

The habit of work helped her now. If her heart was broken, it was no reason for being a sloven. So she swept the little room and dusted it, being conscions all the time of a numb pain which presently would grow more acute. Just now she could hardly re-frain from speaking to Molly, and, missing her, her eye would roam on to the doorway, looking for the bright head that had so often lit it up. When she had all her preparations

When she had all her preparations made it was still too early for breakfast. She sat down to her sprigging. The dog came and leant his head on her knee and looked a mute question at

"God help the dumb beast," she said out loud; "he wants her, too." About 7 o'clock she stood up and hung her kettle to boil on the hook over the turf fire. She put a clean coarse cloth on the table, a cup and saucer, a little bit of salt butter and Molly's griddle cake, brown sugar in a teacup and a drop of the goat's milk at the bottom of a jug. She cut a slice of bread and gave it

She cut a slice of bread and gave it to the dog. "I wonder if she'll ha' missed it, the getting out to say now. I wish she'd had the eggs. I'll send them and a drop o' the goat's milk to Mrs. Gal-lagher at the glen-head. The childer of her do be poorly, the creatures." The kettle boiled and she ma's her-self a cup of tea. As she lifted her head from putting the brown teapot in the ashes "to draw" she saw some one stand in the doorway. The some one hurled herself on to the widow's neck like a catapult, laughing and crying. "Molly ! Glory be to God, is it Molly Grady is in it this day ?" sobbed "Molly ! Glory be to God, is it Molly Grady is in it this day ?" sobbed

the mother. "Ay, indeed, I've come back to you "Ay, indeed, I've come back to you like a bad penny. An' I'll never leave you again, you foolish ould woman. I stayed the night in Derry, and I was waiting for Willie by the post office at 4 o'clock. Sure, his horse was the slowest I ever seed, I thought I'd never get back to you." "Ah, what came over you at all, at all?" said the mother, holding her at arm's length to look into the happy face. Could it really be Molly who looked so pinched since Dan Tobin had thrown her over for the woman with the farm.

thrown her over for the woman with the farm. "Sure, it came over me while I heard them cryin' and screechin' at the quay-side what a great ould fool I was to be goin' on the world for Dan Tobin's sake, and 1 wid the best little mother in Christendom. Sure, he's gone out of my mind this day the san e as if I'd never seen him. 'Tis you I want and the little house, aye, and Shep, th' ould rogue here that's for atin' me. I'm come home the changed-est girl you ever laid eyes on. But sure my'box's gone to America.'' "What matter, jewel, so long as I have you ?''

but the minit I was round the corner I took to my heels. And by the greatest luck in the world who did I knock up again but Willie McGroarty. He was coming to see me off, wid a little pot o' shamrock under his arm. So he took me to a kind woman he knows, an' I slep' there, an' was at the post office by 4, as he bid me." "Twas the hour I woke and thought I heard the squish o' the water as the

## A NEW SAINT. FATHER JOGUES TO BE CANONIZED.

## Providence Visitor.

Providence Visitor. The Rev. Isaac Jogues, the famous Jesuit missionary martyred by the Mohawks two hundred and fifty nine years ago, is soon to be canonized, thus adding another chapter to the Roman martyrology, and welding an-other link to the endless chain of saints of the Catholic Church. Under the direction of the Rev. Father Wynne, S. J., and other Jesuits connected with the local houses of the order the entire data for the process

order the entire data for the process of the canonization has been gathered and forwarded to Rome. Father Camiand forwarded to Rome. Father Camp lus Becarri, S. J., who is stationed at Rome, is to be the postulator of the missionary's cause, and will present to the Roman Congregation having charge of such serious business one hundred and tweaty-six "reasons" or hundred in tweaty-six "reasons" or " points" in the declaration of the missionary's holiness of life and purpose. The most powerful argument, however, will be proof that Father Jogues "shed his blood for the faith," together with an authenticated list of miracles wrought at the shrine erected

in his honor at Auriesville. At the same time that Father Jogues' process is being conducted the merits of Rene Goupil and Katharine Tegakwita, companions of the martyred Jogues in life and death, will also be considered, and in all probability, they will be raised on the altars of the

will be raised on the altars of the Church at the same time. While the name of isaac Jogues is written deep in the history of the Empire State, but few knew that it was proposed to elevate the martyr to the rank of a saint. The data for the process of canonization has been cathered quistly.

athered quietly. "It has been a long and tedious labor," said Father Wynne, editor of the Messenger, who is personally in-terested in the canonization, " but we are hopeful that the end will bring the reward sought, namely, the canoniza-tion of Father Jogues and his com-

panions. The life of Father Jogues is part and parcel of the history of New York in the seventeenth century, and incidently reveals the struggles, privations and holiness of life and purpose of the pioneer missionaries of the East. pioneer missionaries of the East. Father Jogues consecrated his life to the preaching of the Gospel to the Iroquois tribes of Indians then en-camped about the Canadian borders and throughout the Empire State. He rendered the French Government a valuable service in concluding a treaty rendered the French Government a valuable service in concluding a treaty of peace with the Iroquois, and in numerous other ways sought to bring about a friendly alliance between the various tribes and the reigning powers.

On Oct. 16, 1664, after days and nights of Ebrutal treatment, he was beneaded at a place called Ossernenon now Auriesville, N. Y., by the tribes he had come to save. Goupil had previous-ly been tomahawked. A few years later a shrine was erected at Auriesville to the memory of the "martyrs of the Mowhawk," and year after year thousands of pilgrims from all parts of America visit it, and many miracles are said to have been wrought.

are said to have been wrought. A modern chapel rises above the spot where the blood of Jogues and his companions flowed. The pilgrimages will be larger this year than heretofore on account of the interest in the canon-

ization process. Devout Catholics and students of early history are making a study of

Jognes' life. He was ordained to the priesthood want and the little house, aye, and Shep, th' ould rogue here that's for atin' me. I'm come home the changed-est girl you ever laid eyes on. But sure my'box's gone to America.'' "What matter, jewel, so long as I have you?'' "Glory to goodness, the griddle cakes not gone too, an' the eggs. I could ate the boxful. Sure I was or the boat, the great big, ugly contriv-ance that it is, and whin I heard them screechin' I thought o' your little face, an' says I to myself, here's one for home anyhow. So I slipped down the ladder again, letting on I wanted to speak to somebody, an' I walked quiet enough as long as they could see me, but the minit I was round the corner I took to my heals. And by the greatest

## THE CATHOLIC RECORD.

member its connection with the Prec-

ious Blood. The object of the Church, like the object of the Precious Blood,

is universality. It is not a snare of God to overwhelm poor souls with the insupportable responsibilities of ter-

exclusiveness. It is its surest and its swiftest road to being universal. If

the end of the forefinger of each hand crushed the bones until nearly all the fingers were amputated. Jogues and his companion, on the fingers were amputated. Jogues and his companion, on the awful journey to the settlement, re-sponded to this barbarous punishment maintaining that it was shed only for a chosen few. Like all heresies which chosen few. Like all hereases which depreciate the grandeurs of Jesus, it was an especially soul destroying heresy; and, like all soul-destroying heresies, it clothed itself in the garb of by kneeling and praying for their mur-derers. Aside from other indignities

derers. Aside from other indignities they were made to carry huge burdens on their lacerated backs. Father Jogues has left an interesting narrative of that march to the settle-ment. It was found in a French library recently. It describes the customs of the Indians on the warpath, the beauty of the scenery, the settlement, how they lived en route to the settlement, but save for a chapter on their being comheresies, it clothed itself in the garb of harshness, as if the pomp of rigor was to give it the venerable dignity of holi-ness. We shall avoid falling into cog-nate errors about the Church, if we re-the compaction with the Prec-

lived en route to the settlement, but save for a chapter on their being com-pelled to "run the gauntlet" several times, gives no detail of the horrible suffering he and his companion endured before they were killed. He narrates, for instance, that when-ever a band of friendly Indians were met he and Goupil were conpelled to run the gauntlet. The natives gathered on each side of a lane, through which

insupportable responsibilities of ter-rible privileges. It is an institution for the express purpose of making sal-vation easier, shorter, safer, more vari-ous, and more universal. Its exclus-iveness is concentration rather than exclusionees. It is its support and its run the gauncies. The matter which swiftest road to being universal. If they were forced. Each of them show-dred blow after blow on him and his

dred blow after blow on him and his companion. On the thirteenth day after the battle the warriers reached Ossernenon, since cailed Auriesville. Here the entire tribe joined in a celebration of the victory over the Hurons. Goupil was taken as a slave to a neighboring village, and Jogues was later turned lost his slave. Goupil was toma-hawked, and Jogues was about to meet the same death when a friendly Indian the same death when a friendly Indian interfered.

In 1643 the missionary escaped from In 1643 the missionary escaped from his captors and reached France on Christmas Day. He was accorded great honors by the Queen Regent, Anne of Austria, who wept over his mangled hands. He implored his superiors to allow him to return, declar-ing that he mircht save his Indian chiling that he might save his Indian chil-

The following spring he returned to Quebec. Reaching this city, he was made an Ambassador of France to the warring Iroquois, and affected a treaty of peace between them and the French

government. He then started on his mission to the tribes. Although the Iroquois were supposed to be at peace with France, the priest felt that he was going into a country from which he might never re-turn. Indeed, he is said to have return. Indeed, he is said to have re-marked on leaving Quebec that he did not expect to return to the mission house. He did not. War was again house. He did not. War was again declared by the Iroquois in October, Jogues was seized, and his old wounds reopened by the same barbarous treat-

ment. There were factions in the tribe, and There were factions in the tribe, and for a time Jogues' fate was not defin-itely decided upon. They were a unit on the point that the "sun-god" had been offended by Jogues and his com-panions, but while one faction de-clared "blood alone could atome for the act and annease the weath of the the act and appease the wrath of the sue-god," the other faction was friendly

to him. He was taken captive to Osser-nenon, and a council of war ordered to decide his fate. The council agreed to free Jogues and his companions, but before the news reached Ossernenon, Jogues' head was pinned to a palisade ; he was struck with a toma-hawk, and then beheaded. The body

was thrown into the river. This was on Oct. 16, 1664. La Lande, one of Jogues's faithful followers, and a Huron Indian, were slain the day following. It is to commemorate for all time the

It is to commemorate for all time the herice suffering of Jogues and his com-panions that Catholics propose to have the martyred missionary proclaimed at St. Jogues by Pope Puis X. The process of the canonization of Jogue and his companions will take up considerable time, as every docu-ment submitted to the Commission of Cardiacha much be separately considered

The submitted to the Commission of Cardinals must be separately considered and its contents thoroughly examined and authenticated. In the documents relating to Father Jogues, Qene Goupil, and Jean de la Lande there is found a careful and what is thought be an acurate statement of Jogues' life and travels, but little light is thrown on La Lande's career. Fathers Brebeuf, Lalemant, Daniels and Garnier, companions for a time of

and Garnier, C Jogues on the Indian missions, but who died afterward in missions along the Canadian border, are to be included in the process along with Father Jogues.

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## Can't Sleep?

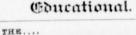
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of the pills for a while longer, and crucks symptom of my trouble was gone, and I have since enjoyed the best of health. I think so much of Dr. Williams Pink Pills that I am never without them in Prayer=Book

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## WHEN SICKNESS COMES. WILLIAMS FINK FILLS SHOULD BE USED TO BRING BACK HEALTH.

Sickness comes sooner or later in the life of everyone. Many who for years have enjoyed the best of health are suddenly seized with some one of the numerous ills of life. Most of the ills

Let us treat of this habit of sin and learn to know what we ought to do to get rid of the same. How a great a possible for him to resist his sinful

have had a greater success than any other medicine in the world in curing sick and ailing people. These pills act-ually make new, rich, red blood, strengthen every nerve in the body and in this way make people well and strong. Mr. Alphonse Lacoussiere, a well known young farmer of St. Leon. Que., proves the truth of these state-ments. He says: "About a year ago my blood gradually became impover-ished. I was weak, nervous, and gen-erally run down. Then suddenly my trouble was aggravated by pains in my kidneys and bladder, and day by day I grew so much worse that finally I was unable to rise without aid. I consulted doctors, but any relief I obtained from their medicine was only temporary and I began to despair of ever being well again. One day I read an article in a newspaper praising Dr. Williams Pink Pills and I decided to try them. I got six boxes, and before they were all gone over mankind, and now difficult it is to avoid a sin, which by frequent repeti-tion has become a habit and therefore almost a necessity. Yes, the force of habit is so unconquerable that a man will often suffer the greatest incon-venience if he can only satisfy his babit.

cine to cure me. I continued the use of the pills for a while longer, and every the house. that they might be able to eat the food to which they had been accustomed. They did not take into consideration the hard labor which they had been forced to do, or the heavy blows with which they had been driven to their work, like beasts of burden. Ask a drunkard why he runs the risk of pov-erty and want, and loss of health, by always returning to the glass as often as he has the opportunity? Ask the always returning to the glass as often as he has the opportunity? Ask the sensualist why after having promised improvement he again commits the old sins in spite of the fact that he he ruins his health and shortens his life? St. Chrysostom replies to this question: "Habit has such power Ont. question: "Habit has such power that it holds us slaves fast, no matter how great the injury might be that arises therefrom." Hence it is clear that it is extremely difficult for a habitual sinner to be condifficult for a habitual sinner to be con-verted and to do better. If a sick man asks the doctor's advice at the begin-ning of the illness and uses remedies, it may be easy to help him, but when the malady has gained the upper hand, medical aid is often in vain ! It is a similar case with sin. If one has committed a certain sin, once, twice. and a little light of joy came into her in the state into the solution in the solution in the solution in the solution is the solution in the solutio

replies St. Jerome, "what is impossible to man is possible to God." With the help of His grace, which He refuses to no one, the most hardened of habit-nal sinners can be converted and can be lead to do better, if he only has the be lead to do better, in he only has the good will. We see this in St. Augus-tine. He had amongst other things made a habit of swearing and he frequently sinned in this way. He overcame this deep rooted vice perthen God's gifts are snares to entrap His creatures, for the future purpose of justifying His vengeance. If men are less likely to be saved because they have more to answer for, it is cruel to preach the gospel, barbarous to invite them into the Church, treacherous to allure them to the sacraments. On this theory, the Church is part of the machinery of God's vindictive justice; feetly after conversion. He said to himself : "Who amongst you have himself: "Who amongst you have ever heard me swear now? And yet this sin had become a habit with me. But from the hour of my conversion I fought against it and in the combat I implored the Lord's assistance. And the Lord granted me aid, and fortified me so that now there is no inclination in me to swear. For this reason I ex-hort you, my beloved, never to say : "Who could forbear to do this ?"-

