

# The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, AUGUST 13, 1904

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## 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.

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 commiserate 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 readers that many a victim of alcohol can date the beginning of his downfall from the first dose of patent medicine. This is not exaggeration. Medical authorities assure us that the patent medicine is a competitor with rum in the ruining of body and soul. In speaking of those who have the patent medicine habit Edward Bok asks in the current issue of his publication:

"And what do they buy, and what do they put into their systems? Few know. Few realize the damage they are working upon themselves and their households. For the sake of saving a few cents they pour into their systems quantities 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 horror at the thought of her child drinking a glass of beer, would give 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 opium and cocaine."

The following percentages of alcohol in the patent medicines named are given by the Massachusetts State Board Analyst in the published document, No. 34:

Patent Medicine	Per cent. of alcohol (by volume)
Lydia Pinkham's Vegetable Compound	20.6
Paine's Cherry Compound	21
Dr. Williams' Vegetable	18.5
Dr. Williams' Pink Pills	28.2
Wheaton's Intoxicating Stimulant	25.2
Colden's Liquid Beef Tonic	25.2
Medicated for treatment of alcohol habit	25.2
Ayer's Sarsaparilla	21.8
Parilla's Compound Extract of Sarsaparilla	11.5
Hood's Sarsaparilla	13.5
Allen's Sarsaparilla	13.5
Dann's Sarsaparilla	13.5
Brown's Sarsaparilla	25.5
Porton's Sarsaparilla	13.5
Vinyl Wine of Cod Liver Oil	14
Dr. Foster's Kuriko	22
Carte's Physical Extract	20.7
Hooker's Vigwan Tonic	20.3
Hopland's Glycerin Tonic	18.2
Hawes's Arabian Tonic	18.2
Dr. Carter's Golden Seal Tonic	18.2
Menman's Pepperminted Beef Tonic	41.5
Parker's Tonic	19.5
Schonek's Sarsaparilla	16.3
Baker's Mandrake Bitters	25.2
Burdock Blood Bitters	17.2
Greene's Nervine	22.2
Harshorn's Bitters	25.6
Hopland's German Bitters	12
Hop Bitters	41.3
Hosleiter's Sulphur Bitters	20.5
Kaufman's Concentrated Cherry Wine Bitters	37.7
Warner's Safe Tonic Bitters	21.3
Warren's Bilious Bitters	20.3
Faith Whitecomb's Nerve Bitters	20.3

## SAFEGUARD THE BOYS.

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 occasionally, but we rarely think of devising some scheme to safeguard them from the influences of the streets and bad companions. The result is that we

have a horde of young men who take but feeble interest in things spiritual. Now, to be brief, if we 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 less talk about leakage. Bishop Hedley says: No one can be a thorough Catholic who is not animated with this zeal 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 the souls of the children of Poverty is to be a poor and contemptible Catholic.

## 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 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 vocations. The young man, therefore, who cares for his mental and moral development; who desires to have pleasant 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 before becoming a rum-seller.

## A MENACE TO GOOD GOVERNMENT.

In reply to a communication on political corruption, we beg to say that the electors who permit themselves to be mis-governed, should keep quiet, and take their medicine. The citizens who exercise the franchise in the interests of their town, who know something of current issues, and who refuse to be 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 citizenship. The politician depends upon them and is never disappointed. They should at his bidding, vote for any old ticket with an edifying regularity and are "intelligent constituents." Without any opinions of their own, without any appreciation of their dignity as men and citizens, and without any realization of the glory of self-hood they can be turned and twisted in any direction. These people are a menace to good government.

## "LET YOUR LIGHT SHINE."

The two Missions lately given in this county have been most successful. Father Devlin says that with the exception of St. John's, Newfoundland, he never saw anywhere else such a mission as the one in Antigonish. How much good has been wrought by this grand spiritual rally will still be known till judgment day. Still there are some effects which should appear outwardly, not in Pharisaical looks or speeches, but in reconciliations between those who have been at variance, in restitution of good name or of ill-gotten goods.

Ill-gotten goods! To many this may mean nothing more than stolen property—stolen, that is, in the ordinary sense 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 almost 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 do not refer to all those very poor persons who find it absolutely impossible to pay. But it refers to those who have wherewith to pay, but will not pay on various unworthy pretences. It refers to those who have not wherewith to pay, but do not use every effort to make themselves 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 part of what they owe. All such persons as these are guilty of breaking the seventh commandment; is broken not 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 various ways.

In the first place it contains within

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 demanding his own.

In the second place it contains in itself 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 not paying, we break our word; we deceive our neighbor with a grievous sin. We have used stratagem to get possession of his goods or of his money.

In the third place it contains in itself the wickedness of ingratitude, because of the shameful way in which we have repaid the benefits which our creditor had done for us in an hour of need. If he is a poor man, we are guilty of cruelty, of real inhumanity; for we do not give him what he needs to support his family, to keep up his business and to pay his own debts. This is so grievous a sin that the Bible compares it to murder.

To these sins which we commit ourselves, must be added a share in those which our creditors commit when they find 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 occasion. He may say many things, when he is tempted to take what belongs to others. Of course God will impute such sins as these to the persons who have committed them, but He will hold us accomplices inasmuch as these persons were led into sin by our provocation. Yet many people think that being in debt is a matter of no consequence. But some one will ask: Is it any great harm to delay payment, when you intend to pay? Here is just where so many deceive themselves. They are satisfied with a vague, indeterminate intention to pay, which they never realize. They acknowledge their debts; they promise to pay in the summer; then, they will pay in the fall; and so on. These people must understand that their obligation is weighing on them continually, unless it is really impossible for them to pay. It is a sin, in fact of putting off payment, is a sin, when the delay is injurious to our creditor, or he is not willing to consent to it.

