

# The Catholic Record.

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

VOLUME XXVI.

The Catholic Record.

LONDON, SATURDAY, JUNE 18, 1904.

HATRED OF THE CHURCH.

The protest of Pius X. against the visit of President Loubet to King Victor Emmanuel has furnished anti-Catholic scribes with a pretext for inveighing against the Church. Bigots of every stripe are using large vocabularies to express their detestation of Rome. We suppose they have read the following words: "If the world hate you, know ye that it hated Me before you. If you had been of the world the world would love its own: but because you are not of the world — therefore the world hateth you." That hatred dogs the steps of Christ's Church. All things else the world views with complacency. Its infidel scientists look upon the sects as unworthy of antagonism. But when there is question of the Church, etc., and they who fight for it give free reign to their hatred.

THE POPE'S PROTEST.

But why should the Pope not protest against the visit of President Loubet to the King of Italy? In protesting the Pope has, it seems to us, done what every honest, and self-respecting man should do in similar circumstances. King Victor Emmanuel, he it remembered, has as much right to Rome and the Papal States as has a thief to his booty. His claim to them is based on usurpation and robbery. And because Pius X. would not remain silent when the chief of a Catholic nation did honor to him "who usurps the civil sovereignty and restricts the necessary liberty and independence of the Holy See," he is denounced as reactionary. Because he would not sit quietly by while Loubet was exchanging compliments with the Italian King, and endeavoring incidentally to convince him that the commandment "Thou shalt not steal" has no meaning for kings or nations he is, as the London Spectator says, "a poor politician." It appears to us that the action of the Pope should be commended by all classes, irrespective of creed. It is not only against the studied insolence of the French President, but also against the condoning of robbery and injustice. It strikes at the principle that might is right, and this may account for the antics of a section of the English press.

THE CUSTODIAN OF THE MORAL LAW.

If Pius X. were a politician in the ordinary acceptance of the term he might have avoided friction with the French Government. But the Roman Pontiff is the custodian of the moral law. He is a judge set up by God to teach all nations. He has but one aim, the guidance of his spiritual children to eternal happiness. And in doing this he must strike no uncertain note where right and justice are concerned.

THE "SPECTATOR" AND THE POPE.

The London Spectator says: "Pius X. is not only a bad politician, but, unlike his predecessor, is wholly out of sympathy with modern development. He desires to put the clock back. In harkening after the fleshspots of Egypt the Papacy runs the risk of forfeiting all."

When the Spectator man judges Pius X. by the standards of political tricksters he is apt to give, as in this instance, an exhibition of senility. He would like, doubtless, to see the Pope hand in hand with the plunderers of the papal patrimony and have them sacrifice principle to expediency. The modern development that guards carefully against wounding the feelings of the highwayman who happens to molest us is merely a figment of an excited journalist. It would do nicely for the Pope though it could not be preached with impunity to any self-respecting Englishman. When the rights of a Briton are encroached upon there is a prompt call for a few machine guns: but when the Pope of Rome falls among thieves he is expected to say and do nothing to thwart them. That the Papacy runs the risk of forfeiting all is a very decrepit platitude. Centuries ago it fell from the lips of an enterprising prophet, and has since then been used by the individuals who learn nothing and forget nothing. To the average Protestant the Papacy must be a bewildering thing. Humanly speaking it should have gone by the board long ago. But here it is to-day young and vigorous and in the

van of all that redounds to the glory of civilization. Can the Spectator explain this phenomenon?

THE ONE TRUE WITNESS.

WHY I AM A CHRISTIAN.

Rev. E. A. Higgins, S. J.

I.