Paulist Father.

allow the or to be a set of the machinery of God's vindicitive justice; and it is not life, as the Bible calls it, but a greater likelihood of death, "to know God and Jesus Christ whom He has sent." This unfilial depreciation of the Church is also a depreciation of the grandeurs of Jesus, similar to that of Jansenism, though coming by a dif-ferent road and from an opposite quar-ter. It will be found to be accompanied with the same disesteem of the sacra-ments, and to delight in the same par-ade of rigor. But it is a theory which Mary's Torch of Faith. Among so many clouds, amid so nuch darkness in which Mary had to ments, and to defight in the same pair ade of rigor. But it is a theory which cannot consist with a life of prayer, and which will wither before a growing devotion to the Precious Blood. We must learn the theology of the Church follow her Divine Son in the course of His earthly life, and especially during His Passion, she bore ever burning and radiant in her heart the torch of

must learn the theology of the Church inust learn the theology of the Church and of the sacraments in its union with the theology of the Precious Blood. Theology will make our devotion more devout; and devotion will make our theology more true.—Father Faber. eternal counsel of God that Mary con-stantly fixed her inward eye. Here is the secret of the abandonment to God, which, being the perfection of love, is the highest point of the spir-

## itual life. HABIT OF SIN.

power the habit of sine. How a great a power the habit of sin exercises over men we may learn from St. Augustine, who, as he relates of himself, was be-fore his conversion on a dimension to set fore his conversion so given up to evil passions that the sin of impurity seemed to have become a necessity to him, and that he believed that it was im-

and that he believed that it was im-possible for him to resist his sinful f desires, and to lead a chaste life. "I was not tempted," he says, "so much by outward influences, as by my own will; the evil spirit held my will fet-tered and enchained." Augustine was ashamed of that ignominious slavery with which the bad habits held him fettered, and he said to himself with sighs: "How long will this scan-dalous and ungodly state last? Will the lust of the flesh remain forever insatiable?" A voice within him an-swered: To-morrow ! to-morrow there is yet plenty of time to be converted. At last he aroused himself, however, and said resolutely: "Why not to-day? Why not at this hour? And he was converted. He threw off the debasing fetters of bad habits, and afterwards became a saint. Therefore, see what power evil habits exercise over mankind, and how difficult it is to avoid a sin, which by frequent repeti-

rigging by. idle even Il and her ere putting ig that the ut of it and y talked of ure the old wouldn't be

ver been a late she had s of life ran hey not stop had so little

ng the dog n her knee. had been n she was a

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remembered would be on ill some time To-morrow would be takarther away inking of her g of Molly? I. The child world before ys and girls alking of the ere going to. her feel like t it from her

in the early been ther she could yet res under the e glided out. ce looking at mothers who their children She wished been said by too. Why, if

"Twas the hour I woke and thought I heard the squish o' the water as the big ship moved out." "Taking them poor foolish boys and girls wid it," said Molly, with conscious superiority. "But I've had my fill of emigration. And now I'm famished. set another cup, ma'am, for your daugh-ter, and I'll have two eggs, if you

ter, and I'll have two eggs, if you please, Mrs. Grady." A little later, when the second cup of tea had been finished and Molly was waiting for a third, she leant back in her chair reflectively and said: "That Willie McGroarty's a terrible nice boy, so he is. He'll likely be lookin' in to see how I got home." "He'll be welcome," said the widow, and a little light of joy came into her tired eyes.—Katherine Tynan in M. A. P.

Wise Men Abstain. There is no reason why people should imperil their health by taking alcoholic liquors. They are not in the slightest degree necessary to health. Some people take them because they say they is to be looked upon with suspicion, and light heartedness is dear at any price. We often hear people speak of taking a "social glass;" but how real sociability is to be promoted by practices which are physically destructive to the indi-vidual I do not understand. Strong drink tends not to the development of society, but to its ultimate destruc ion. Prudent young men who have any re-prodent young men who have any

Father Jogues became seriously ill while in Canada, and, after his recov-ery, was sent with a Father Garnier to the Petun Indians. Here he got his first taste of life in a New World wilder-

ness. When they reached the Petuns' camps this tribe gave them the same reception which has been meted out

reception which has been meted out to missionaries of all denominations by barbarous tribes. They were looked upon as sorcerers and driven ruthlessly out into the storm. They retraced their steps, subsisting on berries and a tea made from the bark of trees. They reached their Canadian mission exhausted, but after a few days the intremid Jogues started a few days the intrepid Jogues started out in a canoe to Sault Ste. Marie, some two hundred and fifty miles from

#### DEVOTION TO THE PRECIOUS BLOOD.

It is natural, almost necessary, when we are speaking of the devotions of the Church, to speak also, and once again, of devotion to the Church; but it is still more necessary to do so, when we have to speak of the devotion to the Precious Blood. The Church, as we have already said, is the creation of the Precious Blood, the institution which it has founded, and wherein its virtue con-tinues to reside. It is impossible to It is natural, almost necessary, when

some two hundred and fifty miles from the Canadian mission. He returned to Quebec, and after ten days set out with Rene Goupil and a party of Hurons. He seized every opportunity to proclaim the principles of Christianity, and his first work on reaching a settlement would be to erect a cross. Oftentimes, his bio-graphers say, when his companions missed him, they found him kneeling in the snow praying for the conversion of the heathen tribes.

It is because Dr. Williams Pink Pills on the wrapper around every box. Sold by medicine dealers everywhere or sent by mail at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams Medicine Co., Brockville,

six boxes, and before they were all gone my condition was so greatly improved that I knew I had at last found a medi-

Ont. GREAT THINGS FROM LITTLE CAUSES GROW. -IL takes vry little to derange the stomach. The cause may be slight, a cold, something caten or drunk, anxiety, worry, or some other simple cause. But if precautions be not taken this simple cause mayhave some serious conser-sitution to day owes its destruction to simple causes not dealt within time. Keep the digre-tive apparatus in healthy condition and all will be well. Parmelee's Vegatable Pills are the destroying worms in children and adults. See that you get the genuthe when purchasing. Free and casy expectoration immediately re-lied better, and a medicine that promotes this is the best medicine to use for ough, colds inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specifie for and whorever used it has a tree under bare the disease.



hump back straight, neither will it make a short leg long, but it feeds soft bone and heals diseased bone and is among the few genuine means of recovery in rickets and bone consumption.

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## THE CATHOLIC RECORD.

convictions of the people.

Notwithstanding anything which Mr.

Alberti has said, it is certain that the

Catholic religion, the religion of the

majority of the people, is being perse-

cuted with an unexampled barbarity.

Our readers are acquainted with nu-

merous facts which prove this,

among which may be mentioned

forced out of office, to be replaced by in-

fidels, Catholic officers have been grad.

ually forced to resign their rank in the

army by being asked to do deeds of un-

utterable meanness, such as to command

a troop to eject from their school un-

offending religious teachers, and Cath-

olic soldiers are being harried with

petty persecutions to induce them to

do things contrary to the command-

ments of God and of His Church, as

when recently they were invited to eat

meat on Fridays, so that their consci-

ences might first become seared, and

that thus they might the more readily

We admit, we do not know what

persecution is, if these are not acts

of persecution. The consolation for

this state of things is that the Govern-

ment which is perpetrating these atro-

cities on a Catholic people, will before

long meet the fate of the Convention of

POLYGAMY AND DIVORCE.

The Methodist Episcopal Bishops of

annihilation are in the air.

be induced to cease to be Catholics.

tian people more grossly.

hood.

## The Catholic Record. Fublished Weekly at 484 and 486 Richmond

street. London, Ontario. Frice of subscription-\$2.60 per annum.

EDITORS 1

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Publisher and Proprietor. Thomas Coffey.

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

To the H

To the Editor of THE CATHOLIC RECORD, London, OnL: Dear Sir: For some time past I have read our estimable paper, THE CATHOLIC RECORD, ad congratulate you upon the manner in which it is published. The matter and form are both good: and a traly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it is the fithful. Blessing you, and wishing you success. Yours faithfully in Jesus Christ, YOURS faithfully in Jesus Christ, Apost. Delog.

## LONDON, SATURDAY, AUG. 13, 1904.

### THE LAST STEP TAKEN.

The long expected blow which greatly widens the breach between the Holy See and the French Government has, at last, been struck, M. Delcasse, the French Foreign Minister, having addressed a formal note to Mgr. Lorenzello that in consequence of the rupture of relations between France and the Vatican, his mission to Paris has no longer any object.

The note enumerates a number of instances on which the Holy See has violated the compact which has existed between the Church and France for the last hundred years, and as a matter of course, the Church is held to be guilty on every count of the indictment. M. Delcasse says:

"After the serious blows struck at the Government's rights under the Concordat by the Vatican's dealing directly with the French Bishops without consultation with the power with whom the Concordat was signed, and seeing that the Pontifical Secondary of Shot is his needed. Concordat Secretary of State in his reply of July 25 affirmed those proceedings, the Re-publican Government has decided to conclude official relations, which at the Holy See's desire has become objectless.

Cardinal Mery del Val, the Papal Secretary of State, replied that an order would be sent at once by telegraph to Mgr. Lorenzello to leave Paris. This was done, and the Nuncio left immediately on July 30.

MM. Delcasse and Combes appear to by one of the parties thereto. There is absolutely nothing in the Concordat to prevent the free communication of the Pope with the Bishops ; but the of money. " Organic Articles" which were con-

to the Concordat, forbade any decrees

confiscated during the reign of Terror, and when Napoleon proposed the Concordat with the Pope, he compromised the obligation of restitution for what was destroyed, stolen or sold, by agreeing to pay less than 1 per cent, or 65,000,000 francs yearly, instead of the whole amount due, as salaries to the clergy. But this agreement does not entail on the Church the duty of silence in regard to the evil-doings of the state, or of its officials, nor does it destroy the right of the Pope to correspond freely with the Bishops. On the contrary, the divine right of the Church to teach is independent of all human governments and institutions, and it is even recog-

nized in the Concordat in the admission that the Catholic religion is to continue to be the religion of the State, and free to perform its office of teaching the practice of religion. So far from carrying this into practice, the present rulers of France have persecuted the Church in every form. Not only have the religious communities been exiled, try. as well as forbidden to teach, but officers of the army and officials of the

Government have been dismissed for practicing their religion, and every inducement has been placed before them to lead them to apostasy. Three Bishops have been deprived of their salaries for having protested to President Loubet against the suppression of the monasteries, and even tobacco dealers have been deprived of their licenses for reciting the rosary at home with their families, notwithstanding that they informed the Government that their doors and windows were closed

so that no evil example could possibly be given to their neighbors !

And this is the way in which the Atheistic Republic respects the rights of French citizens, and keeps the Concordat with the Church.

A special telegram to the Toronto Mail and Empire states that Mgr. Lorenzello, the Nuncio at Paris, has reached Rome, so that the severance of relations between France and the Vatican is complete for the present, but we feel certain that this state of affairs will last only during M. Combes' tenure of office, which will not be for long.

#### AN UNEXPECTED RESULT OF CHURCH UNION.

A special despatch to the Mail and Empire of date Aug. 1, states that the House of Lords has decided a dispute Church of Scotland and the Church which was formed a few years ago by the amalgamation of the Free Church with the United Presbyterians, and named the United Free Church of Scotland.

Four years ago this amalgamation took place, when a majority of the Free Church ministers decided on a union with the so-called " United ' Presbyterians. A minority composed of fifty eight ministers refused to enter into the union, and the majority resolved that all the property of the Free Church should be transferred to think that a compact may be completed the new United Church. This included about one thousand one hundred kirks and their manses, many colleges and mission halls together with large sums The minority which still called them-

cocted by Napoleon I. as a supplement selves the Free Church, entered a law- Louis Fair. suit in the Scottish Courts for the prop-

said to have amounted to £2,000,000, or \$10,000,000.

The Free Church, as we have already stated, amalgamated with the United Church in 1900, and it is this United Free Church which has lost its title to the property of the Free Church which was all accumulated since 1843.

This loss puts a new feature on the proposed union of Presbyterians, of the case. Methodists, and Congregationalists of Canada. The saving of money in the practical working of these Churches has figured greatly among the arguments which have been wrought forward in favor of such a union; but if the decision of the House of Lords is applicable also to Canada, as will probably prove to be the case, a minority of each of the Churches deciding upon a union may continue to represent the old organizations, and may retain the title to the property of the amalgamationists, leaving them without Churches, and obliging the United Churches to erect new buildings all over the coun-

This difficulty may be a serious obstacle in the way of the amalgamation ists, and may put off the union indefin itely, unless some means of making surc of their quiet retention of their present Church property be discovered.

Beside the three Presbyterian Churches above mentioned there are two others of minor importance in Scotland, making a total of five distinct organizations. These are the Established, the United Free, the Free, the Reformed and the Secession Churches.

CONCERNING FRANCE.