But some one else will say, my creditor 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 he longs for. Justice forbids us to keep what he 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 ask 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 all offer this as an 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 nothing; I cannot pay." But if there is question of satisfying their creditors, is question of satisfying their creditors, they find that they have something. Whether their 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 the heart, He understandeth, and nothing deceiveth the Keeper of thy soul."

But let it be supposed that it is really 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. What better proof of our bad disposition than to continue to run heedlessly into debt. The man who gets goods on his promise to pay, when he is morally certain that he will never be able to pay, is nothing less than a thief. Again, we must neglect nothing to put ourselves in a position to pay our debts; we must curtail our expenses 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 gift of charity, or of piety, must be diminished or even stopped altogether, if justice requires it. Almsgiving is a good work; but, must be our own, not thing away, it must be our own, not neighbor's expense. And if this be so, what must be said of those who spend in vanity, perhaps even in committing sins—sins of drunkenness for instance—the money which ought to be used to pay their debts. If we cannot pay our debts, let us write in our hearts, and not merely in the books of our creditors, We should think of our debts whenever we feel inclined to spend something which is not really necessary. If friends invite us to join them in some amuse-

ment which will cost us money, we should say to ourselves: This money belongs to my creditors; I must put the amusement go; I must pay my debts.

But it is not enough to pay as promptly as possible; we must pay all our debts. 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 have no other means of getting even a partial payment from a dishonest debtor. Another form of dishonesty is that which is practised by those who pretend to put all their property in the hands of an assignee, 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 to their relatives, or to their aunts, or by making out false accounts, fictitious promissory notes, etc., showing that sums have been paid out which were never paid out; and all this for the purpose of cheating their creditors. The people manage things very cleverly, no doubt; but surely they are not mad enough to think that they can cheat the All-Knowing and All-Seeing God. They may escape the penitentiary; 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 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 no difference. We Catholics have fixed standards of right and wrong. If, with these before our eyes, we deceive ourselves, we shall be much more guilty than those who have nothing better than the world's code of honor to guide them. No Catholic, for instance, can take advantage of the statute of limitations, by which a debt is outlawed after a certain number of years. If it were sixty years ago instead of six, that we incurred 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; who may be honorable and upright men now, and scrupulously careful to pay for all they buy; and yet these men may go in overhauling punishment for a debt of a few dollars, for a sum which they buried long ago, and which they willfully neglected to pay when they were able. They thought of it now and then up to the last; but they said to themselves: "O that old debt is out of date long ago." They ought 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 may see you are in heaven," said the Lord. And one of the ways in which people may give a fulfillment to these words is by paying their lawful debts, especially if they be old ones which their creditors have come to regard as hopeless. If our most Catholic brethren were to see that one of the effects of outstanding accounts is a mission, they would invariably be on the part of those who had followed the exercises, they would indeed 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 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.

## AN HISTORIC CELEBRATION.

Dublin Freeman's Journal, July 25.  
There is nothing in the long and glorious religious records of Ireland, illuminated by many a splendid memorial, to excel yesterday's wonderful celebration in ancient Armagh. With all the stately and spirit-moving ceremonies of the Catholic Church the magnificent Cathedral begun sixty 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 that stately building a stone shall stand upon a stone. The Cathedral yesterday consecrated 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 pious work which was not yet in sight of completion when the Most Rev. Dr. Crolly passed to his reward, and his dignities and his honors passed to his successors, Most Rev. Dr. Dixon and the Most Rev. Dr. McGettigan, who carried steadily forward towards completion the great and sacred work which their predecessor had zealously begun. Their Eminence Cardinal Logue, after years of untiring toil, it was reserved to give the great consecration of God. It was a beautiful, complete in its respondent and its service of God. It was a truly a great occasion, and all the attendant circumstances of the consecration 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 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 Ireland the Catholics flocked to the Primate's City yesterday. Not merely the vast space under the roof of

the Cathedral filled to overflowing, but the wide grounds that surround it were scarcely less densely crowded. Fully five hundred priests, and every Arch-bishop and Bishop in Ireland, participated in the celebration. Its importance, was the presence of a Papal Legate, specially delegated to represent the Pope himself, at the celebration, recalling directly the long and glorious religious connection and communion between Ireland and Rome since the time when the Faith was given to the people of Ireland never to be lost. Then Patrick conferred on the nation he loved their most precious heritage. Through the most perilous and pitiless persecution 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 garment that had grown old.

At yesterday's ceremonial the Most Rev. Healy, Archbishop of Tuam, preached a learned and eloquent panegyric on the patron saint of Ireland, who is so closely and intimately associated with Armagh, and who gives his name to the great Cathedral. A brief address of touching and simple grandeur was spoken by Cardinal Logue to all who had assisted in this celebration 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 back to the past, and forward to the future, prophetic of its glories in the future. Armagh has, in truth, a splendid history that found a fitting consummation in yesterday's ceremonial.

The dynasty of its Primates stretches back in unbroken succession through the distant ages. The bill of old Ireland, said Archbishop Healy, "feel a thrill of joy—all Catholic Ireland at home, and the Greater Ireland beyond the sea, exult in the advent of this glorious day, which gives over to the national temple to God and St. Patrick. And they exult not only in the dedication of this splendid temple, but they also rejoice on this the Episcopal Jubilee of him who so worthily yields the crozier of St. Patrick. His Eminence is the one hundredth and ninth Primate who has sat in Patrick's Chair on the Royal Hill—a long and illustrious line of Saints and Confessors and including Saints and holy names like Patrick and Ronen, Celsus and Benignus, Malachi and Gelasius, Cragh, Plunkett, and M'Mahon, whose virtues and sufferings light up our chequered story as with a light from Heaven; but his Eminence is the only one of that illustrious line that sat in Patrick's Chair through the purple 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, in a courage and generosity, have raised a new Cathedral, and a far more splendid, to the ancient Faith.