Taking for his general subject the Grounds of our Faith as Christians, the lecturer proposed to answer the question Why are you a Christian? by reviewing the arguments and evidences of Christianity, and the reasons for which we admit the Divinity of our Lord Jesus Christ. But first, by way of preparation the lecturer glanced at the religious condition of the non-Catholic world in the United States and showed how outside the Church the wrangling of discordant sects was fast giving way to a complete religious skepticism. Infidelity, he said was prevalent in all classes and conditions of non-Catholic society: and infidelity the speaker defined to be the rejection of all supernatural revelation and the denial of Christ's divinity. The causes of this widespread infidelity in the United States, the speaker thought were principally two, namely, a God-excluding system of schools, and a skeptical or unbelieving pulpit. He might add as a third cause of the rapid growth of infidelity, the license of an irreligious press, but he was disposed to regard that as a result rather than a cause of the prevalent tone of skepticism.

It behoves us then to be intellectually well grounded in our Faith; to protect it by the safeguards of prayer and study, of humility and watchfulness. We should review the evidences of our belief. We should know why we are Christians, and be ready to give a reason for the Faith that is in us. We know that Faith is not a mere sentiment, but is a firm conviction wrought in the soul, both on the intellect and will, by the Truth and the Grace of God. We propose to strengthen our Faith, and to enkindle our love by studying the words, the life and the character of our divine Lord, the author and finisher of our Faith. Like St. Paul, we should "esteem all things loss except the excellent knowledge of Jesus our Lord." To know Him is to know everything. To be ignorant of Him is to know nothing that is worth knowing. This shall be the subject of our consideration next Sunday night.

He who believes also in Me, "I am the Way, the Truth and the Life," "No one goeth to the Father but through Me." "This is life everlasting to know Thee, O God, and Whom Thou hast sent, Christ Jesus, our Lord." Here is the reason why Christians, who know what Faith means, have always regarded infidelity as a most deadly sin, because it is wilful rejection of God's word, of God's will and God's authority. No wonder that so many non-Catholics are lapsing into infidelity and skepticism. Many of those who should be to them as the salt of the earth, feed them on the poison of doubt and denial. Those who should be their religious guides are the very ones to extinguish in their souls the last faint glimmerings of Faith, and leave them to grope in the darkness of infidelity. The process of unchristianizing the Protestant community, especially in our large cities, is carried on most efficiently by the high-priced clergymen whose eloquent lectures contain all things except the Gospel of Jesus Christ. It is a sad spectacle. Few of our non-Catholic brethren realize the full meaning and the awful consequences, for time and eternity, of the ravages which this infidelity works in the souls of men. The religious atmosphere is poisoned with it. We encounter it or feel it on every side. What is there, in Heaven or earth, what principle of religion or morality, that is not obscured or totally rejected?

The lecturer then devoted a few moments to the consideration of the first-mentioned cause, namely, a God-excluding system of education. Whatever may be the theory of secularists, those who are concerned for the Christian civilization and the Christian religion of the people in the United States can have no doubt about the pernicious effects of the Godless schools. By their fruits ye shall know them. It is precisely for this fruit of infidelity that the noisy faction of agnostics and secularists clamor so loudly against any interference with their God-excluding schools.

Passing on to the second cause of the rapid growth of infidelity, the lecturer sketched the baneful influence of a skeptical pulpit. There is not a large city in the United States but supports some preacher who is distinguished by his heretical views or his undisguised contempt for the most sacred mysteries of religion. From the vantage ground of a so called Christian pulpit these clerical infidels disseminate the poison of their false teaching. They have a large audience, for those sensational and advanced preachers are faithfully reported by the daily press, and they carry their audience with them from one doubt to another, overleaping every barrier of their old beliefs, and landing in the mire of infidelity. Here the lecturer reviewed the utterances of popular preachers of New York, Boston and Chicago, showing how they rejected the most fundamental doctrines of Christianity, including those of the Trinity, the Divinity of Christ, the existence of eternal punishment and the inspiration of the Bible. In them and their audiences we were witnesses of the natural and logical development of the principles sown by the first Reformers. They are quite consistent in carrying out to the last conclusion the principle of individualism or private judgment which gave birth to Luther and Calvin, Wesley and Swendeborg. Without being aware of it, they are the latest product of that decomposition which is going so rapidly in the body of Protestantism. We are witnessing the development of false principles to their legitimate consequences. It is the evolution of decay. They call it progress, but it is the progress of dissolution. They reject creeds and dogmas; but what is this but to reject all definite religious truth? and this is skepticism. Deny the principle of authority in religion and substitute for it your own mere individual reason, and you must, if you are consistent, end in rationalism and infidelity. Follow the same process in the civil order and you have anarchy.