Mr. Gaston Alberti, the Secretary of the French Minister of Commerce, and a member of the French General Commission having charge of the French Exhibit at the St. Louis World's Fair, passed, last week through Montreal, in company with Mr. Paul Desachy, editor-in-chief of Le Siecle, one of the most virulent of the Republican papers of Paris. They are on their way to France, Mr. Alberti having been recalled for the purpose of giving instructions to Mr. A. Picard who has been appointed French Commissioner at the St. Louis Fair to replace Mr. Michel Lagrave who has been deprived of the office of Commissioner by the

French Premier, Mr. Combes, as a matter of spite because his evidence was most damaging to the Premier and his son Edgar Combes, in reference to between the remnant of the Free the charge of endeavoring to obtain a bribe of two million francs from the Carthusians that they might be allowed to remain in France, while the other religious orders, who could not afford to be taxed so heavily, were ruthlessly expelled. And here it is to be noted that though the French Chamber is so thoroughly partisan as to have whitewashed the two Combes, father and son, the Commission appointed to investigate the case found both guilty of the charge, the testimony of Mr. Legrave being most direct to prove their complicity in the disgraceful transaction. Mr. Legrave, however, was under their power as an employee of the Government, and the Premier took the earliest opportunity to avenge himself by dismissing him from his position as Commissioner of France at the St.

ing issued an address to their people in A reporter of the Montreal Witness which they denounce in very strong from Rome to be promulgated without erty, but lost their case. They then called upon Mr. Alberti at his hotel in terms the evil of Mormonism, especially appealed to their adherents to furnish Montreal to hear what he had to say in in view of the Mormon doctrine of the reference to matters in France, and he lawfulness of Polygamy. They say: showed no hesitation in expressing his views, which are decidedly in favor of M. Combes on the question of the treatment of the religious orders. Of course, nothing else was to be expected from one who is an employee of the French Government. Mr. Alberti says that it is a matter of regret that the people of America seem to be under the impression that the Roman Catholics in France are suffering persecution at the hands of the French Government on account of their religion. "In France." said Mr. Alberti, " there is perfect religious freedom, and the Government has never interfered with any man on account of his religious belief. The members of the French Orders who suffered recently, were not deported from the country because they were Roman Catholics, but because they were endeavoring to agitate a movement among the people in favor of the Royalist party. These religious orders are very rich and powerful, and are arousing a widespread was present as representative of the Royalist sentiment by means of a large Queen, and the Moderator after read number of newspapers which they coning the protest, laid it on the table, trol. This is very dangerous to the bowed respectfully to the Queen's repeace of the country, and the Government was obliged to put a stop to it." presentative and left the Hall of Assembly. He was followed by the Rev. Dr. Mr. Alberti stated that the number Chalmers, and rank after rank of minof Protestants in France is rapidly inisters. All proceeded to another hall accreasing, not because of any favor shown companied by sympathizing crowds, and to him by the Government, but chiefly the Free Church of Scotland was organbecause the French people travel more ized with Rev. Dr. Chalmers as First in England than heretofore, and also Moderator. Four hundred and seventybecause many Catholics are displeased five ministers seceded from the National with the religious orders for inaugur Church, and signed the roll of the new ating a Royalist movement. organization on that day; and the Mr. Alberti overdoes his task of Church property forfeited by them is creating a favorable opinion of the

the future no divorcees shall be re-Combes Government in America. He married by the ministers, except in the is right in saying that the American case where divorces have been granted people have formed the opinion that for causes recognized by their respect-Catholics are persecuted in France; ive Churches as soflicient ; but it is but it is not in America alone that this very doubtful whether such local action opinion is formed. It is the deliberate will diminish the evil to any appreciable udgment of the civilized world, and extent, for the reason that it is local, that judgment has been arrived at and such resolutions will be acted upon through a correct knowledge of the facts only to a very limited extent by other ministers, or by the Churches. The It is a falsehood to state that the re-Presbyterian Church has already religious orders are propagators of Royalism. We do not deny that many French Catholics are Royalists at heart; but nothing else could be ex-

pudiated in General Assembly this proposed common mode of procedure, and has adopted instead the course that only the causes named in Scripture pected, whereas the Republic has pershall be deemed sufficient to justify secuted religion ever since 1870, when divorce. This leaves the matter just it was established. But what is a Rewhere it was before, as all have claimed public for, if it is not to respect and that they were following Scripture, tolerate the opinions of its citizens? even when they were marrying without And when it does not tolerate them, it hesitation parties divorced for trivial becomes a mere sham and a delusion.

Nevertheless, many Catholics are reasons. Divorces among Christians are the also sincere Republicans, if a Republic natural product of Protestantism, and can be obtained which will respect the the twin evils of divorce and polygamy, will not be suppressed until the Catho Pope Leo XIII. contributed greatly lic rule of marriage be rigidly followed, toward Republicanizing French sentithat the sacrament is indissoluble, and ment, by advising the Catholic people that a man or woman can have only one of France to accept the Republic un-

wife or husband. reservedly and not to aspire towards the The Mormons say with good reason restoration of the effete Royalties of that the difference between polygamy days gone by, and in the French and divorce is that the polygamist schools taught by the religious orders keeps his families and supports them, these principles were generally honestwhereas the divorcee casts them off ly inculcated, and the charge of a and neglects them. In this respect the Royalist propaganda in them as made divorce evil is worse than polygamy. by Mr. Alberti is a barefaced false-

THE C. M. B. A. CONVENTION. In Toronto, on the 24th of the present month, will open the triennial Convention of the Catholic Mutual Benefit Association. In many regards it will be the most important assemblage of delegates of the society yet held. Suggestions are made from all quarters in regard to the recent outrage whereby the steps which it is thought should be crucifixes were forcibly removed from taken to place the Association on such the Court rooms, Good-Friday being a basis as would insure a permanency chosen as the day for this outrage to be such as we are accustomed to apply to committed, in order to insult all Chriswhat is known as the old line companies. Catholic officials are being steadily

For ourselves we may say we do not think it would be at all necessary to make a very material increase in the amount of the assessments. That some increase should be made may be deemed desirable, but we think it would be a misfortune were some of the tables submitted, adopted.

The Association has now been in existence over twenty-five years and all claims upon the Beneficiary Fund been promptly adjusted. Besides this it will not be a great while before the snug sum of a quarter of a million dollars will be in the Reserve Fund. This is certainly a good showing, and we do not think there exists an association of a similar character which offers better terms or a greater assurance of permanency to its members. The very material advance the society has made in the past two years in reference to membership is most encouraging indeed. For this good work it would be only 1792, and of the Paris Commune of justice to give a meed of praise to the 1870. The signs of its approaching Grand Secretary, J. J. Behan.

Since his assumption of the office of executive head the energy, earnestness and untiring zeal which he has displayed in the work is truly admirable. He has put into the work all the push and vin the United States after their May meetwhich a model business man would apply to his own affairs. Besides this he is a pleasing and effective platform language. speaker, and as a consequence we may

J. J. Behan.

## AUGUST 13,

## VACATION It is in summer, laxes, that the s chance to enter im principles and for principles and gu

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new Cathedral was to be consecrated in the See of Ireland's patron saint and apostle. The Holy Father has his first thought upon the spiritual benefit to be derived from an occasion of this kind, and we may be sure that he did not and will not beg for any pompous reception for his representative. Our readers will remember that when

AUGUST 13. 1904.

Mgr. Falconio was selected as Apostolic Delegate to Canada, the guidnunes were equally busy in imagining secret objects to be in view ; but it was soon discovered that there was ecclesiastical business enough for a Papal delegate to transact in so extensive a country as Canada, without having any political purpose ; for Mgr. Falconio and his successor, Mgr. Sbarretti, have not had any communications with the Canadian Government, nor with any of the provincial Governments of the Domin-

Ireland, though not so large as Canada, has a much larger Catholic population, and its Catholic interests date further back in the past, so that there would be no reason for surprise if there were in Ireland a permanent delegate, as we have one in Canada.

It would not be very surprising, therefore, if Cardinal Vannutelli had some mission to the hierarchy of Ireland ; but there is no good reason to suppose that he has any mission to the Government of England ; though even if such were the case, the anti-Catholic press and associations of

England would have no reason for being excited at his visit. England has certainly reason to desire to be on good terms with the Pope, as there are more than twelve million Catholics who are British subjects, and living within the limits of the British empire.

The Petit Parisien, the Paris paper which originated the report that the visit of the Cardinal had a political object in view, had, no doubt, the same thought by which American and English papers are frequently influenced, that its circulation would be increased by its giving forth some interesting comance about the doings of the Pope, and his supposed communications with the British Government.

A CHINESE - SPEAKING PRIEST FOR MONTREAL.

We are pleased to observe that the Chinese Catholics of Montreal have been supplied with a priest who is able to speak to them in their native tongue. The Rev. Father Hornfby, a Jesuit who has been a missionary in China for many years, and who knows the language of that country thoroughly, has been sent to take spiritual charge of the Montreal Chinese congregation, which now numbers two hundred souls.

Some months ago the Catholic members of the Chinese colony of Montreal paid a visit to His Grace Archbishop Bruchesi, to offer their homage and express their strong adhesion to the faith, whereupon his Grace, strongly impressed with the necessity of furnishing so large a number of his flock with a priest capable of instructing them in their own language, promised to procure for them a missionary who could do this; and his efforts have been rewarded by his obtaining Father Hornfby, who is a native of the United States but has been in China for twelve years, during which time he has become acquainted with Chinese manners and

The new mission is to be established expect a continued increase of memberin the heart of the Chinese settleship to flow from his pursuasive and ment in Montreal, and the Holy eloquent advocacy of an association Sacrifice of the Mass will be offered up the interests of which were dear to him regularly on Sundays and holy-days, long before he became the man at the and week-days, in the private chapel of helm. Furthermore, he resigned an the Brothers of the Christian schools on honorable and lucrative position in the Cote street. We have no doubt that service of the Government to take up this will give a much desired impetus the management of the C. M. B. A. to the Catholic faith among the Chinese Under his guidance we firmly believe resident in the city. Archbishop success will be assured, and we also Bruchesi is deserving of great praise feel convinced that the work of the for his zeal in supplying so promptly a head office will be performed with that priest able to attend to the spiritual scrupulous rectitude which has been a needs of the Chinese colony. guiding motive of the career of Mr. His Excellency Mgr. Donastus Sbarretti, Apostolic Delegate, accompanied CARDINAL VANNUTELLI IN by his secretary, Rev. A. A. Sinnott, IRELAND. D. D., visited St. John, N. B., last week. His Excellency visited St. Vin-The visit of Cardinal Vincenzo Vannu cent's and St. Patrick's schools, the telli to Ireland to represent the Holy Good Shepherd Convent and the Mater Father Pope Pius X. on the occasion of Misericordiae Home and pontificated the consecration of the new Cathedral of Armagh, has been much commented at the Cathedral on last Sunday. Everywhere he was right royally reon by the press, some of the ultra anticeived. In the course of an interview Catholic papers imagining that it has a with a Press representative His Excelpolitico - religious purpose. A Paris paper stated the consecration of lency said : Armagh Cathedral is but a pretext for "My visit has been a very pleasant one indeed. All over, in Halifax, Charlottetown and in your own city I charlottetown and in your own city I an important mission with which the Cardinal has been entrusted, and which Charlottetown and in your own city I have been heartily received. This splendid welcome to the Apostolic Delegate shows the loyalty and devo-tion which Maritime Province Catholics have for the Holy Father. Throughout Canada it is the same. The people are good and holy and attend well to their religious duties. I was in Halifax just at the conclusion of a mission conducted by Redemptorist Fathers. It was really grand to see the crowds of men that has some connection with Rome's relations with England. The same paper states that the question of the King's Oath of Succession, often called the Coronation Oath, will be discussed by his Eminence in London, and that the Cardinal is to be received at Buckingham Palace with great pomp, by the grand to see the crowds of men that thronged the church. The London Tablet declares that the

consent of the State. These articles were never accepted by the Pope, and the means to carry the suit to the cannot therefore be regarded at all Lords, with the result that the decision as part of the Concordat. It is essentiof the lower Courts has been reversed, ally the right of the Pope to communiand cash to the amount of about cate directly and freely with the \$10,000,000 has been awarded to them, Bishops of the world, and without this together with control of the churches. Twenty-four of the 58 ministers surright it would be impossible to govern the Church effectually. Napoleon's vive, and these with a following of Organic Articles are therefore no part from 4,000 to 5,000 people have suddenof the Concordat, and can never be rely and unexpectedly become possessed garded as such. The statement of -M. of \$10,000,000, besides all the churches of the Free Kirk of Scotland, while the Delcasse is therefore a brazen assertion of an untruth. The Concordat was not bundreds of thousands of former members of that Church who joined the newinfringed by the Pope, but was ly formed United Church together with violated by the French Government, the hundreds of ministers who conwhich aims at making the Bishops Govsented to the union, are now without ernment officials as fully as are the officials of the State. And in France the churches and manses. The Free Church of Scotland was Government controls all officials of the formed by a secession from the Na-State to a degree which does not exist tional or Established Kirk in 1843, in any other country where constituwhen a protest was read by the Modtional government exists. The Goverator of the Church, Rev. David ernment controls not only the executive, but even the elective and judicial Welsh, D. D., at the General Assembly. This protest was signed by 203 mempowers, and in attempting to control bers of the Assembly, and complained communication between the Pope and of wrongs inflicted on the Church by the Bishops, it assumes to itself an the civil power. The Marquis of Bute authority which belongs by divine right, solely to the Church.

But it may be asked, does not the payment of the Bishops' and priests' salaries give the Government a right of control? Certainly not, for the payment of these salaries is merely a slight compensation to the Church for the high-handed robbery perpetrated on the Church by the Government toward the close of the eighteenth century. During fifteen hundred years, Church property accumulated in the form of abbeys, monasteries, asylums for the poor and infirm, hospitals, refuges, schools of every degree, churches, charitable institutions. These were all

" Mormonism has once more reared its hideous head in brazen defiance of the moral sense of the nation, and in shameful violation of the pledge which secured statehood for Utah. It is vigorously pushing its propaganda in many parts of the country, especially in the tates and territories among and adjacent to the Rocky Mountains, where in a few years there will be a population of many millions. No palliatives suffice to check the ravages of this cancer, much less to extirpate it by the roots. The remedy in siglt is the keen surgery of an amendment to the Constitution of the United States, absolutely prohib-iting polygamy on every acre of the national domain."

We heartily agree with any condem nation of the evil of polygamy, which cannot be too strongly denounced as a demoralizing force. But the evil of divorce has been quite as demoralizing as that of polygamy, and even more so, as the latter is confined chiefly to Utah, and to some extent to a few other states in the West where Mormonism has succeeded in gaining a foothold. But divorce is prevalent over the whole country, and the number of divorced couples who have remarried is now greater than the number of plural wives to be found in the whole Republic. The evil of divorce has been encouraged by the attitude of most of the Protestant churches, as until the last few weeks, no difficulty was experienced in finding ministers ready to remarry those who had been divorced for any cause, however trifling, and as a consequence the country swarms with divorced husbands and wives, of whom King. many have been married a second,

It was resolved at a recent conference of ministers held in New York, that for It is a sufficient cause for his visit that a

me und equal t the lit can on charity excuse tude . ourse stood questi she s right vice-v attacl her then world point decla whic Savio cont part we a ever in r 3.8 1 note eart quit reg Pha dev bro ten

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## AUGUST 13, 1904.