It stands, and it will stand, in the ecclesiastical centre of all Ireland as an enduring memorial of Ireland's steadfast devotion. When every grand Cathedral, with its stately piers and lofty arches, will still front the skies in all its majestic beauty, and beneath its wide-spreading roof generation after generation of devout believers will worship in the temple their forefathers' generosity created and in the ancient Faith which their forefathers' fidelity preserved.

## THE SENSATIONAL PREACHER IS A USELESS PREACHER.

Account for it as we may, or fail to account for it as 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 congregation. Curiosity is the most evanescent of our emotions; nothing so quickly rouses us as the "peculiar" nothing so quickly wearies us. The floating element in any population is easily gathered, but with difficulty held. Unless held, the labor of collecting such auditors is hardly worth the candle. For this reason the merely spectacular or outre has no place in the pulpit; and he who can stir a whole city by the truth, must not be confounded with one who excites merely a widespread sensation by personal extravaganzas. If the hearers in the pews realized how difficult are the problems which confront the minister, how serious the burdens laid upon him there would be more prayer offered for him. Dullness has been called the pulpit's "most deadly sin," but it is not more deadly than sensationalism. To be "smart" is as fatal as to be stupid. The preacher must not wholly be a philosopher nor the least bit of buffoon. He must draw the world; but if he draw it, he is of all failures the most dismal, his apparent success only making more noticeable and more lamentable his real defeat.—Interior (Presbyterian), Chicago.

## CATHOLIC NOTES.

Pope Pius has presented a gold challenge to the Cathedral, Armagh.

It is announced that Dom Gasquet, the eminent scholar and historian, is coming to America to give a series of lectures at the different Catholic universities.

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. Two of his pictures were accepted, a portrait of his father and one of himself.

The Knights of Columbus of Philadelphia have just sent a check for \$3,250 to Archbishop Ryan as a contribution toward a fund for the erection of a mission house for the Italians in that city. Last February they sent a check for \$5,000.

Archbishop Gauthier has appointed Rev. Father Hartigan of Centerville to the parish of Napanee and Deseronto, made vacant by the appointment of Father Hogan to Perth. Rev. Father Connelly, of Brewer's Mills, will take Father Hartigan's place at Centerville.

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 blessed memory. Last year it had sixteen students, all but one of whom were converts. Seven of them had formerly been Anglican clergymen. The Beda College is connected with the English College.

A public reception in honor of Cardinal Satolli was given at St. Paul, Minn., by the Knights of Columbus of that city, on the occasion of the Cardinal's visit to Archbishop Ireland. In the course of the evening the Cardinal 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 over.

It looks almost incredible, but nevertheless it is a sad fact, that the English Parliament has rejected the bill of the Duke of Norfolk providing an amendment of the oath of accession. Thus the English Catholics of coming generations will have to witness their king declaring their most sacred doctrines to be "superstition and idolatry." This most conservative body of English peers defeated the bill because they would not "weaken the security of the Protestant succession."

The Russian press is full of admiration 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, saying that he hoped by this act to fulfill the commandment of Christ to love his enemies.

The Very Rev. Dean Lighthart superior of the Maor Mission, writes recently from Rotomua, New Zealand, describing the solemn opening and blessing of a new church among the Catholic natives. "The Church," he says "a substantial and artistically finished 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 Pittsburgh diocese, and, in fact, the non-Catholics as well, take pardonable pride in the fact that the Cathedral choir of that city, under the direction of Joseph Otten, has been awarded the second grand prize of \$1,500 in cash as a result of its performances at the great musical contest held at the World's Fair, St. Louis, on July 11. The Cathedral choir was the first to render the given numbers: "As Pants the Heart," by Mendelssohn; second, "Ave Verum," 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, Mullingar, Ireland, has presented the Most Rev. Dr. Gaffney, Bishop of Meath, with a Florentine sacred picture with a sixteenth century for the 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. Thus as now he had around him a very contented people, and gave abundant employment, making no distinction between Protestant and Catholic.

Amongst the converts of the past week may be noted Mr. Harold Gibbs, who has been received into the Church by the Rt. Rev. Mgr. Provost Harnett, of Our Lady and St. Patrick, Nettingham, England. As an expert in the Solesmes method of plain song in the Anglican establishment, he has probably been second only to the Rev. G. H. Palmer, who has proved himself of great worth. Mr. Gibbs has been prominently before the public (vide Church Times) for more than ten years, and has had much experience in almost every county of England in almost the promotion of Catholic Church music at a time when we are in want of such professors.



AUGUST 13, 1904.

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, sparkling in a million diamonds till the glen was like a sea of dawns. 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 remembered that she had forgotten to milk her. Before she did anything else she went out and drew the milk from the creature's overlaid udders. She brought the milk in and covered it with a clean white cloth, as was her habit. Then she set to work to light the fire.

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 conscious all the time of a numb pain which presently would grow more acute. Just now she could hardly restrain from speaking to Molly, and, missing her, her eyes would roam on to the doorway, looking for the bright head that had so often lit it up.

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 her.

"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 to the dog.

"I wonder if she'll have missed it, creature," she said. "I wish she'd get out to say now. I'll send them and a drop o' the goat's milk to Mrs. Gallagher at the glen-head. The childer of her do poorly, the creatures."

The kettle boiled and she made herself 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 same one hurled herself on to the widow's neck like a catapult, laughing and crying.

"Molly! Molly! is it God, is it Molly Grady is it this day?" sobbed the mother.

"Ay, indeed, I've come back to you like a bad penny. An' I'll never leave you again, you foolish old 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 the 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.