As Cardinal Newman expresses it, "There is no logical standing-ground between the Catholic Church and infidelity." If you subject the religion of Christ to the contentions of human caprice, it will only be a question of time till the wranglings of sects end in the total rejection of the Christian Faith. The preachers of infidelity are logical in carrying out to their ultimate conclusion the principles with which the religious revolt of the sixteenth century began. But alas for them! They are logical and consistent only for evil. They are doing the work of anti-Christ. They are preaching a license of opinion which must inevitably lead to license of conduct. They are scandalizing their weaker brethren by throwing down the last barriers of infidelity and letting in the wild beasts of pride, intellectual revolt, disobedience, contempt of God, heresy, and with Thomson that "Base envy withers at another's joy and hates that excellence it cannot reach."

We quote approvingly from the Book of Wisdom: "By the envy of the devil death came into the world," and are willing to ask in general terms to be delivered "from envy, hatred, malice, and all uncharitableness." We admit the truth of this paragraph from Character: "It is only the small and essentially mean nature that finds pleasure in the disappointment, and annoyance at the success of others. There are, unhappily for themselves, persons so constituted that they have not the heart to be generous. . . . People of this sort often come to regard the success of

others, even in a good work, as a kind of personal offense. They cannot bear to hear another praised, especially if he belongs to their own art, or calling, or profession. They will pardon a man's failures, but cannot forgive his doing a thing better than they can do, and where they themselves have failed, they are found to be the most merciless of detractors. The sour critic thinks of his rival:

"When Heaven with such parts has blessed him, Have I not reason to detest him?"

Yes: envy in itself, or envy in others we stigmatize as baseness. The misfortune is that when the contemptible passion invades our own heart, we utterly refuse to acknowledge its presence, or we persistently call it by some other name. We may avow, of course, our being grieved that the success achieved by a friend or acquaintance may have a tendency to make him proud; that the praise lavished upon him may swell his vanity to undue proportions; that his being so much in the public eye may ultimately prove his undoing; that his general popularity has probably won by some unworthy sacrifice of principle; that the office he has attained is beyond his ability worthily to fill—but grieved purely and simply because he is basking in sunshine while we are kept comparatively in the shade! Perish the thought! We scorn such meanness! What humbugging hypocrites some of us are, how ready in this matter of envy but ourselves!

The simple fact is that bald, naked, unadorned envy is at the bottom of most of our sneering, and carping and fault-finding, and caustic criticism. Few natures are so thoroughly generous and noble that their first impulse is to rejoice in the success, the elevation, the prosperity that raises their fellows above themselves. Comparatively few are even so Christian as to check forth with their first ungenerous, ignoble impulse "to wither at another's joy," and substitute for the basest of passions that sweet charity which "is patient, is kind . . . enviiheth not, dealeth not perversely." Burke has said: "I am convinced that we have a degree of delight, and that no small one, in the real misfortune and pain of others;" but it is probably true to assert that we have a degree of pain, more or less acute, in the real good fortune and delight of others.

As brotherly love, or fraternal charity is the virtue directly opposed to this blighting vice of envy, the surest guarantee that our hearts are actually as free from the vice as we should like to believe them to be is the uniform charitableness of our discourse relative to those whose merit or success may naturally be supposed most likely to inspire us with the unworthy sentiment. If we find genuine relief and consolation in dwelling upon their shortcomings and defects rather than on their good points and excellencies, we may rest assured that despite all our protestations to the contrary, we are a prey to envy, are less generous than we mean, less noble than base. "Out of the abundance of the heart the mouth speaketh;" and out of the envious heart, in particular, proceed the faint praise, the qualified approval, the exaggerated converse, the cavilling sneers, the disparaging comments, the extravagant blame, the inordinate depreciation, the distorted slander and the downright calumny that work such havoc in Christian communities, and outrage His disciples of all time: "By this shall men know that ye are My followers, in that you love one another."