## VACATION THOUGHTS.

All this comes from failing to rem

VAUATION THOUGHTS. It is in summer, when the body re-laxes, that the soul of man has a chance to enter into itself and consider principles and form resolutions for its well being and guidance. Everywhere around her the soul beholds the good-ness and the bounty of God in the teeming fields and the fruit laden trees, and she is moved to thought. She remembers that all this is God's free fift to men, to whom He has given nt and is first t to be s kind, ot and ception t when Aposto-

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-F PRIEST

ve that the ntreal have who is able tive tongue. y, a Jesuit in China for ows the lanroughly, has charge of the ation, which souls. atholic mem-

of Montreal Archbishop homage and esion to the ace, strongly ity of furnishhis flock with cting them in mised to prory who could have been re-Father Hornf-United States a for twelve he has become manners and

be of one flesh. Therefore now they are not two, but one flesh. What there-fore God has joined together, let no man put asunder." The answer defining so clearly the inviolibility of marriage was so plain that His enemies wished to defend themselves (typical of the advocates of

divorce of the present day), and said : "Why then did Moses command to give a bill of divorce?' He answered :

She remembers that all this is God's free gift to men, to whom He has given life and all that conserves life; and, " Moses did not command but on ac-"Moses did not command but on ac-count of the hardness of your heart he permitted it — but it was not so from the beginning — and I say to you that whoever shall put away his wife, ex-cept it be for fornication and marry again, committeth adultery, again I say he that shall marry her who is not away committeth adultery." still more, that the blessings He gives in this world are but a shadow of the in this world are out a shadow of the joy and happiness of eternity. Hence feelings of gratitude naturally well up in the heart of man, and in the well up in the heart of man, and in the face of his own magnificent creation he he prostrates himself in love and adora-tion before God, the Creator of all things, and pours out to Him the hom-age of his entire being. But this should not be for the passing moment; the gifts received find their climax in an immortal soul called to eternal happi-mess, and so they can only be requited by a never-ceasing and all-consuming love. But, alas! man is the only incon-stant thing in nature. He seems moved to do so much, and yet does so little to return God's goodness to him. Nor is it a mere negative return, but is put away committeth adultery."

St. Mark recording what happened on this occasion makes Our Lord say

on this occasion makes our hold with the same thing. We as Catholics of course believe that Christ was the Son of God, but as we have to face and discuss this ques-we have to face and generation with we have to face and discuss this ques-tion in this age and generation with many who claim not to believe in His divine nature, let us ask them if the life of Christ is not very interesting reading, if they can find any one speech or act of His that was not good advice or good morals. Recognizing and ad-mitting this fact it is reasonable to sup-nose that annreciating the importance return God's goodness to him. Nor is it a mere negative return, but Bad to say it is often a complete ignor-ing of all the favors received and a positive violation of all the commands of God. It needs but a few moments' reflection to show how wicked and un-wise this is. There are few beings so kost to gratitude that will not requite a favor done, and they are still fewer who tost to gratitude that will not require a favor done, and they are still fewer who will injure or offend those who have be-friended them. Yet what a man will not do to wound his fellow man, he will do w. hout a tremor of feeling or qualm of conscience against his God and Maker. All this comes from failing to remem-ber the omnipresence of God; that He is never absent from us-that we are always in His holy presence, and that the remembrance of it should in-fluence our every thought, word and set. Who could offend God by violat-ing His helv commands, if he rememact. Who could offend God by violat-ing His holy commands, if he remem-whered that He was present at that very moment and witnessed the offense? For one who does not believe in God in is easy, but for one who professes a belief in God and a hereafter it is difficult to understand how it can a belief in God and a hereafter it is difficult to understand how it can occur. And yet it is so. Christians sometimes outdo infidels in their sinful-mess. But this comes not all at once; it is by constant yielding to tempta-tion, by giving up prayer, by giving up the sacraments, or unworthily receiv-ing them, that such a sad state is reached.

reached. O, what falls we see all around us from these causes ! And yet, thanks to the power of God's grace, what re-forms as well ! God's grace can soon change all. It is the sunshine of the roul, it is the vivifying dew of Heaven. Let the heart but onen to receive it Let the heart but open to receive it Let the heart but open to receive it and virtue, peace, and happiness will again take their home in the soul. It is the spark of divine love that God lights within us that keep us ever pleasing to Him, and makes what we do good and accentable. Let us beg God laws of man on the indissolubility of the marriage vows and that she will not do so, is proven by Pope Nicholas resist-ing the insolence and sensuality of Lothaire, Pope Clement VII., losing the Kingdom of England to Catholicity through refusing to grant a divorce to Henry VIII., and Pius VII. suffering imprisonment rather than grant a divorce to Napoleon from Josephine, and many other instances in the history of the Church. good and acceptable. Let us beg God to keep us through grace ever united with Him, so that though us be given with Him, so that though us be given that homage which He has a right to expect from us here for all He gives us through grace and nature, and that finally, after the days of our pilgrimage are over, He may give us himself in Heaven in the endless days of eternity. —Bishop Colton in Catholic Union and Times. of the Church. To those who would deny the right

and many other instances in the intervent product of the Standard of Standard Standard of Standard Standard of Standa

## THE CATHOLIC RECOND.

-does it not suggest there is something

awful to think of the thousands of little ones who have been scandalized by the divorce court. If the Catholic Church ever had the least doubt about the rectitude of her inflexible stand on reading, if they can had any down and additional fails of a set is reasonable to approximate a set of the Charch and any down and a set of the set of a set of the set of a set of the se

that the Catholic Church abhors and denounces polygamy in any shape, whether divorcees or Mormons, and here we can pay a tribute to the late Queen Victoria of England for her re-gard for Christian decency, when she placed divorcees on the same plane as polygamists and refused all people of this class the privilege of being presented at her court.

It is customary when projecting great improvements which will affect or be enjoyed by our posterity and future generations, to consider them and their interests—but this great and grand nation can find no subject which will more certainly secure happiness and a God fearing people to this country when the present inhabitants shall have passed away; than by country when the present inhabitants shall have passed away; than by abolishment of this ulcer which is eating into the very vitals of our moral national existence. It of our moral national existence. It therefore behooves society and the people at large to consider well this subject and let all good citizens join together regardless of creed and sect with the Catholic Church in carrying out the law of God, that the marriage

ronthe conditions have from the conditions which prevailed in the court of France on the pople who be court of France on the pople who the the this serve are not neces-and deplore the existing conditions-but to those who dilfer from us in our view of marriage ties we ask them while the population increased 157 per cent. the divorces increased 157 per cent. The the the harm that has been done ? Christ said, " Woe be into him who scandalizes one of my little ones," and with these words ringing in our ears it is awful to think of the thousands of little my be the beat doub the thousands of little ones who have been scandalized by the inter beat doub the thousands of little one who have been scandalized by of the thinking men of this country has On Sunday last in this city died a man of a very distinguished past, a man who trod the wine press of conversion, and tred it alone. Dr Edward Preuss was a Protestant of the Protestants. was a Protestant of the Protestants. He was a leader in the most exclusive set in Berlin. He was a young, but a brilliant and steadily growing light in the Lutheran Church. He was a university professor, with all the actual and prospective honors that haughty and prospective honors that and prospective honors that any title usually brings. He was a champion of Lutheran orthodoxy against the formidable encroachments of Rome in the latter halt of the nineteenth century. He had broken a sword or two with Rome's toughest defenders. All this was calculated to dazzle the eyes of the Lutheran world and encircle the brow of the sprouting protag-

## CURED AT THE SHRINE OF ST. ANNE.

Miss Cunnea is twenty-two years of age: She was stricken with paralysis two years ago, and all that medical skill and science could do was unavail-ing in causing a cure. Two weeks ago she expressed a desire to make the an-nual pilgrimage to St. Anne's, and ar-rangements were made so that she could make the nine days' novena previous to the feast by going to the yillage as the make the nine days' noven previous to the feast by going to the village as the guest of the Sisters of Notre Dame. She was accompanied by one of the hospital sisters of Hotel Dieu of Englehospital sisters of Hotel Dieu of Engle-wood. She attended all the services, even taking part in the procession, being wheeled to each service in an in-valid chair. Though there were many similarly addicted amount the silvering. Miss

binding, usually, to the age of twenty one. Another striking fact is the ap-parent general neglect of a similar ser-vice among the Protestant Sunday schools." Though there were many similarly afflicted among the pilgrims, Miss Cunnea, because of her youth and beauty, attracted unusual attention and sympathy. As the day wore on, her beautiful blue eyes showed traces of tears as each service ended and her netitions still seemingly remained unpetitions still seemingly remained un-heard. When the final service came at 3.15 o'clock, and the relie of the saint



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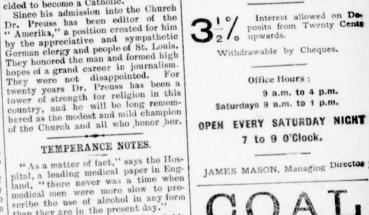
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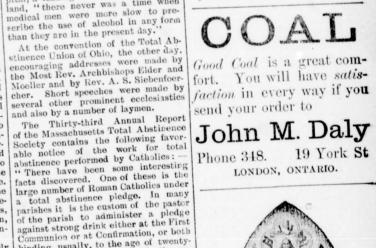
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# fought himself into the Church. He came like a Goliath to blaspheme ; but he remained like a Nicodemus to pray. Dr. Preuss wrote several books against the Church before he gave a thought to the defences of his own faith. When he returned from the foray he discovered that the Roman theolo-gians had been playing havoe with his "Feste Burg," so that an entire re-building of the citadel seemed impera-tive in his eyes. He first discovered that Protestantism was not much of a na religion, but very much of a na religion, but wery in the and nation, and emigrated to the United States. He became pro-fessor of the greatest Lutheran semin-ary in the land, But those feet of clay he had seen at home reappeared from under the flowing robe of Lutheran orthodoxy, with the additional horror that they were now cloven. He de-eided to become a Catholic. orthodoxy, with the additional horror that they were now cloven. He de-cided to become a Catholic. Since his admission into the Church Dr. Preuss has been editor of the "Amerika," a position created for him by the appreciative and sympathetic German clergy and people of St. Louis. They honored the man and formed high hopes of a grand career in journalism. They were not disappointed. For

TEMPERANCE NOTES.

than they are in the present day.

A NOBLE CONVERT.

sircle the brow of the sprouting protag

circle the brow of the sprouting protag-onist with a halo of poplar heroicity, and in an age dominated by the odium theologicum might have opened the door to honors and preferments in the State Church. But like many a brave and brainy man before him, Dr. Preass fought himself into the Church. He came like a Goliath to blaspheme ; but he remained like a Nicodemus to pray.

He was a cham

be established hinese settle d the Holy be offered up and holy-days, ivate chapel of tian schools on no doubt that esired impetus ong the Chinese Archbishop of great praise s so promptly a to the spiritual

## ony.

Donastus Sbarte, accompanied A. A. Sinnott, n, N. B., last visited St. Vin-'s schools, the t and the Mater and pontificated last Sunday. ight royally reof an interview tive His Excel-

a very pleasant er, in Halifax, er, in Hainax, your own city I received. This the Apostolic yalty and devo-rovince Catholics her. Throughout The people are The people are end well to their is in Halifax just mission conducted wds of men that

the Bible every mind with good

tude of the Catholic Church on the world or society. There is nothing more striking to the tade of the Catholic Church on the eurse of divorce is an attitude in which she stands alone and has stood alone for centuries. The question therefore suggests itself if she stands alone, she must either be gight and her opponents wrong, or philosophic mind than to observe at a philosophic mind than to observe at a wharf a large sea-going steam vessel about to start on her voyage with steam up, propellers revolving, but not able to gain a foot of headway because she is still tied to a post on the pier by a heavy hawser. Let us examine the construction of this heavy rope to learn the scoret of its great strength and she stands alone, she must either be right and her opponents wrong, or vice-versa. So before defending or attacking her, we must first discover her attitude on the question, and then view it from the spiritual, the worldly and the common sense stand-points. First then we will define her attitude by stating the Catholic Church declares that marriage is a sacrament which was inscituted by our Lord and construction of this heavy rope to learn the secret of its great strength and ability to hold back this monster of the deep. We may be amused and yet mystified to see it is constructed of nothing but individual weak fibres—no iron or steel rod in the center to give it this marvellous strength, and surely from this we must learn that in declares that marriage is a sacrament which was instituted by our Lord and Saviour Jesus Christ, and is a binding contract between man and wife, dis-soluble only by death of one of the two soluble only by death of one of the two parties. The first question therefore we are prompted to ask is : Is such a statement true? Recognizing, how-ever, that no statement should be made

in regard to such an important subject as this without quoting authority, we note that at the time our Lord lived on note that at the time our Lord lived on earth and was preaching, there was quite an agitation among the Jews regarding the question of divorce. The Pharisees who were at all times busy devising ways and means to entrap Him brought this matter before our Saviour. brought this matter before our Saviour, tempting Him, saying : "It is lawful for a man to put away

But He knowing the insincerity of his wife ?

know of such absolute barbarity in our midst as a man trading off or selling his wife to another, as has been reported more than once in the daily papers among the poorer and ignorant classes —and when we read of divorces and ex-change of wives or husbands through the medium of the divorce courts in the very upper crust of society—these people being acknowledged and re-ceived in and among the four hundred of Newport and eastern so-called society but he knowing the institution of their hearts, answered, saying : "Have you not read that He who made man, from the beginning made them male and female? For this cause shall a man leave his father and mother and cleave to his wife and they shall

vows must be regarded as solemn and sacred and mean exactly what they say sacred and mean exactly what they say —"in sickness and in health, for better or for worse till death do us part." Oh, well may we cry with Father Abraham, "Oh, Lord, can we not find enough just men to save this fair land?" land ?'

And finally let us look at the que And many tev will not not be a sense. Is there any good citizen of this country who is willing to claim that with the broken hearts, destroyed homes and bewildered children that divorce has bewildered children that divorce has produced, after so many years of trial —that its tendency is to promote and foster happy homes? Can a nation be happy, prosperous and successful as a nation when dissension per-meates its legal parts? Can a ropo be strong when its fibres are rot-ting and decaying? What is a nation but a community of citizens? A nation is moral if its citizens are moral. Does but a community of citizens? A nation is moral if its citizens are moral. Does divorce promote morality? Is it not rather conducive to immoral-ity? Were divorce condemned and frowned on by society, would not men and women hesitate seriously be-fore availing themselves of this re-course? In many cases would they it this marvellous strength, and surely from this we must learn that in unity there is strength. Revert-ing to the subject we are con-sidering tonight, we ask ourselves wherein under God does the strength of this great nation rest, if not in the Christian, the God-blessed homes of our country ? And can we hope to continue to prosper—can we ask that God to bless our nation as a unit when the component parts, the fibres that make the rope—are rotten ? When we know of such absolute barbarity in our midst as a man trading off or selling h. fore availing themselves of this re-course? In many cases would they not refrain from morality for fear of the divorce courts, or what should exist in its stead, the separation court, which would only grant a sep-aration for proven cases of unchastity— but when the laws will allow the an-nulling of a marriage for such light nulling of a marriage for such light reasons as incompatability of temper, are the criminal violators of the mar-

are the criminal violators of the mar-riage vows not often able to compromise with the injured husband or wife, as the case may be, by agreeing not to contest the divorce suit if they will agree to refrain from exposing their shame and sue on some flimsy pretense? Should we not consider seriously the interests of the rising generation, the children of such people? In the name of God I ask how can they be expected to have any respect for marriage? of God I ask how can they be expected to have any respect for marriage? What does it, and what, under existing conditions, can it mean to them? One not forsake us.—George Eliot.

was passed from one devotee to an-other, Miss Cunnea's eyes bore a

Missions, Enniscorthy, for the promo-tion of the movement. In his letter forwarding the cheque, Sir Horace bears testimony "to the excellent work which is being done in the cause of temperance by the Anti-Treating League," and says that he intends this personal subscription from him as " an expression of his practical sympathy with the work." other, Miss Cunnea's eyes bore a strained and appealing look. When the relic had been touched to her lips and passed on, the officiating priest, noting this look, after all had venerated it, went over to the chair in which Miss Cunnea was propped up, touched the relic to the lifeless limbs, then to her lins. The servant then then to her lips. The servant then rolled the chair out of the church. The cure followed.