"Sure, it came over me while I heard them cryin' and seechin' in the quayside what a great old fool I was to be goin' on the world for Dan Tobin's sake, and I wid the best little mother in Christendom. Sure, he's gone out of my mind this day the same as if I'd never seen him. 'Tis you I want and the little house, aye, and Shep, th' ould roge here that's changed atin' me. I'm come home the changed-atin' 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 eat the boxful. Sure I was on the boat, the great big, ugly contrivance that it is, and when I heard them seechin' I thought o' your little face, an' says I to myself, here's one for home anyhow. So I slipped down the ladder again, lettin' on I wanted to speak to somebody, an' I walked quiet enough as long as they could see me, but the minut I was round the corner I took to my heels. And by the greatest luck in the world who did I knock up with? Willie McGrawarty. He was coming to see me, wid a little pot o' shamrock under his arm. So he took me to a kind woman he knows, an' I staid 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 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 finished. See another cup, ma'am, for your daughter, 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 McGrawarty's a terrible nice boy, so he is. He'll likely be lookin' in on me, if he's not."

"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 feel more cheerful produced by chemistry. It is to be looked upon with suspicion, and light heartedness accompanied by 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 individual I do not understand. Strong drink tends not to the development of society, but to its ultimate destruction. Prudent young men who have any respect for their bodies will let it severely alone.—Dr. J. Robertson Wallace in "The Young Man."

A NEW SAINT.

FATHER JOGUES TO BE CANONIZED. 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 another 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 of the canonization has been gathered and forwarded to Rome. Father Camillus Beccari, 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 twenty-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 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 gathered quietly.

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

The life of Father Jogues is part and parcel of the history of New York in the seventeenth century, and incidentally reveals the struggles, privations and pioneer missionaries of the East.

Father Jogues consecrated his life to the preaching of the Gospel to the Iroquois tribes of Indians then encamped about the Canadian borders and throughout the Empire State. He 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 brutal treatment, he was benedicted at a place called Osseranon now Auriesville, N. Y., by the tribes he had come to save. Goupil had previously been tomahawked. A few years later a shrine was erected at Auriesville in memory of the "martyrs of the Mohawk," and year after year thousands of pilgrims from all parts of America visit it, and many miracles 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 canonization process.

Devout Catholics and students of early history are making a study of Jogues' life.

He was ordained to the priesthood in 1636 and a few months later ordered to the mission fields of Canada, which embraced New Amsterdam and the adjoining country. Rene Goupil, a native of Anjou, pleaded for admission to the Jesuit order at the same time as Jogues, but was denied on account of his sickly condition—and here young Goupil gave the world a lesson of a self-abnegation and the exertion of a powerful will that has few parallels in modern history.

Admission to the order in France denied him, he followed Jogues to Canada, and offered his life as a nurse to the sick and wounded. He later joined the missionaries to the Hurons.

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

When they reached the Petuns' camps this tribe gave them the same 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 intrepid Jogues started out in a canoe to Sault Ste. Marie, 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 biographers say, when his companions missed him, they found him kneeling in the snow praying for the conversion of the heathen tribes.

The Iroquois were then on the warpath and had a deadly enmity for the French and missionaries. During an engagement between the Hurons and the Iroquois, Jogues and Goupil were taken prisoners.

An opportunity was given Father Jogues to escape, but he refused to leave Goupil, declaring that they should die together were it the design of God. During his captivity he stole away several times to administer the sacrament to dying Christians, and lost no opportunity to explain the Gospel to those of the tribe who would listen.

This enraged the leaders of the Iroquois. They fell upon him with clubs and beat him into insensibility. When he revived they tore off his finger-nails with their teeth, and then they took

the end of the forefinger of each hand crushed the bones until nearly all the fingers were amputated.

Jogues and his companion, on the awful journey to the settlement, responded to this barbarous punishment by kneeling and praying for their murderers. 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 settlement. 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, but lived en route to their being compassed 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 over a band of friendly Indians were met he and Goupil were compelled to run the gauntlet. The natives gathered on each side of a lane, through which they were forced. Each of them showed how after blow on him and his companion.

On the thirteenth day after the battle the warriors reached Osseranon, since called 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 over to a member of the tribe who had lost his slave. Goupil was tomahawked, and Jogues was about to meet the same death when a friendly Indian intervened.

In 1643 the missionary escaped from his captors and reached France on Christmas. 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, declaring that he might save his Indian children.

The following spring he returned to Quebec. Reaching this city, he was made an Ambassador of France to the 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 might never return. In fact, he is said to have remarked on leaving Quebec that he did not expect to return to the mission 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 treatment.

There were factions in the tribe, and for a time Jogues' fate was not definitely decided upon. They were a unit on the point that the "sun-god" had been offended by Jogues and his companions, but while one faction declared "blood alone could atone for the act and appease the wrath of the sun-god," the other faction was friendly to him.

He was taken captive to Osseranon, and a council of war ordered to decide his fate. The council agreed to free Jogues and his companions, but before the news reached Osseranon, Jogues' head was pinned to a palisade; he was struck with a tomahawk, and then beheaded. The body was thrown into the river. This was on Oct. 16, 1664. La Lande, one of Jogues' faithful followers, and a Huron Indian, were slain the day following.

It is to commemorate for all time the heroic suffering of Jogues and his companions that Catholics propose to have the martyred missionary proclaimed at St. Jogues by Pope Pius X.

The process of the canonization of Jogues and his companions will take up considerable time, as every document submitted to the Commission of Cardinals must be separately considered and its contents thoroughly examined and authenticated. In the documents submitted, Jogues and La Lande are found, and what is thought to be an accurate statement of Jogues' life and travels, but little light is thrown on La Lande's career.