WHY MEN DO NOT GO TO CHURCH.

Michigan Catholic.

The question "Why Men Do Not Go to Church," has called forth considerable correspondence in the Eastern press. Mr. Edward Bok, editor of the Ladies' Home Journal, in a recent number of the Outlook, has an article on this subject. Being a Protestant he made his studies of the cause which keep so many men, especially young men from church on Sundays. After an inquiry amongst eight communities, the editor gives the result of his investigation. He says:

"In these eight communities there were, all told, thirty-one churches, and the Young Men's Christian Association nearest to these communities obtained for me the figures that in these communities there were sixteen hundred and forty young men between the ages of twenty and thirty-five in the neighborhood of these churches. Then I had secured from one of the attendants for four consecutive Sundays of the number of young men, between the ages given, at each of these churches, with the result that the highest attendance at all the thirty-one churches combined, on any one Sunday, was four hundred and twenty-seven. Now, there was no Sunday golf possible in these communities, and yet twelve hundred and thirteen out of sixteen hundred and forty young men did not go to church. What was the reason here?

"I asked all the clergymen, 'Indifference to holy things,' said several. The deterioration of the modern young man," said others, and these two opinions represented nineteen out of thirty-one clergymen.

"Then I asked the young men, 'Not enough to go for,' was substantially the verdict of eleven out of nineteen.

"What do you mean by that?" I asked in each case.

"Why, one doesn't get enough out of the sermons that are preached to

make the difference worth while to go and hear them," said one young man. "You don't get anything to carry away with you," said another.

"Why, D— (mentioning the name of one of the ministers) isn't practical. It is all theory, theory, words, words. He doesn't seem to get out into the world among men. Too much old Palestine and cloister study. Doesn't know men; only books. I thought it was myself, for a time. But father says the same, although it came hard for him to confess it. Now he doesn't go

in the same way. They call themselves Irish. So does Professor Tyrrell of Trinity College, and he sees nothing in the churches of the land but tall spires that lift their heads and lie, nothing in the poverty of the people but the greed and grinding oppression of a vampire church. The vision of some would-be reformers is just as jaundiced. They see nothing but idleness and drunkenness in Ireland, and undertake impertinently to lecture the Irish on what they consider the cause of most of their poverty. They would blot out history if they could in just the same way and for just the same reason as the promoters of an Anglo-American alliance would blot it out from American school-books dealing with the Revolution. We have no more use for Irishmen of that stamp than we have for the Tyrrell variety. Instead of being a besotted race, we claim there is virtue enough in us to leaven the civilization calling itself Anglo-Saxon, as corrupt and vile as anything the world has seen since the days of Pagan Rome.

The normal condition of any Irish community, at home or abroad, is spite of all slander, is sober, pious and industrious. This is as true to day as when the Protestant Isaac Butt gave generous testimony to their virtues. "In knowledge of our common Saviour, in a belief in His divine mission, in love of that Saviour, in reverence for God in all the pious charities of life, in submission to the Divine Will, in misfortune, in hope and trust in the Providence of a Heavenly Father, in all the beliefs and aspirations which may excite the smiles of the philosopher, but which are the sustenance of Christians in every country and in every clime; in all those things you will find that the Irish people will not suffer by a comparison with the most favored people on earth."

But we are not, however, foolish or vain or thick-headed enough not to know that we stand in as great danger from this abominable vice as any other people. And as we are gradually training our children to be Anglo-Saxons, it behoves us to see that we do not incur the curse which follows inevitably from the indulgence of greed and sensuality. This parish of Johnville gives the lie to all such slanders as I speak of, but that does not mean that drunkenness is unknown amongst us, or that we are free from the common danger.