WORK OF BIBLICAL COMMISSION. The work of the Biblical Commis-

The Irish Anti-Treating movement is

The work of the Biblical Commis-ion at Rome is progressing very quietly, but satisfactorily. Rev. David Fleming, O. F. M. one of the two sec-retaries noted a healthy development of Scriptural studies in Italy and at taches much importance to the labors of Italian scholars. It is the intention of the commission to publish at no dis-tant date a manual of Scriptural studies for use as a text book in sem-inaries and colleges. It will, of course and congratulated, all teering a common interest in the parent's joy. Even the halt and lame, who also sought the shrine to pray for intercession that they might be restored, begged to be inaries and colleges. It will, of course embody the results of all the most rethat the news was true. Mr. Cunnea was too overcome to do more than affirm that his daughter could walk. Dr. J. J. Driscoll, 6408 Yale avenue, cent discoveries and researches in re-Biblica. Until now the labors of the ommission have been exercised over

commission have been exercised over the vast mass of correspondence which has poured into Rome from all parts of the world, and in the task of ordering and co-ordinating Scriptural study in all its branches. Father Fleming declares that the impression created all over the world by the formation of the Pontifical Com-mission for Biblical Studies has been was one of the physicians who treated Miss Cunnea, and who came to the con-clusion that she was beyond the pale of

clusion that she was beyond the pare of medical skill. "It is several months since I saw Miss Cunnea," said Dr. Driscoll. "I did what I could, but I said afterward did what I could, but I said afterward that I did not believe there was any medicine that would ever cure her. She was absolutely helpless. She could not walk a step. She was confined to her bed, and so completely paralyzed that she could not feel it when needles were stuck into her limbs. I believe there can be no doubt but that she is cured." mission for Biblical Studies has been excellent—indeed, many conversions to the Church are traceable to this source. When discouraged by the sin and in-

When discouraged by the sin and in-difference of men, then is the time to stand firm to Christ; to remain faithful to one's spiritual duties, and to be reso-lute in every detail of duty. Then is the time to offer one's body and one's intelligence, one's time and one's fatigue, to Him Who shed His Blood for us and for all men.



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#### ST & PROTESTANT THEOLOGIAN. CCCXIII.

says: "In the Eucharist the Body of Christ is given to be bitten and chewed with our teeth." Where is your canni balism now? However, I believe that When the Prosbyterian Witness says that the Jesuits would not, if they could help it, leave reason any scope in religion, although it says "Jesuits," it really means "Roman Catholics." Luther himself became ashamed of this really means "Roman Catholics." We all know that the Jesuits have al. We all know that the Jesuits have al-ways been prominent in theology, and few Catholics, I suppose, would care to deny that the Jesuit schools, on the whole, are now the leading schools in divinity among them, at all events are leading schools. Indeed, remarks Mivart, the system which has been most widely accepted among Catholics since the Reformation is that of Suarez, and Suarez was a Jesuit. Therefore, when the Witness rays that the Jesuits would suppress reason in religion if they would suppress reason in religion if they could, it really means that Rome would suppress reason in religion if she could.

It is curious, how an accusation may sometimes be literally just, if only ap-plied in another quarter from that against which it was first made. There bas, indeed, since 1500, been one powerful and tremendously controlling genius, who denounced reason in religion most who denounced reason in Fergion most bitterly. The name, however, was not Ignatius Loyola, but Martin Luther. Luther calls Reason outright "the devil's concubine," and adds other vituperations too filthy to be reproduced.

Yet even Luther could not so control his successors from the use of reason in his successors from the use of reason in religion that they have not built up a splendid structure of theology, one which so great a genius as Goethe deeply admires. Yet Dr. Schaff, though extolling its logical perfection, puts it below the Roman. How then can it be said that Rome—or the Jesuit Order as a leading representative of hers—has tried to stifle reason in religion? The Catholic Church has used reason in tried to stille reason in religion? The Catholic Church has used reason in religion from the early ages and in a specially consecutive form for the last six or seven centuries. There have doubtless, even since then, been generations of comparative intellectual stag-nation, but these have blen followed by times of intellectual revival. Produc-

times of intellectual revival. I found tion and then appropriation are a natural rhythm of thought. Dean Stanley treats Church history with the most refined amiability, but he is completely opposite to the Catholic pole, that it may be questioned whether he views the Gospel itself as objective fact, as any ching more than a divinely developed system of ideas, such as the Gnostics held it to be. In his paper on the Catacombs he seems to treat a con **Adent** hope of immortality as a some-what selfish weakness, and to think it better to leave the matter to God, with no very pronounced belief either way. This would exactly have suited March Aurelius. Yet he is so far from regard-ing Rome as having tried to suppress reason in religion that he treats Western Christianity, in both its forms, as exhibiting progressiveness of thought and action, as contrasted with the comparative immobility of the Greek Church. He quotes a high Greek authority which styles the Pope "the first Protestant, and father of modern Rationalism." This strikes us as an amusing caricature; but caricatures have commonly some relation to the real feature, and this Greek would real feature, and this Greek would hardly have called the Pope "the Father of Rationalism," had he not meant to express his dislike of the large place which Rome allows to reason in theol-

ogy. We know how decidedly the Jesuits dislike Traditionalism, whose condem-nation by the Vatican Council they are added in bringing about. This means the belief that the existence of God of God cannot be made out by Reason, but only by traditional Revelation. Now there are multitudes of Protestants who hold just this opinion. It may much more justly be said of such than of the Jesuits, that they would not, if they could help it, leave reason any scope in religion.

D.

Indeed, a Presbyterian clergyman,

from the Holy See.

## THE CATHOLIC RECORD.

#### FIVE-MINUTES SERMON. Twelfth Sunday After Pentecost.

and everywhere remains intact and in-

At the same time Lansing's shocking

norrid coarseness, which is much to say

tory either to conscience or reason.

Of course Rome puts Dogma first,

She seldom pleases us, but then I sup-pose that is not her intention.

THE SIXTH PRECEPT.

npediments to marriage which

Andover. Mass.

CHARLES C. STARBUCK.

axpre

outh.

ssion is actually found in a famous . It is Luther, not Rome, who "In the Eucharist the Body of

THE GOOD SAMARITAN. Go and do thou in like manner. (St. Luke x

How few of us, brethren, are really How few of us, brethren, are really naturally of a self-sacrificing disposi-tion! How few actually enjoy, for example, the offices of the sick-room, or so much as a little visit of con-dolence to an afflicted friend ! That is why our Blessed Lord, in this day's Gospel, has given us the beautiful parable of the good Samari-tan. Although a horetic and schis-

for Luther. On the other hand, Dean Stanley speaks of the thoroughly refined and rational manner in which Transubstantiation is treated by leading divines, especially of France, not by evading any point of the doctrine, but by show beautiful parable of the good samari-tan. Although a horetic and schis-matic against the law of Moses, he is chosen as a model because he had a tender, compassionate heart, and was willing to put himself to trouble and expense for his neighbor's welfare. ing point of the doctrine, but by show-ing how far it is, alike from the carica-tures of stupid enemies, and from the exaggerations of heavy-witted friends. Father Hyacinthe also adds his testi-

The corporal works of mercy, breth-ren, are the easiest of the ways to the love of God. People are fond of adrather Hyacinthe also adds his testi-mony to that of Stanley, in depreca-tion of popular misconceptions of this vital doctrine of the Catholic Charch. No doubt shallow malignants can who, for the love of God, serve the sick and the aged, the insane and the No doubt shallow malignants can rake up many disfigurements of the dectrine, from Catholics of more zeal than knowledge; but Rome is no more responsible for this than we are answerable for the fact that Protest-ants of high registion, have sometimes sick and the aged, the hashe and the orphans; often forgetting that if this is good as a life-work for them, it is not bad as an occasional practise of virtue for us living in the world. All around us there are shoulders bending ants of high position have sometimes, meaning to defend the faith, given the under weary burdens and hearts break-ing with insupportable cares: yes, even in one's own household. How meaning to defend the fact, given the most extraordinary explanations of the Tribity itself. Infallibility may give men reasons but it can not, any more than Dr. Johnston, give them under-standing oven in one sown holesholt. How often do men deny their wives the pleasure of their company; when Sun-day comes, going off with any chance companions and leaving the poor mother to mind the children, to miss standing. If now a man like Arthur Stanley, If now a man like Arthur Stanley, never in the communion of Rome, and Hyacinthe Loyson, now some thirty-five years out of it, both maintain that Transubstantiation admits of a thor-oughly refined and rational exposition, and that it actually receives this in the Catholic Church, how can it be said that Catholicity in general, or Jesuitism in particular, tries to drive reason out of religion ? Protestants will generally admit that if Transub-stantiation, true or false, can be ex-plained agreeably to reason, the whole Catholic system shows Tradition every-where treated and explained rationally. Mass, and sit lonely at home the livelong day. How very often do young men think of taking anybody's sisters to some respectable place of amuse-ment rather than their own sisters! I think that if a spiritual thermometer were dipped into such men's hearts they would be found pretty near the

freezing point. But, brethren, the sick-room—ah! that is the place on the road between Jerusalem and Jericho where men and verusaiem and Jericho where men and women are oftenest found lying in the direst distress. Have you ever been very sick? If so, you know the value of a little good nursing. A man who was just recovering from a very dangerwhere treated and explained rationally. where treated and explained rationary. No wonder then that the distin-guished Congregational divine, the late Dr. John Pulsford of Edinburgh, said to a friend of mine: "I own that I can not see what there is amiss with the doctrine of Transubstantiation." Pulsford, while believing the doctrine ous sickness told me once that when his head was burning with the fever he would willingly have given a hundred thousand dollars for the cooling, restful relief he enjoyed every time the nurse eminently favorable to devotion, could not discover anything in it contradic re-arranged the pillows for him.

And if you cannot be a regular nurse for the sick, there is no reason why Of course Rome puts Dogma first, and the reasons supporting it second. But then so does every?Church of deter-minate doctrine. If a Presbyterian or Baptist or Methodist minister reasons, not in explication, but in overthrow of the doctrinal aystem of his denomina-tion, he ceases to belong to it. Rome, doubtless, decidedly objects to applying non-Catholic reasonirgs to Catholic doctrines. I am unable to make out in what other sense she dis-courages the use of Reason in Religion. She seldom pleases us, but then I supyou should not pay an occasional visit to the sick-room. You can spend a pleasant quarter of an hour in cheerful conversation. You can relieve some poor, weary watcher, so that she or he may get a little rest. You can take the ailing child from the worn-out mother's arms and let her lie down and rest her stiffened limbs, or go to church to refresh her anxious soul. You can bring some little delicacy to soothe the sick person's palate. You can read some prayers beside the sick You can read some prayers beside the sick-bed morning or night; for we all know that in time of illness it is almost im-possible to pray one's self. You can lend a hand to set things to rights, to cook a meal of victuals, or wash the dishes, or run an errand to the drugdishes, of run an errant to the drug-store or grocery; and ever and always you can say a word of comfort, of hope, of resignation to the divine will—words cheap to give but precious to receive. And when at last death is come your A few moments' reflection on the

impediments to marriage which we have heretofore enumerated shows most clearly the great desire of the Church to safeguard that holy state against every imperfection. As we saw, some of these impediments positively render the marriage null and void, while others do not. In the former it is the vary expressed of the sacroment And when at last distribution your presence may be of the deepest com-fort. Then is the time to come for-ward promptly and help to lay out the Christian corpse; to set up for a night beside that strange, silent guest in the which is involved; in the latter it is coffin : and, when you find two or three gathered about it, to have the courage to lead in reciting the rosary for the only its solemnity, in either case there only its solemnity, in either case there is but one way to avoid the penalties attached, and that is to take counsel of pastors and follow the law. Of the impediments rendering mar-

soul's happy repose. I know, brethren, that there are many kind hearts who zealously practise these lovely virtues. But there are others, especially among the men, who nearly quite forget them. And others still who do them grudgingly, and only after many entreaties. To obtain a kind act from an unwilling where a Christian and baptized person marries an infidel or one who is not baptized. Another, where a second marriage is entered into while both parties to the first are yet alive. And the third in the case of clandestine manufaces that is where the manuface heart, and after encountering many excuses, is like blowing a dying fire: before you see the bright coals your face is pretty well covered with ashes

Brethren, let us not be put to shame

sickness, death, or any misfortune, do like the Samaritan : forget all about

their nationality, or acquaintanceship,

their nationality, or acquamtanceship, or religion. Say something or do some-thing in charity and for the love of God. Your neighbor's deepest grati-tude and God's sure reward will amply

IMITATION OF CHRIST.

and therefore in every reprehension I ought to humble myself and bear in

give me again the grace to suffer still

repay you.

with meekness.

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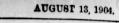
#### THE FEAST OF THE ASSUMPTION.

On the 15th of August of every year the feast of the Assumption is cele-brated with special ceremonies by Catholics all over the world. This is a day of unalloyed joy and glory for Mary of her assumption into Heaven. It is a pious belief, coming down to us by tradition from the earliest times of Christianity, that the body of the Blessed Virgin was raised by God, soon after her death, and assumed to glory by a singular privilege, before the

after her derin, and assumed to gooy by a singular privilege, before the general resurrection of the dead. Must we believe this ? It is not an article of faith which you must believe under pain of sin ; but it would certainly be presumptuous to accent with deformere on opinion not to accept with deference on opinion which has always been received with favor of the Church from the earliest times. It is, besides, perfectly confor-mable to the sentiments of piety and veneration which we owe to the gloricus Mother of God.