Fathers Brebeuf, Lallemant, Daniels and Garnier, companions for a time of 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.

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, and wherein its virtue continues to reside. It is impossible to study the grandeur of the Precious Blood without being led at almost every step into the magnificences of the sacraments; and then again the sacraments are the structure of the Church. Theology of the sacraments and the theology of the Church are but one. We cannot separate them without making both of them unintelligible. With these theologies, the theology of the Precious Blood is also inextricably intertwined. This will strike any thoughtful student of theology. Moreover, as we have seen, the Precious Blood ministers especially to the dominion and magnificence of God; and the Church is the living regent of God's dominion and the sacraments are a peculiar and unparalleled emanation of his magnificence; and thus from another point of view the Precious Blood is bound up with the Church and the sacraments. The instincts of the saints have united the two devotions. Those, whose lives strike us because of the active interest they took in the outward politics and destinies of the Church, an interest often at seeming variance with their manifest call to contemplation, are almost always found to have had a peculiar devotion to the Precious Blood. The Precious Blood magnifies the

Church, and the Church magnifies the Precious Blood. There was once a narrow-minded heresy which denied that the Precious Blood was shed for all, maintaining that it was shed only for a chosen few. Like all heresies which depreciate the grandeur of Jesus, it was an especially soul-destroying heresy; it clothed itself in the garb of harshness, as if the pomp of rigor was to give it the venerable dignity of holiness. We shall avoid falling into egotism, and remember the connection with the Precious 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 terrible privileges. It is an offering of God to the express purpose of making salvation easier, shorter, safer, more various, and more universal. Its exclusiveness is concentration rather than exclusiveness. It is its surest and its swiftest road to being universal. If the responsibilities of grace were actually difficulties in the way of salvation, it is plain that heathenism would be the best religion, because it is the easiest. The Lord's love is only a burden made more crushing by its beautiful excess, then 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; 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." The spiritual depreciation of the Church is also a depreciation of the grandeur of Jesus, similar to that of Jansenism, though coming by a different road and from an opposite quarter. It will be found to be accompanied with the same distaste of the sacraments, and to delight in the same parade of rigor. But it is a theory which cannot coexist 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 and the theology of the Precious Blood. Theology will make our devotion more devout; and devotion will make our theology more true.—Father Faber.

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 habitual sinners can be converted and can lead to do better, if he only has the good will. We see this in St. Augustine. He had amongst other things made a habit of swearing, and he frequently sinned in this way. He overcame this deep rooted vice perfectly after conversion. He said to 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 exhort you, my beloved, never to say: "Who could forbear to do this?"—Paulist Father.

Mary's Torch of Faith. Among so many clouds, amid so much darkness in which Mary had to 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 her faith. It was on the center of the eternal counsel of God that Mary constantly 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 spiritual life.

WHEN SICKNESS COMES. DR. WILLIAMS' PINK PILLS 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 result from an impoverished condition of the blood; thus if the blood is enriched the trouble will disappear. That is why Dr. Williams' Pink Pills have had a greater success than any other medicine in the world in curing sick and ailing people. These pills actually 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 statements. He says: "About a year ago my blood gradually became impoverished. I was weak, nervous, and generally 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 my condition was so greatly improved that I knew I had at last found a medicine to cure me. I continued the use of the pills for a while longer, and every symptom of my trouble was the best of health. I think so much of Dr. Williams' Pink Pills that I am never without them in the house."

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.

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

The matter and form are both good, and a lively Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to be faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Loretto, Apost. Deleg.

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 Secretary of State in his reply of July 25 affirmed those proceedings, the Republican Government has decided to conclude official relations, which at the Holy See's desire has become objectless."

Cardinal Merry 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 think that a compact may be completed 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 "Organic Articles" which were concocted by Napoleon I. as a supplement to the Concordat, forbade any decrees from Rome to be promulgated without the consent of the State. These articles were never accepted by the Pope, and cannot therefore be regarded at all as part of the Concordat. It is essentially the right of the Pope to communicate directly and freely with the Bishops of the world, and without this right it would be impossible to govern the Church effectually. Napoleon's Organic Articles are therefore no part of the Concordat, and can never be regarded as such. The statement of M. Delcasse is therefore a brazen assertion of an untruth. The Concordat was not infringed by the Pope, but was violated by the French Government, which aims at making the Bishops Government officials as fully as are the officials of the State. And in France the Government controls all officials of the State to a degree which does not exist in any other country where constitutional government exists. The Government controls not only the executive, but even the elective and judicial powers, and in attempting to control communication between the Pope and the Bishops, it assumes to itself an 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 abbies, monasteries, asylums for the poor and infirm, hospitals, refuges, schools of every degree, churches, charitable institutions. These were all

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 recognized 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, 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 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 between the remnant of the Free 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 the new United Church. This included about one thousand one hundred kirks and their manse, many colleges and mission halls together with large sums of money.

The minority which still called themselves the Free Church, entered a lawsuit in the Scottish Courts for the property, but lost their case. They then appealed to their adherents to furnish the means to carry the suit to the Lords, with the result that the decision of the lower Courts has been reversed, and cash to the amount of about \$10,000,000 has been awarded to them, together with control of the churches. Twenty-four of the 58 ministers survive, and these with a following of from 4,000 to 5,000 people have suddenly and unexpectedly become possessed of \$10,000,000, besides all the churches of the Free Kirk of Scotland, while the hundreds of thousands of former members of that Church who joined the newly formed United Church together with the hundreds of ministers who consented to the union, are now without churches and manse.

The Free Church of Scotland was formed by a secession from the National or Established Kirk in 1843, when a protest was read by the Moderator of the Church, Rev. David Welsh, D. D., at the General Assembly. This protest was signed by 203 members of the Assembly, and complained of wrongs inflicted on the Church by the civil power. The Marquis of Bute was present as representative of the Queen, and the Moderator after reading the protest, laid it on the table, bowed respectfully to the Queen's representative and left the Hall of Assembly. He was followed by the Rev. Dr. Chalmers, and rank after rank of ministers. All proceeded to another hall accompanied by sympathizing crowds, and the Free Church of Scotland was organized with Rev. Dr. Chalmers as First Moderator. Four hundred and seventy-five ministers seceded from the National Church, and signed the roll of the new organization on that day; and the Church property forfeited by them is

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, 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 amalgamation, leaving them without Churches, and obliging the United Churches to erect new buildings all over the country.

This difficulty may be a serious obstacle in the way of the amalgamation, and may put off the union indefinitely, unless some means of making sure 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, and 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 Sicle, 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 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. Lagrave being most direct to prove their complicity in the disgraceful transaction. Mr. Lagrave, 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. Louis Fair.

A reporter of the Montreal Witness called upon Mr. Alberti at his hotel in Montreal to hear what he had to say in reference to matters in France, and he 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 Royalist sentiment by means of a large number of newspapers which they control. This is very dangerous to the peace of the country, and the Government was obliged to put a stop to it."

Mr. Alberti stated that the number of Protestants in France is rapidly increasing, not because of any favor shown to him by the Government, but chiefly because the French people travel more in England than heretofore, and also because many Catholics are displeased with the religious orders for inaugurating a Royalist movement.

Mr. Alberti overdoes his task of creating a favorable opinion of the

Combes Government in America. He is right in saying that the American people have formed the opinion that Catholics are persecuted in France; but it is not in America alone that this opinion is formed. It is the deliberate judgment of the civilized world, and that judgment has been arrived at through a correct knowledge of the facts of the case.

It is a falsehood to state that the religious orders are propagators of Royalism. We do not deny that many French Catholics are Royalists at heart; but nothing else could be expected, whereas the Republic has persecuted religion ever since 1870, when it was established. But what is a Republic for, if it is not to respect and tolerate the opinions of its citizens? And when it does not tolerate them, it becomes a mere sham and a delusion.

Nevertheless, many Catholics are also sincere Republicans, if a Republic can be obtained which will respect the convictions of the people.

Pope Leo XIII. contributed greatly toward Republicanizing French sentiment, by advising the Catholic people of France to accept the Republic unreservedly and not to aspire towards the restoration of the effete Royalties of days gone by, and in the French schools taught by the religious orders these principles were generally honestly inculcated, and the charge of a Royalist propaganda in them as made by Mr. Alberti is a barefaced falsehood.

Notwithstanding anything which Mr. Alberti has said, it is certain that the Catholic religion, the religion of the majority of the people, is being persecuted with an unexampled barbarity. Our readers are acquainted with numerous facts which prove this, among which may be mentioned the recent outrage whereby the crucifixes were forcibly removed from the Court rooms, Good-Friday being chosen as the day for this outrage to be committed, in order to insult all Christian people more grossly.

Catholic officials are being steadily forced out of office, to be replaced by infidels, Catholic officers have been gradually forced to resign their rank in the army by being asked to do deeds of unutterable meanness, such as to command a troop to eject from their school unoffending religious teachers, and Catholic soldiers are being harried with petty persecutions to induce them to do things contrary to the commandments of God and of His Church, as when recently they were invited to eat meat on Fridays, so that their consciences might first become seared, and that thus they might the more readily be induced to cease to be Catholics.

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 Government which is perpetrating these atrocities on a Catholic people, will before long meet the fate of the Convention of 1792, and of the Paris Commune of 1870. The signs of its approaching annihilation are in the air.

POLYGAMY AND DIVORCE.

The Methodist Episcopal Bishops of the United States after their May meeting issued an address to their people in which they denounce in very strong terms the evil of Mormonism, especially in view of the Mormon doctrine of the lawfulness of Polygamy. They say:

"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 states 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 sight is the keen surgery of an amendment to the Constitution of the United States, absolutely prohibiting polygamy on every acre of the national domain."

We heartily agree with any condemnation 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 marry those who had been divorced for any cause, however trifling, and as a consequence the country swarms with divorced husbands and wives, of whom many have been married a second, third, or fourth time.

It was resolved at a recent conference of ministers held in New York, that for

the future no divorcees shall be remarried by the ministers, except in the case where divorcees have been granted for causes recognized by their respective Churches as sufficient; but it is very doubtful whether such local action will diminish the evil to any appreciable extent, for the reason that it is local, and such resolutions will be acted upon only to a very limited extent by other ministers, or by the Churches. The Presbyterian Church has already repudiated in General Assembly this proposed common mode of procedure, and has adopted instead the course that only the causes named in Scripture shall be deemed sufficient to justify divorce. This leaves the matter just where it was before, as all have claimed that they were following Scripture, even when they were marrying without hesitation parties divorced for trivial reasons.

Divorcees among Christians are the natural product of Protestantism, and the twin evils of divorce and polygamy, will not be suppressed until the Catholic rule of marriage be rigidly followed, that the sacrament is indissoluble, and that a man or woman can have only one wife or husband.

The Mormons say with good reason that the difference between polygamy and divorce is that the polygamist keeps his families and supports them, whereas the divorcee casts them off and neglects them. In this respect the divorce evil is worse than polygamy.

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 steps which it is thought should be taken to place the Association on such a basis as would insure a permanency such as we are accustomed to apply to what is known as the old line companies.