The preservation from corruption, and the speedy assumption to glory, was a privilege which seems justly due to that sacred body which was preserved from the common course of man-kind; to the body from which the Eter-nal Word received His own adorable flesh, by whose hand He was pleased to be tended and cared for on earth, and whom He vouched to obey and honor as His mother. Whether this opinion be true or not, it in no manner affects the object of this festival. We celebrate on this day the departure of the Blessed Virgin from the vale of tears to take possession of those joys which God had prepared for her. Some think she went with St. John to

Some trink she went with station to Ephesus, and died there; but this opinion seems to be grounded only on conjecture. It seems more probable that she died in Jerusalem. St Willi-bald, who flourished in 740, in his voyage to Jerusalem, was shown the tomb of the Blessed Virgin, which was empty in the valley of Josaphat, at the foot of Mount Olivet. Adannah, the Irish monk, who visited Palestine at the close of the seventh century, and Bede, mention it in the same place. As soon as the days of bloody persecution were as the days of block personal works and the christians began to cele-brate the memory of the death of the Blessed Virgin. At first it was commemorated on the 18th of January; but from 582 we find the day celebrated on the 15th of August. The Epistle in the Mosel of this day begins with these the Mass of this day begins with these words: "In all these I sought rest, and I shall abide in the inheritance of the Lord" (Eccles, xxiv. 11); and the Gospel of the day ends as follows: "Mary hath chosen the better part, which shall not be taken away from her" (Luke x. 42) This sounds to us like a cry of joy and exultation from Heaven, and we rejoice at the thought that the purest and holiest of the human race now dwells in eternal glory human race now dwells in eternal glory and that she is now forever united with her Divine Son, whom she brought forth and laid in the manger, whom she nurtured, whose ignomity and tor-tured she shared at he foot of the cross and whose resurrection was her com-fort and her joy. We are transported in spirit to the realms of bliss, and behold her exhalted above the highest cheru-bim, and placed on a throne above all the choirs of the blessed spirits; and we also think of our own where one day we hope to be united with the blessed of Heaven in extrollwith the blessed of Heaven in extrol-ing and praising the mercies of God shown to Mary. At the same time we remember how much she must love us whom her Divine Son loved even unto



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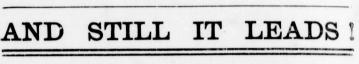
Then-If you died during the next twenty years, your beneficiary would receive \$1,000.00. or-If you lived, you would receive \$1,000.00 yourself, which, together with the accumulated surplus, would make a total return largely in excess of all premiums paid. An endowment policy makes an ex. cellent investment for small savings and you will never have a better time to secure one than now. The older you get the greater the premium. Let us have an opportunity of talking the matter over with you.

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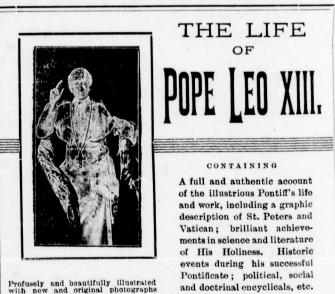
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## AUGUST 1

## CHATS WITH

## Look out for ; editor of Success yourself unentar freedom, the boor do not tie yours socially, morally, Keep your man Keep your man ence so that y the world squ Do not put yo where you must anybody.

Some He It is in the l struggles are struggle agains you - but those Arthur Stringer Often, under est bark, there a gentle and p hides deceitful Lacordaire.

Sincerity is riendship. W friendship. W like a ship with To be a great

turn to account Rochefoucauld. Every act of the memory of own manners an

It is man's there lie in his ties of growth. Our greatest falling, but i fall.—Pascal.

Pleasures an they recreate strength and and dishearte

tion. Tact is a git As a gift it m to our share ;

either to poss The best po nameless, un ness.

> Spend not all you hear,

Self respec and man is wi in debaucher dissolute liv ond that ho that makes h endure. No striving for principle, c Every man nd does no

his foot as h to take his his power Mittle.-Bish AL Dr. Lore

have attra phatically of holic drinks his honor in was served clined it, a waiter to b caused him total absta and other 1 follows: temperance geon. My brains bein my nerves physical p s on mot drink.

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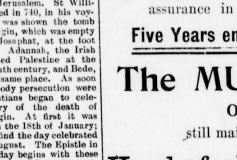
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brought up, though not o Catholic Church, once said to me : doubt a good deal whether men often leave Catholicity for Protestantism or infidelity through any reaction of reason Certainly it was not so with me. I left it because I wanted to enter the ministry, and because I wanted at the same time to marry a Protestant lady, which also I did.'

"And gospel-truth first beamed through Boleyn's eyes."

that the Real Presence is found con

joined with the species only while these remain in their integrity.

We remember that when the Church, at Rome, was discussing the opinions of Berengarius, and one of the Bishops un-

" Otherwise I do not know why I might not have taken orders in my original Church, for, indeed, I think the Roman Catholic creed might not inappropriate Catholie creed might not inappropriate-ly be styled rationalistic." He did not use "rationalistic" disparagingly, but apparently as contrasted with the dull traditionalism which rules in some Protestant bodies, and perhaps not least rigorously in American Presby-terianism. I love the Presbyterians, but perhaps this excellent Church might not be the worse off if she could borrow some lubricating appliances from the Holy See. modern society. So also would be much of its misery. Marriage under the new law is some-

Of all Catholic doctrines we know that the one which is most often the target of brutal and brutishly ignorant attack is Transubstantiation. Lan-sing, for instance, dilates on what he calls the cannibalistic character of the Mass, in utter contempt of the fact that it is essential to Catholic faith to believe that the sacramental, like the celestial, body of Christ—one body in berry, greater sality and general perfection. Such being the case, wis-dom on the part of her children prompts a steadfast loyalty to their observance. The reward is God's most abundant blessings.—Church Progress. two aspects — can not be bitten or broken or bruised or digested, or made subject to any of the affections of our earthly frame ; that these are incidental only to the visible species, which are held to be neither substance nor at-tributes of the Divine Humanity, and

marriages, that is, where the marriage is not contracted in the presence or with the consent of the pastor and beand cinders by the Samaritan. When confronted with persons suffering from poverty,

riage Invalid, there are three which are most common in these times. One is where a Christian and baptized person

fore at least two witnesses. If her children, however, listened to admonitions of the Church voiced to them through her clergy, their foot-steps would never lead to such unions. Were they responsive to her appeals against mixed marriages, unions of the first kind mentioned would not occur.

first kind mentioned would not occur-Had they proper understanding of her doctrines, real appreciation of the sae-raments, deserved abhorrence of di-vorce and obcdient respect for God's laws, the others would be unknown to OF HAVING CONFIDENCE IN GOD WHEN WORDS ARISE AGAINST US. Thou knowest that which I know not

Marriage under the new law is some thing more than a natural contract, God Himself elevated it to the dignity of a sacrament. As such, it has be come the special prerogative of the Church to legislate concerning it. The Pardon me, therefore in Thy mercy as often as I have not done thus; and wisdom of the nineteen hundred years, fortified with God's promise to abide with her until the end of time, makes

For better to me is Thy great mercy for the obtaining of pardon, than the justice which I imagine in myself for ner an infallible teacher of truth, makes her an unerring judge of the necessary laws for the people. Those she lays her an unerring judge of the lecesary laws for the people. Those she lays down under the sixth precept are no exception. She has framed them for the purpose of safeguarding the sac-rament of matrimony with greater se-curity, greater sanctity and greater exception. Such being the case, wisthe defence of my hidden conscience. Although my conscience accuse me not, yet I cannot hereby justify myself ; for, setting thy mercy aside, no man living shall be justified in this sight. Ps. exlii. 2).

Perfect in the Lord

Abandon yourself to your longing de-sire to be made perfect in the Lord.

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

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There is not one among us who is not called to love God with all his heart, with all his soul, and with all his College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

Berengarius, and one of the Bishops un-advisedly used language not unlike that which Lansing would put into Catholic mouths, he was required to correct himself, and to own that the sacramental Body of the Lord always your bodily eyes. RECORD, London. Dr. McTaggart's vegetable remedies for the idquor and tobacco habits are healthril, safe, inexpensive home treatments No hypodermic injections; no publicity ; no loss of time from business, and a certainty of our. Consulta-uon or correspondence invited.

death, and, full of confidence, we approach her to ask her prayers and in-" Queen tercession ; we salute her as "Queen of Angels," "Queen of Saints," and after each glorious title we add, "Pray for us.'

A CAUSE OF INSANITY.

When we take into consideration this chemical affinity of the active agent of intoxicating liquors for the protoplasm of the brain cells, whose very structure may be permanently altered by the re-peated action of the poison, we need not be surprised to learn that alcohol is one of the commonest extrinsic causes of brain disease.

Over 20 per cent. of the cases of in-sanity are due to indulgence in strong drink, and as that great alienist, Dr drink, and as that great all-state, Dr. Coluston, Physician-Superintendent of the Royal Asylum, Edinburgh, ob-serves, "It is certain that for every man in whom excessive drinking causes absolute insanity there are twenty in whom it injures the brain, blunts the moral sense, and lessens the capacity for work in lesser degree."

The sum of brain damage done by alcohol cannot be estimated, for im-pairment of intellectual power may ust stop short of that degree which would justify the sufferer being certified as insance. But that there are more mentally hazy people outside asylums than in them is a matter of everyday observation.-Dr. J. Robert son Wallace in "The Young Man."

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of production, the publish-If this world is so beautiful, what will Heaven be! ers have been forced to ad-

A PLEASANT MEDICINE. — There are some pills which have no other purpose evidently than to beget painful internal disturbances in the patient, adding to his troubles and per-plexities rather than diminishing them. One might as well swallow some corrolive mater-ial. Parmeice's Vegetable Pills have not this disagreeable and injurious property. They are easy to take, are not unpleasant to the taste, and their action is mild and soothing. A trial of them will prove this They offer peace to the dyspeptic. vance the price of this book. In future it will be sold at 25 cents post paid. THE CATHOLIC RECORD, to the dyspeptic

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## 3, 1904.

## Yours.

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## AUGUST 13, 1904.

## CHATS WITH YOUNG MEN.

anybody.

Arthur Stringer.

Lacordaire.

Rochefoucauld.

ties of growth.

mess.

cancel the bonds of any patron when-ever they have proof that he has the Look out for your record, says the Look cut for your record, says the editor of Success. Keep it clean and yourself unentangled. As you value freedom, the boon of a clean reputation, do not the yourself up — financially, socially, morally, or in any other way. Keep your manhood and independ-ence so that you can always look the world squarely in the face. Do not put yourself in a position where you must cringe or crawl before anybody. gambling habit. gambling habit. This will mean in most instances that the anateur gambler must either give up his gambling or be unable to hold ny position of responsibility. Such action is taken by these com-

To be a great man it is necessary to

Pleasures are good only in so far as they recreate; that is, give fress strength and courage. If they weaken and dishearten they are but dissipa-

Tact is a gift; it is likewise a grace. As a gift it may or may not have fallen to our share; as a grace we are bound

The best portion of a man's life is his

Spend not all you have, believe not

that makes him able to act, to bear, to endure. Now nothing but ceaseless striving for conduct, for morality, for

A Lesson to Young Men. Dr. Lorenz, the eminent European

nameless, unremembered acts of kind.

ither to possess or acquire it.

turn to account all opportunities .- La

anies entirely as a matter of bus It is a measure of self - preservation. Other guarantee companies will no doubt soon see the wisdom of like action. Some Helpful Thoughts

tion. It will have a valuable social effect. It will help to meet what is coming to be a national need—the placing of some effective check upon the growing craze effective check upon the growing craze It is in the lulls of life that great struggles are lost and won. You struggle against the tides that beset you - but those tides never rest.effective eneck upon this growing crack for "getting something for nothing," which manifests itself all the way from Wall street to the penny policy shop. A bet is a little thing. The man who makes it is confident it can do him no harm. Other men may ruin themselves by compliand but not he. Often, under the hardest and rough-Often, under the hardest and rough-est bark, there is a living trunk, full of sap, which bears excellent fruit. Often a gentle and polished outside surface hides deceitful and corrupted things.—

given to gambling or speculation.

They have announced that they will

by gambling, but not he. And so it is in speculation. Every Sincerity is the basis of all true friendship. Without sincerity it is like a ship without ballast.

man knows that thousands have been man knows that thousands have been ruined by it, yet each somehow con-vinces himseli that he has found a "sure thing." Unfortunately, those who can least afford to lose are most frequently deluded. Cashiers, clerks, stenographers and others with only the slender thread of a salary to eling to, seem the more eager to chase the will-o' the wign across the bogs of chance. o'-the-wisp across the bogs of chance. Trained business men, who are best able to judge chances and to take ad-

Every act of a man inscribes itself in the memory of his fellows and in his own manners and face. It is man's chief blessedness that there lie in his nature infinite possibili-ties of growth. vantage, if any advantage there be, have the least to do with them. Our greatest glory is not in never falling, but in rising every time we fall.-Pascal. The action of the guarantee compan-

The action of the guarantee compan-ies may seem a hardship to gambling employes, depriving them of what they think a chance to "strike it rich," but in fact it is a kindness to them. It will destroy their delusions and enable them in time to realize that the best "chances" in life come through earn-ert environ

"chances" in life come through each est service. The railroad companies of the land never did their employes a better turn than when they adopted the rule that drinking men would be discharged. That rule insured higher efficiency of service, and the man who gives better service to his employer is giving better service to himself. Spain and Italy give excellent ex-

service to himself. Spain and Italy give excellent ex-amples of countries in which the spirit of gambling has supplanted the spirit of healthy business. America cannot afford to let her people degrade and impoverish themselves after the same all you hear, and tell not all you know. all you hear, and tell not all you know. Beif Respect. Self respect is at the bottom of all our love of life. Lessen self-respect and man is willing to throw his life away in debauchery and the worst kind of dissolute living. Self-respect is the bond that holds all his powers together, to nanner.

## OUR BOYS AND GIRLS.

principle, can give you self-respect. Every man who deliberately does wrong and does not strive to put it beneath STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

and does not strive to put it of the the his foot as he would an assassin seeking to take his life, loses self-respect, and his power will pass away little by Little.—Bishop Spalding. The Assumption of Our Blessed Lady into Heaven.

LUCY'S OFFERING.