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 have 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 justice to give a meed of praise to the 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 vim which a model business man would apply to his own affairs. Besides this he is a pleasing and effective platform speaker, and as a consequence we may expect a continued increase of membership to flow from his persuasive and eloquent advocacy of an association the interests of which were dear to him long before he became the man at the helm. Furthermore, he resigned an honorable and lucrative position in the service of the Government to take up the management of the C. M. B. A. Under his guidance we firmly believe success will be assured, and we also feel convinced that the work of the head office will be performed with that scrupulous rectitude which has been a guiding motive of the career of Mr. J. J. Behan.

CARDINAL VANNUTELLI IN IRELAND.

The visit of Cardinal Vincenzo Vannutelli to Ireland to represent the Holy Father Pope Pius X. on the occasion of the consecration of the new Cathedral of Armagh, has been much commented on by the press, some of the ultra anti-Catholic papers imagining that it has a politico-religious purpose. A Paris paper stated the consecration of Armagh Cathedral is but a pretext for an important mission with which the Cardinal has been entrusted, and which 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 King.

The London Tablet declares that the Cardinal's visit has no political object whatsoever in reference to England. It is a sufficient cause for his visit that a

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 Mgr. Falconio was selected as Apostolic Delegate to Canada, the guidelines 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 Dominion.

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 romance 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 Hornby, 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 Hornby, 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 language.

The new mission is to be established in the heart of the Chinese settlement in Montreal, and the Holy Sacrifice of the Mass will be offered up regularly on Sundays and holy-days, and week-days, in the private chapel of the Brothers of the Christian Schools on Cote street. We have no doubt that this will give a much desired impetus to the Catholic faith among the Chinese resident in the city. Archbishop Bruchesi is deserving of great praise for his zeal in supplying so promptly a priest able to attend to the spiritual needs of the Chinese colony.

His Excellency Mgr. Donastus Sbarretti, Apostolic Delegate, accompanied by his secretary, Rev. A. A. Sinnott, D. D., visited St. John, N. B., last week. His Excellency visited St. Vincent's and St. Patrick's schools, the Good Shepherd Convent and the Mater Misericordiae Home and pontificated at the Cathedral on last Sunday. Everywhere he was right royally received. In the course of an interview with a Press representative His Excellency said:

"My visit has been a very pleasant one indeed. All over, in Halifax, Charlottetown and in your own city I have been heartily received. This splendid welcome to the Apostolic Delegate shows the loyalty and devotion 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 thronged the church.

Read a chapter of the Bible every day. It will fill your mind with good thoughts.

VACATION

It is in summer, faxes, that the so chance to enter into principles and for well being and gu around her the so ness and fields a teeming and she is trees, and she is free gift to men, t life and all that still more, that in this world are joy and happiness.

Hence feelings well up in the face of his own he prostrates him tion before God things, and pour age of his entire not be for the gifts received immortal soul cness, and so the by a never-ceas love. But, alas, stant thing in n do so much, a return to God's g Nor is it a m and to say it is ing of all the positive violati of God. It nee reflection to sh wise this is. T lost to gratitude favor done, and will injure them, friends of them. do to want to w. hout a tren conscience ag All this come ber the omni He is never always i that the reme duence our e Who oving His holy ment and H For one who is easy, a belief in difficult to occur. And sometimes oress. But t is by con tion, by givi the sacram ing them, reached. O, what f from these to the powe forms as we change all. soul, it is t Let the he and virtue, again take is the spir lights with pleasing to good and a to keep u with Him, that homa expect fro through g finally, aft are over, Heaven in — Bishop Times.

THE C. M. B. A. CONVENTION.

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCCXIII.

When the Presbyterian 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."

It is curious, how an accusation may sometimes be literally just, if only applied in another quarter from that against which it was first made.

Yet even Luther could not so control 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.

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 anything more than a divinely developed system of ideas, such as the Gnostics held it to be.

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 anything more than a divinely developed system of ideas, such as the Gnostics held it to be.

Indeed, a Presbyterian clergyman, brought up, though not ordained, in the Catholic Church, once said to me: "I doubt a good deal whether men often leave Catholicity for Protestantism or infidelity through any reaction of reason."

Of all Catholic doctrines we know that the one which is most often the target of brutal and brutishly ignorant attack is Transubstantiation.

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

and everywhere remains intact and indivisible.

At the same time Lansing's shocking expression is actually found in a famous mouth. It is Luther, not Rome, who says: "In the Eucharist the Body of Christ is given to be bitten and chewed with our teeth."

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 showing how far it is, alike from the caricatures of stupid enemies, and from the exaggerations of heavy-witted friends.

No doubt shallow malignants can rake up many allegations of more zeal than knowledge; but Rome is no more responsible for this than we are answerable for the fact that Protestants of high position have sometimes, meaning to defend the faith, given the most extraordinary explanations of the doctrine.

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 thoroughly 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?

Of course Rome puts Dogma first, and the reasons supporting it second. But then so does every Church of determinate doctrine.

Rome, doubtless, decidedly objects to applying non-Catholic reasons to Catholic doctrines. I am unable to make out in what other sense she discourages the use of Reason in Religion.

CHARLES C. STARBUCK. Andover, Mass.

THE SIXTH PRECEPT.

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.

Of the impediments rendering marriage invalid, there are three which are most common in these times. One is where a Christian and baptized person marries an infidel or one who is not baptized.

Another, where the marriage is entered into while both parties to the first are yet alive. And the third is in the case of clandestine marriages, that is, where the marriage is not contracted in the presence or before the consent of the pastor and before at least two witnesses.

If her children, however, listened to the admonitions of the Church voiced to them through her clergy, their footsteps would never lead to such unions.

For better to me is Thy great mercy for the obtaining of pardon, than the justice which I imagine in myself for the defence of my hidden conscience.

PERFECT IN THE LORD.

Abandon yourself to your longing desire to be made perfect in the Lord. 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 strength.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healing, safe, non-painful, non-toxic, and non-addictive. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure.

FIVE-MINUTE SERMON.