That night she was suffering secretly, and she did not find it at all easy to say "Fiat" about it. She knew so well that she was being judged, by Lucy, as cold and indifferent to that holy Mother whose month they had just entered upon, and it vexed her that it should he so. Only she could not surgeon, whose remarkable operations have attracted much attention, em-phatically declares the danger of alcophatically declares the danger of alcoholic drinks. A banquet was given in his honor in New York city, and wine was as evered. The eminent guest defend herself in the matter. How sailer to bring him a cup of tea. This caused him to be asked if he were nota tate abstainer from the use of wines and other liquors. His answer was as follows: "I cannot say that I am a surgoon. My success depends upon my brains being clear, my muscles firm and surgoon. My success depends upon my brains being clear, my muscles firm and surgoon. My success depends upon my brains being clear, my muscles firm and surgoon. My success depends upon my brains being clear, my muscles firm and surgoon. My success depends upon my brains being clear, my muscles firm and surgoon. My success depends upon my brains being clear, my muscles firm and surgoon. My success depends upon my brains being clear, my muscles firm and surgoon drink." **Utter Your Convictions.**The public man who is a fraid to take solut drink." **Utter Your Convictions.**The public man who is a fraid to take soft drink." Uties a surgeon, I must keep always on edge. As a surgeon, I must is greatly ont particularly wise, prevented her shilt in the emoth. It was a true mortication for her, and she only tried not to fret about it when it dawned upon her that is greatly and salutary "to the other side of the wall separation of civic conrage for its own sake, whether or intervent to the the other side of the wall separations, may be a "safe" man, but her is pretty sure to be a medicore man swell. We like an exhibition of civic conrage for its own sake, whether or intervent to the the two rooms, was Luey, who scurt the ware need to the sants, in success the process and the state of the wall separation of her children more that her form the two rooms, was Luey, who scurt the ware need to the sants, in success of devotion, which to state the process of the ware state of the wall separation of the the two rooms, was Luey, who scurt the ware indi

which she had arranged in her room when she and Mary returned home from the convent after the last term. There the convent after the last term. There was an image of Our Lady on it, some candlesticks and vases, as well as several prayer-books and a Testament, which did not look as if they were much used. From a work-basket near there was a piece of linen sticking out. It was an altar-cloth which Lucy was em was an altar-cloth which Lucy was em broidering for the Lady Chapel; by it was the plain work which she did every month for a society in connection with the Society of the Children of Mary, to which the twins both belonged, and at which Lucy worked very hard indeed, in the hope of having it ready for the Assumption of Our Lady. She had had some idea of going to Mass on two week-days during May, feeling rather heroic as she made the resolution, and not being very sorry when she found she had forgotten it. When she woke late the next morning

## THE CATHOLIC RECORD.

## after a heap of things you might help

her about, poor dear." "Anne, mind your own business, please, and go. I shall be down to breakfast all right. Oh! my watch has stopped; I forgot to wind it." "Down to breakfast, indeed. Master's

"Down to breakfast, indeed, match s just off; it's 9:30; and as to minding my business, that's just what I am doing. There's your poor mamma so ill, and you help Miss Mary so little with her you help Miss Mary so little with her

however, soon calmed, and she ran down stairs, singing blithely, to find an empty dining-room and tepid breakfast. She had forgotten all about Anne's remarks, and as it was fine and dry she went off for a long cycle ride, re-turning home in time for lunch, having only remembered two out of the three things her mother had asked her to do things her mother had asked her to do for her. "I wish you had remembered, dear,"

said Mrs. Charnley, who was as usual on the sofa, having only risen in time for her luncheon, her cough being very

troublesome. "Oh, mother, I'm awfully sorry, but I quite forgot. I said over to myself the three things when I started, and then, you see, meeting Agneta March-mont we spun off together, and I forgot all about calling for the book. Will to more use the set of the solution of the soluti

to-morrow do, mother ?" "Yes, dear," said Mrs. Charnley, closing her eyes for a moment, for she was a good deal exhausted by her cough. "That's all right, then," said Lucy relieved, for she had mapped out her relieved, for she had mapped cut her afternoon's plan. She wanted to go on with the embroidery on the altar cloth, continue with the novel she was reading, and go to tea with her partic-ular chum, Agneta, to discuss a good deal about the Children of Mary social entertainment, which was to take place

entertainment which was to take place at the end of the month. "Very well, then, I can't ecunt upon you this afternoon," said Mary cheer-fully, as Lucy told her of her intentions. at the end of the month. "I had been going to ask you to sit with mother and have tea with her." TO BE CONTINUED.

## OUR INTERCESSORS ABOVE.

CALLING FOR AND ON THOSE WHO HAVE GONE BEFORE.

By Cardina! Gibbons. Christians of most denominations are accustomed to recite the following article contained in the Apostles' Creed: 'I believe in the communion of saints.

is pretty sure to be a mediocre man as well. We like an exhibition of civic courage for its own sake, whether or not it may be accompanied by that dis-cretion which makes courage profitable. Abraham Lincoln took some chances when he declared that the United States could not go on existing half slave and half free, and Gladstone took large risks when he uttered the revolutionary idea to its feelings in the language of hyper-bole, just as an enthusiastic lover will call his future bride his adorable queen, without any intention or worshiping her as a goddess. This reflection should be borne in mind while reading such passages. But you will ask, are the saints in heaven so interested in our welfare as to be mindful of us in their prayers ? Or, are they so much absorbed in the contemplation of God, and in the enjoy-ment of celestial bliss, as to be alto-gether regardless of their friends on earth? Far from us the suspicion that the saints reigning with God ever forearth? Far from us the suspleion that the saints reigning with God ever for-get us. If they have one desire great-er than another it is to see us one day wearing the crowns that await us in heaven. If they were capable of ex-periencing sorrow their grief would spring from the consideration that we do not always welk in their foot-teps here, so as to make sure our election to eternal glory hereafter.

CONFIDENCE IN GOD.

# Ther is no lesson more needed in this world of our, than the lesson of confi-dence in our Creator. There are so many things to take away the hopes of childbood and to kill the aspirants o our youth. There are so many o our efforts that are foreordained to failure, and so many of our plans that never can succeed. There are so many difficulties to contend with, and there

both of which things Anne had an un-comfortable habit of doing. Anne sniffed and went away, saying a good deal under her breath relative to Lucy's selfshness and thoughtlessness, that the young lady in question heard and felt increasingly irate at. Lucy's temper, quickly roused, was, however, soon calmed, and she ran down stairs, singing blithely, to find an empty dining-room and tepid breakfast. She had forgotten all about Anne's when I was still God's friend, and when when I was still God's friend, and when He was mine! To think that I have to face all the trials and the difficulties of this life that yet remain, then death ; and after that I have to stand before my Creator, with nothing but the record of a misspent life in my hands!"

CURED OF HIP DISEASE AT SHRINE OF ST. ANNE.

Preston, July 29.—(Special)—C. J. Frank, a coal and wood dealer of Pres-ton, and his four-and-a-half-year old son returned from St. Anne de Beaupre Quebec, on the 27th inst., where they went a few days previous on a pilgrim went a few days previous on a pilgrim age from Kingston. Mr. Frank took his son to the famous shrine, hoping that among the miracles performed there would be the curing of his son of hip disease, from which he has been a

great sufferer. With hundreds of others they spent much time in prayer in the famous chapel, in which are on exhibition hun-dreds of canes, crutches, and other ap-pliaaces of the deformed, which were discarded by those who have been cured of their ailments. The sacred relics were also done

homage to, and one day the boy begged his father to remove the iron harness which he were, which extended from which he were, which extend from the shoulder to the heel. "I am cured, papa. Please take my iron off," said the boy. On Monday night the father acceeded to the boy's

equest. Mr. Frank says that his son is cured, and while the limb is still weak he ex-

pects it to grow strong as the days go ing the day, and even used the tele phone, but he did not succeed. This is a good law. No man addicted to the

by. Previous to going to St. Anne, Mr. Frank says the boy could not bend his leg. This he is now able to do, and he are also use the leg a little in walking. excessive use of alcohol is fit to assume me the obligations of marriage. A young woman should fear to enter the matrimonial state with one who gets drunk even "now and then." Total abstinence is security.

#### WHEN DEATH APPROACHES.

The following remarks from an ad-dress before the American Medical Association convey a tribute to the wisdom of our Holy Mother the Church in regard to her sick children. These remarks turn on the question of notify-ing a sick man of his possible approach-ing death.

ing death. "The truth is not always so alarm ing to the patient, painful as it often is to the physician. In fact, it seems to

to the physician. In fact, it seems to me this is one part of our duties that does not become less trying with in-creasing experience. To the sick man, whose thoughts have been turned to-ward the end longer than others sus-pect, intimation of a fatal end often brings no shock, but rather relief from the ending of a painful uncertainty. According to the rules of the Roman Catholic Church a timely announcement should always be given, and those who have witnessed the last days of mem-bers of this faith can confirm the statement that good often follows, statement that good often follows, speaking merely from the medical standpoint, and rarely harm."

CHILDHOOD DANGERS.



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the Religious State . . By the Rev. Peter Cotel, S. 7. Price 30 Cents, post-paid

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PROFESSIONAL. The Catholic Universe, Cleveland, Ohio, says that the new law in that London, Ont. State concerning marriage licences re-

State concerning marriage licences re-quires the applicant to swear that he or she it not under the influence or ad-dicted to the use of drink, drugs, or narcotics. A would be groom too much under the influence of liquor was con-fronted by this law recently, and was refused a License to marry. He was surprised. He tried several times dur-ing the day, and even used the tele DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduate Philadelphia Dontal College, 189 Dundam ST, Phone 1361.

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IC RECORD, CANADA.







whee, and Gladstone took large risks when he uttered the revolutionary idea that "Ireland must hereafter be gov-orned by Irish ideas," rather than by the wishes of Dublin Castle. These were men who, when they got a states-manlike inspiration, did not call in a jury of the vicinage to sit upon their idea, but "spoke the truth that was in

them."-Catholic Citizen. One Brave Step.

One brave step makes the next one None brave step makes the next one easier. True, the road seems piled up with obstacles as one goes along; but then, one is made stronger and more capable with every step, so that rela-tively we have an easy road always be-fore us. At least, if not exactly easy, it becomes more interesting—one feels less inclined to grumble.

"Membership in the St. Vincent de Paul Society," says the Church Pro-gress, " is the best recommendation that can be given any Catholic layman. that can be given any Cathone Ryman It is the pastor's strongest support and the parishioners greatest safety. Its Conferences, therefore, should be as numerous as the churches themselves, in order that its mutual benefits may be given related distribution."

The Best Recommendation.

When she woke late the next morning she suddenly remembered it was Friday, and that she could only keep her reso lution if she went that and the next morning, and as she was wondering whether she could summon up courage to get up—early rising being a thing she cordially detested—she heard the hall clock strike 8, so she knew she was too late for that morning. She curled her-self round for a little extra time in bed, intending to get up in time for the 8:45 When she woke late the next morning

Where is Your Prayer Book?

In order that its mutual benefits may be given widest distribution."
Ine Strong Ones.
Whether she could summon up courage to get up the strong pairs of the strong ones.
The strong Ones.
In some of those cutting, sharph of the end, those to whom they are been spoken, "neich addressed should keep silent, look on they are the strong ones, they have made a step toward heaver of hell, and an item has been scored the thot. However, she slept to unit them then, During that parse which he day of judgment shall seed or hell, and an item has been scored to the House House Who how to keet them.
Intersection of the strong ones of the strong ones of the strong one heave the house the strong ones of the strong ones and the United States Guarantee Company of North America and the United States Guarantee company of North America and the United States Guarantee company of North America and the United States Guarantee company of North America and the United States Guarantee company of North America afford to issue bonds for anyone who is a strong and the United States Guarantee company of North America afford to issue bonds for anyone who is a strong and the United States Guarantee Company of North America afford to issue bonds for anyone who is a strong and the United States Guarantee Company of North America afford to issue bonds for anyone who is a strong and the United States Guarantee Company of North America afford to issue bonds for anyone who is a strong and the United States Guarantee Company of North America afford to issue bonds for anyone who is a strong and the United States Guarantee Company of North America afford to issue bonds for anyone who is a strong and the United States Guarantee Company of North America afford to issue bonds for anyone who is a strong and the United States Guarantee Company of North America afford to issue bonds for anyone who is a strong and the Mitting Miss Mary be ever on the tor. It would not be safe to argue from

HOW THE HEAVY DEATH RATE AMONG CHILDREN MAY BE REDUCED.

The death rate among infants and oung children during the hot weather is simply appaling. For example, in the eity of Montreal alone in one week, the death of one hundred and six children was recorded. Most of these deaths were due to stomach and bowel dren was recorded. Most of these deaths were due to stomach and bowei troubles, which are always alarmingly prevalent during the hot weather, and most, if not all, of these precious little lives might have been saved, if the mother had at hand a safe and simple remedy to check the trouble at the outset. As a live saver among infants and young children, Baby's Own Tab-lets should b, kept in every home. These Tablets prevent and cure diar-rohea, dysentery, cholera infantum and all forms of stomach trouble. If little ones are given the Tablets occa-sionally they will prevent these troubles and keep the children healthy. The Tablets cost only 25 cents a box, and a box of Baby's Own Tablets in the home may save a little life. They are guarbox of Baby's Own Tablets in the home may save a little life. They are guar-anteed to contain no opiate or harmful drug, and may be given with safety and advantage to a new born babe or well grown child. If your dealer does not keep the Tablets, send the price to the Dr. Williams Medicine Co., Brock-ville, Ont., and a box will be sent you by mail post maid.



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CONSTIPATION IS CAUSED BY INDIGES THEN IN CONSTI K, D. C. PIIIs are kuarathere to CURE Instructure of K, D. C. and Free Samples, N.S. & No. 4 No. 61 assow. Soton, Mass.

 
 TOTABLE PROTESTANT TRIBUTE TO CATHOLICITY.
 by various of the Esquimaux natives and some of the priests from the Jesuit mission of the Holy Cross, forty miles away. Regarding the Jesuits the fol-lowing passage from the novel is inter The Rev. B. F. Dimmick, Methodist, preached on a recent Studay in Wesley Chapel, Columbus, O., on "What We Owe to the Catholic Church." He urged his hearers' debt to her for pre-serving the essential doctrines of Christianity through all the centuries of destroas and heathenism ; for giving corving the essential the centuries Obristianity through all the centuries of darkness and heathenism; for giving to the world such hosts of saints, martyrs and apostolic missionaries; for getting and holding the poor, and solving the vexed question, "How to reach the masses;" for the numerous public services in her temples, and her atility to bring the people to them from a sense of duty, and not, as is too often the case with Protestants, mere-ly for delight in music and oratory; for her charities and her religious orders; for her organization, the most perfect in Christendom, and for her steadfast upholding of her authority; for her success in holding her follow-ers to the sanctity of the marriageers to the sanctity of the marriage-

bond. "Roman Catholicism has never wavered from her steadfast adherence to the divine incarnation of the Son of God, in His vicarious death, His resur-rection from the grave, His ascension into heaven and in His divine rulership as the King of Kings and Lord of Lords eres the world.

as the King of Kings and Index and I

not but admire a Church that is able to hold in her grasp with such loyal devo-tion the many millions which are with-in the pale of this great Church." President Hall of Union Theological Seminary spoke not long ago in simi-lar spirit of the gladness with which the multitude of the children of the Catholic Church flock to her altars, whether in London or New York, in a of the lines on which it explained by astudy St. Ignatius Loyola in 1540. The Ameri-can Catholic Quarterly Review (July, 1900/misson from the new of Distant D can Catholic Quarterly Review (July, 1904)gives from the pen of Richard R. Elliot a study of this unique army of the Lord that entered the lists for Jesus Christ at a time it was most needed, when demoralization and disin-tegration menaced the Church in many countries of Europe. St. Ignatius' plan of organization had no model, and has had no imitators. It stands alone for thoroughness, and every point is covered to ensure permanency on the same high whether in London or New York, in a factory town or a prairie hamlet. Thi This factory town or a prairie hamlet. This is not because the people are mere fools or tools, he says, seduced by pomp and processions. The people are drawn by the Blessed Sacrament, the "God with us." He contrasts the small attendance at the Protestant house of working, their presenter or to ensure permanency on the same high level. Gideon's test of his soldiers was small attendance at the Protestant house of worship, their precarious ex-istence, and the humiliating methods to which they sometimes resort to avert bankruptcy, and his solution of the contrast is that Protestantism fails the contrast is that Protestantism fails to present the immediateness of the Presence of God. Neither of these honest men doubts his own religion. Dr. Dimmick declares that if he be-lieved the Catholic Church to be in all thing emerging the pretion that the things superior to Protestantism, he would go into her fold. Dr. Hall holds that Protestantism has full power to present God to the people. But both that Protestantism has have people. But both men are serving the cause of Christian unity by their cordial testimony to the beneficient influence of that Ancient Church, which has not been overcome mends : by the Protestant secession, but has lived vigorous and unchangeable see the disintegration of Protestantism, and the wistful efforts of the successors of Luther to find some explanation of the phenomenon of her own indestructhe phenomenon of her own indextues tibility other than that promise of Christ, "On this rock I will build my Church, and the gates of hell shall not prevail against her."—Boston Pilot.

#### KEY TO THE SITUATION.

A few more days and another school year opens to the children. Many will go to the class room for their first lessons. Many others who have completed this primary instruction will enter higher institutions for further develop

higher institutions for further develop-ment. To the parents therefore, as well as the children, the days intervening are days of deep importance. The former are confronted with the problem of duty. The latter with the consequences of its faithful or recreant performance. performance. The one decides, the other reaps the fruits of the decision. other reaps the fruits of the decision. The problem is the selection of a school for these children. The salvation of souls is the key to the solution. How easy, then, should be the task? But how inconsistent the conduct of many Cathelic agrands and the private secretaries of the pope are kept busy sending answers to all these messages without undue de-lay. CATHOLIC RECORD Office, London. Ont. 1345-tr TEACHERS WANTED. TEACHER WANTED IN SEPTEMBER. The second-class professional. Female, who could

news, for that is of no interest to them, they mingle solely with society people of other belief. Poor creatures! None need the salutary influence of the Catholic papers more than they, and yet it does not reach them. Let us pray that such unfortunates may see the light, and cease making themselves appear ridicu-lous by their disgraceful boast.—The New Freeman. esting: "'As far as I can see,' says the Boy, "'As far as I can see,' says the Boy, \*\*\* As far as 1 can see, says the boy, \* every creature who comes up to this country comes to take something out of it, except these Holy Cross fellas. They come to bring something.' \*\*\* Fanny fellows these Jesuits. They believe all these odd things they teach.'

teach.' "So do other men,' said the

A GREAT MORAL POWER.

## JEANNE D'ARC.

This poem by Alfred Austin, poet laureate of England, in The Indepen-dent, recalls the days when Joan of Arc lifted the English curse from France. It also declares that if dan-ger from a foreign foe should ever threaten France again, it is not the noisy atheists and socialists who would defend her, but those of her sons who are inspired by the same faith as the Maid of Orleans. It is an illuminating commentary on the present situation in France: Colonel curtly. ""Well, I've lived in a Christian country all my life, but I don't know that lever saw Christianity practiced till I went up to the Yukon to Holy till I went up to the Yukon to Holy Cross.' "'I must say you're complimentary to the few other Christians scattered about the world.' "'Don't get miff't, Colonel. I've known plenty of people straight as a die and capital good fellows. I've seen them do very decent things now and then, but with these Jesuit missionaries - Lord ! There's no let up to it.' "No answer from the Protestant Colonel. Presently the Boy, in a sleepy voice, added elegantly ;--"'No siree! The Jesuits go the whole heg!'" France:

Goddess of battles, with the maiden sword And blameless banner, when to France availed Not all her gallant manhood, heimed and mailed.

mailed, To drive from off her soil the alien hords, That over posture, hamlet, vineyard poured, You with your unarmed innocency scaled Crowping, enthroned the Anointed of the

You with your unarmed innocency scatter Crowning, enthroned the Anointed of the Lord. The walls of war, and where man's might had failed. And should France yet again be called to scare The stranger from her gates, and hurl back there

The static term of the set of the static state of the set of the s How and why the Society of Jesus is one of the great permanent moral pow-ers of the world is explained by a study

#### FROM THE OTHER SIDE.

<text> level. Gideon's test of his soldiers was but child's play to the severe discipline by which Loyola tried and chose his war-riors. That the Church recognized the high calibre of the Lew Guard that of fered its service to her is shown in the fact that in the great Council of Trent, convened in 1545, three Jesuits-two of them young men at that-held important parts in its momentous deliberations. Loycla's instructions to these three as to their conduct in theological conference reveal the secret of his power, the brilliancy in humility of his sons. On their conduct in debate he com-"In the Council be rather slow than

"In the Council be rather slow than prompt to speak; respectful and charit-able in your suggestions upon subjects as they come up for considerations; at-tentive and calm while listening, so that you can understand the purport of the speakers and be more competent to speak yourself or to abstain from dis-cussing the subject. In the discussions

cussing the subject. In the discussions which may arise it is necessary to un-derstand both sides of the question so that it may not appear that you are self opinionated. Endeavor as far as you are able to have no one retire after your discourse less disposed for peace

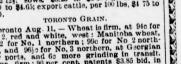
than he might have been as the begin-ning.—New York Freeman's Journal. 22 per center : Chamber's Encyclopaedia shows these figures of illegitimates in Great B-itain and Ireland in the period ending 1800 : England and Wales, 46 per cent, Scotland, 8.31 per cent; Ireland

FIRST YEAR OF PIUS X. AS

46 per cent; Scolland, 8.34 per cent; Ireland 9 per cent. Here is an extract from a leader in The Cork Examiner for March 12b1: ' The business of the Assizes thus far has been of a very ordinary and commonplace character. The criminal cases for trial have been generally speaking, devoid of any fea-tures which would reflect on the community, Pins X. elapsed on Thursday of this week, when Cardinal Merry del Val, as the first Cardinal promoted by him, then the first Cardinal promoted by fim, then celebrated a Solemn Mass of thanksgiv-ing in St. Peter's and thus commem-orated the first anniversary of Pius X. is accession to the throne. Already many telegrams have reached the Vatican,

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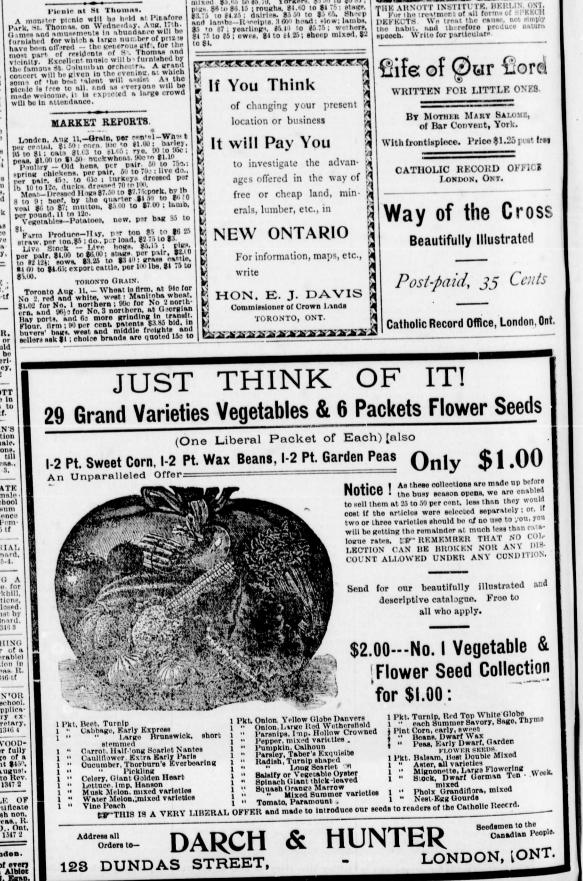
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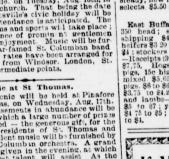
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how inconsistent the conduct of many Catholic parents in this particular. All profess conviction in the belief that without faith it is impossible to please God; that regard for God's law is impossible without religious instruction. That principles of sound morality are only inculcated by a sys-tem of moral training and the embellish-ment of the mind to the total neglect ment of the mind to the total neglect of the soul breeds infidelity and athe-

ism. Yet despite these convictions many Yet despite these convictions many parents do not hesitate to select for their children institutions from which faith and religious lessons are exclud-ed — institutions weighed down with fad and follies and isms—institutions in which God's name is never pro-nonnced except in blasphemous utter-ance or assault upon His law. They who select such schools select unwisely, select sinful, and God will hold them re-sponsible for the results. To avoid the terrible consequences, therefore, of casting the future of their

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To avoid the terrible consequences, therefore, of casting the future of their children under influences so dangerous to faith the duty of parents becomes quite clear. Let them resolve to send these children capable of primary in-Bruction to the parochial school. Sec-ondly for those who have been prepared for the higher fields of education let them select the Catholic college and them select the Catholic college and the academy. There is no other solu-tiou to the problem. There is no other way to be faithful to the duties which God has imposed upon them. There is no other way to reap the rewards, to avoid the penalities, to discharge their obligations to God themselves and their children.—Church Progress.

10.05 Ba.

THE JESUITS IN ALASKA.

In a recently published novel called "The Magnetic North," the scene of which is laid in the Klondike at the time of the discovery of gold there, some few years ago, the author intro-duces five men whom she calls the Colonel, the Boy, O'Flynn, McCann and Potts. These men. winter-bound which is laid in the Klondike at the time of the discovery of gold there, some few years ago, the author intro-duces five men whom she calls the Colonel, the Boy, O'Flynn, McCau and Potts. These men, winter-bound in the Yukon, build the "Manse of the Big Chinneys," live, hunt, argue and quarel when weary of the enform us and falsely supposed to be supe-rior beings. They can learn nothing these Arctic months they are visited

lay. The general opinion among the lead-The general opinion among the least ing prelates regarding the work accom-plished during this first year of Plus X.'s pontificate seem to be that the new Pope has made good his promise to pro-mote religion and its interests above

mote religion and its interests above all and regardless of political and hu-man considerations. Many much-needed reforms have already been introduced in the Church, principal among which is that of ecclesiastical music, which Pius X, strenuously pushed along in the face of the strongest opposition from per-sons interested in the old order of things.

things.

PONTIFF.

The first year of the Pontificate of

As the head of the Church, Pius X. has also given abundant proofs of the zeal that animates his whole being, in zeal that animates his whole being, in providing worthy pastors and bishops for the Church. One of the first acts of his Pontificate was to reserve to himself personally the nomination of all Bishops to be appointed all over the world, thus taking away the right of investigation from one of the Roman Congregations, which had exercised such a right for centuries. In all ecclesiastical questions Pins X. has been able to make use of his own judgment, experience and faith,

judgment, experience and faith, in their solution he has always ob-

and in tained the unanimous support of the Curia.

## THEIR DISGRACEFUL BOAST.

Not infrequently have we heard "Catholics" boast that the Catholic journal remains unopened where the journal remains unopened where the carrier boy throws it, and that no member of the family reads it, and that they subscribe to it only for "sweet charity's sake." Shakespeare is re-ported to have said "Conscience doth make cowards of us all."

Those who subscribe to a Catholic

1 For Tweed Catholic school. First or second-class professional. Female, who could also fill the position of church organist will be preferred. State salary expected and experi-ence.acquired. Apply to Rev. D. A. Twomey, Tweed Uat., on or before Aug. 22nd. 1347-2

TEACHER WANTED FOR PRESCOTT September. Apply. stating qualifications to P. K. Halpin, Prescott, Ont. 1342-tf.

TEACHER WANTED FOR ST. JOHN'S Koman Catholic Separate School Section No1, Edites. Second class Professional, Fernale, Duties to commence Aug. 15th. Applicatione, stating salary and experience received til Aug. 8th. Apply to Jos. Qainian, Soc. Treas., Stratford, P. O. Ont. 1345-3.

FOR THE PEMBROKE SEPARATE School to fill preition of Principal, a male teacher holding a second class Normal School certificate, Duties to commence after sum mer holdiays. Applicants to state experience and salary. A. J. Fortier, Secretary, Fom 1345 tf broke, Ont.

A MALE TEACHER FOR INDUSTRIAL achool. Address Rev. Father Hugonard, Qu'Appelle, Assa. 1345-4.

WANIED A TEACHER, HOLDING A second class professional certificate, for the Separate school of the town of Parkhill, for the balance of the year 1901 Applications, with salary required and testimonials enclosed, will be received until the 194 of August by Jamee Phelan, Sec. Separate School Baard, Detkell Oct. 13453 James Phelan, Sec. Separate : Parkhill, Ont, 1346 3

TEACHER, CAPABLE OF TEACHING English and French, and the bolder of a third or second class professional (preferable) certificate. Duties to begin after vacation in August. Theophile S. Sjivah, Soc. Tross. R. C. S. S. No 9, BigPoint, Oat. 1336 ff

TEACHER WANTED FOR THE JUN'OR department of the Sarnia Separate school. Duties to commance after holidays, Applica-tions, stating qualification and salary ex-pacted, to be sent to D, McCart, Secretary, Sarnia. 1346 4

WANTED - AS PRINCIPAL FOR WOOD-stock Separato school - a teacher fully qualified and capable of taking charge of a choir. Salary to a satisfactory applicant \$150, Applications received until the 19 h of August. Duttes to begin Soptember 1st. Apply to Rev. John Cooke, P. P. 1347.2

TEACHER MUST BE CAPABLE OF teaching a little French, but his certificate must be of third or second class English non, or professional. T. S. Sylvain, Sec. Treas, R. C. S. S., S. No. 9, Dover, Big Point, P. O., Ont, 1317 2 -----

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 Albiet Block, Richmond Streeb. Rev. D. J. Egan, President P. F. Boyle, Secretary