Twelfth Sunday after Pentecost.

THE GOOD SAMARITAN.

Go and do thou in like manner. (St. Luke x. 37.)

How few of us, brethren, are really naturally of a self-sacrificing disposition! How few actually enjoy, for example, the offices of the sick-room, or so much as a little visit of condolence to an afflicted friend!

That is why our Blessed Lord, in this day's Gospel, has given us the beautiful parable of the good Samaritan. Although a heretic and schismatic 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.

The corporal works of mercy, brethren, are the easiest of the ways to the love of God. People are fond of admiring the members of religious orders, who, for the love of God, serve the sick and the aged, the insane and the orphans; often forgetting that if it is not had as an occasional practise of virtue for us living in the world.

And if you cannot be a regular nurse for the sick, there is no reason why you should not pay an occasional visit to the sick-room. You can spend a pleasant quarter of an hour in cheerful conversation.

When and at last death is come your presence may be of the deepest comfort. Then is the time to come forward promptly and help to lay out the Christian corpse; to set up for a night beside that strange, silent guest in the coffin; and, when you find two or three gathered about it, to have the courage to lead in reciting the rosary for the 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.

IMITATION OF CHRIST.

OF HAVING CONFIDENCE IN GOD WHEN WORDS ARISE AGAINST US.

Thou knowest that which I know not; and therefore in every reprehension I ought to humble myself and bear it with meekness.

Pardon me, therefore in Thy mercy, as often as I have not done this; and give me again the grace to suffer still more.

For better to me is Thy great mercy for the obtaining of pardon, than the justice which I imagine in myself for the defence of my hidden conscience.

LIQUOR AND TOBACCO HABITS.

A. McTAGGART, M. D., C. M.

References as to Dr. McTaggart's profession of standing and personal integrity permitted by: W. R. Meredith, Chief Justice.

Hon. G. W. Ross, Premier of Ontario. Rev. John F. D. D. Victoria. Rev. J. M. Caven, D. D. Knox College.

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Rev. H. Thomas Coffey, Senator, Catholic Record, London.

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Sample (sufficient for eight meals) free.

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THE FEAST OF THE ASSUMPTION.

On the 15th of August of every year the feast of the Assumption is celebrated with special ceremonies by Catholics all over the world.

It is not an article of faith which you must believe under pain of sin; but it would certainly be presumptuous not to accept with deference an opinion which has always been received with favor of the Church from the earliest times.

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 mankind; to the body from which the Eternal Word received His own adorable flesh, by whose hand He was pleased to be tended and cared for on earth, and whom He vouchsafed to obey and honor as His mother.

Some think she went with St. John to Ephesus, and died there; but this opinion seems to be grounded only on conjecture. It seems more probable that she died in Jerusalem.

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 repeated 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 insanity are due to indulgence in strong drink, and as that great alienist, Dr. Colston, Physician-Superintendent of the Royal Asylum, Edinburgh, observes, "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 impairment of intellectual power may just stop short of that degree which would justify the sufferer being certified as insane. But that there are more mentally hazy people outside asylums than in them is a matter of everyday observation.—Dr. J. Robertson Wallace in "The Young Man."

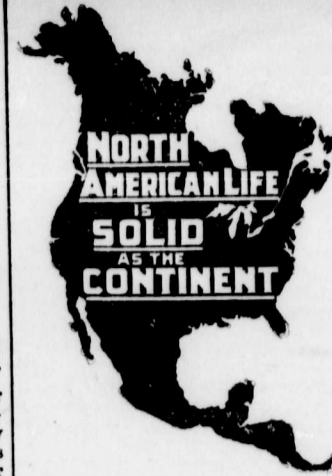
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HE WHO TRANSGRESSES THE LAWS OF THE GREAT FATHER INJURES THE INTERESTS OF THE HUMAN FAMILY.

He who transgresses the laws of the Great Father injures the interests of the human family.

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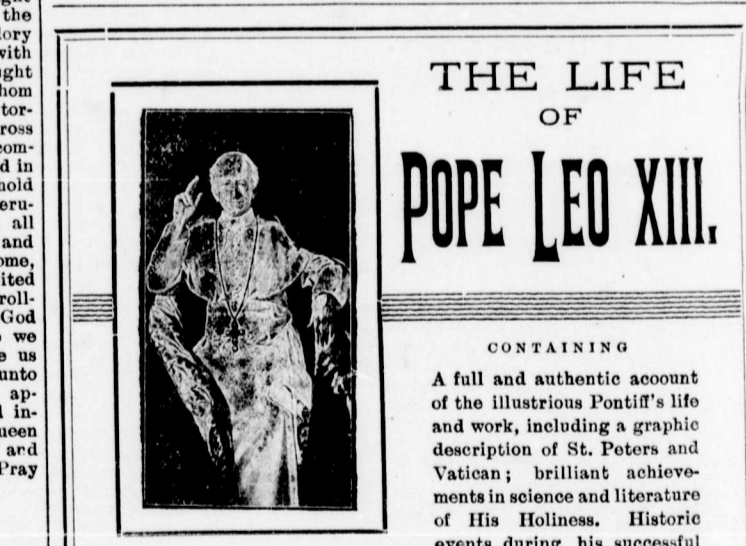
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CHATS WITH

Look out for yourself! You are the boss of your own life. You are the boss of your own soul. You are the boss of your own body.

It is in the struggles of life that we find our true strength. It is in the struggles of life that we find our true self.

Every act of the memory of our own manners and customs is a part of our life. Every act of the memory of our own manners and customs is a part of our life.

As a gift it makes our share; either to possess or to be possessed. The best possession is a good name.

Self respect is the love of our own manhood. Self respect is the love of our own manhood. Self respect is the love of our own manhood.

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