I hold that it is better for us, the children of Irish fathers and mothers, to be taught to respect and admire them in all these things, than that we should be taught to despise and sneer at them as a people who, with their eyes open, voluntarily choose to wallow like swine in the mud and filth of a mud-hole of drunkenness. For this reason I again appeal to the young men of this parish to frown upon the use of intoxicants at their social gathering, and whenever or however they come to a knowledge of its illegal sale amongst them, to stand up like the self-respecting sons of sober and God-loving Irish fathers and mothers and put a stop to it. Do not try to say it is none of your business. It is decidedly your business and your duty to do what will contribute so mightily to the health, happiness and prosperity of this community.

## CATHOLIC NOTES.

Bishop Gaffney of Meath, Ireland, has forbidden the setting out of strong drink at wakes and funerals, denouncing the custom in severe terms.

Rev. P. A. Sheehan, D. D., author of "My New Curate" "Luke Dolmage," etc., is publishing with the Longmans a new novel, "The Lost Angel of a Ruined Paradise."

The Dowager Countess of Roslyn, the mother of the present Earl of Roslyn and of the Duchess of Sutherland, is about to be received into the Catholic Church, it is reported.

An exchange computes that up to date 50,000 teaching Sisters and 30,000 teaching male religious have been driven from France and their property abandoned.

Bishop Gilhey of Perth, Australia, recently refused to attend the funeral of Chevalier Edouard Petit, consul of France, because he was "the representative of the most anti-Catholic government in the world."

The Emperor of Germany has again manifested his friendship for the Holy See by the presentation to the Pope of a beautiful bound copy of the first volume of the important work on the Sistine Chapel, which is being edited by Dr. Steinman.

Prince Hohenlohe, who as representative of the German Emperor was present at the opening of the World's Fair in St. Louis, is a Catholic. All the members of the party which accompanied him hitherto were also Catholics.

Hale and hearty despite his ripe age of ninety-one years, Very Rev. D. Dandurand of Winnipeg, Manitoba, still attends to his duties as chaplain of the Hospice Tache. He has been a priest for sixty-nine years, and it is said he is the oldest priest in Canada and the oldest Oblate Father in the world.

A monumental work has just been completed by Father Kralje, S. J., in the shape of the statistics of the different beliefs all over the world. The dissident sects are many, and the only important religious body perfectly united as to articles of faith are the Catholics, who number 265,000,000. The total population of the world, according to the most recent figures, is 1,539,000,000. Of all creeds the Catholic faith has pre-eminence on account both of numbers and of its wonderful unity.

## MARY LEE

or The Yankee in Ireland

BY PAUL PEPPERGRASS, ESQ.

## CHAPTER XXV.

MRS. MOTHERLY, BEFORE QUITTING THE HOUSE FOREVER, WISHES TO LEAVE SOME DIRECTIONS ABOUT HER MASTER'S FLANNELS.—MR. GUIRKIE IN THE MEAN TIME, SHEDS TEARS OVER THE PORTRAIT OF MARY'S MOTHER—HIS FIRST LOVE AND HIS LAST.

It was now approaching noon—the hour at which the neighboring justices of the peace usually assembled in the little court house at Tamney, to hold their petit session once a fortnight. Already the court yard was filled with men, women, and boys, (a thing of very rare occurrence in that remote and peaceful district), eagerly talking in groups, here and there, about something in which they seemed to take a more than ordinary share of interest. Two or three policemen, whom Hardwinkle had ordered from the next town, to take charge of the barrack in the absence of its proper occupants, now in search of his sister among the glens of Benbrane, were pacing up and down before the grated windows, anxiously awaiting the arrival of the magistrates. To judge from the smothered imprecations of some among the crowd, and the more significant gesticulations of others, one might easily suspect there was mischief brewing. Here and there a stalwart fellow might be seen hitching up his pantaloons, and spitting on his shillalah, as he clutched it in his brawny hand; and now and then a boy would jump to a seat on the low stone wall that enclosed the court-yard, with pockets well stuffed, and more than usually heavy. The fear of the law, and the presence of the police, small as the force was, had the natural effect of preventing, for the present, actual breach of peace; but still it was easy to see that something serious was likely to take place before the close of the proceedings. One individual in particular seemed very busy amongst the crowd, apparently giving orders and directions. This was a woman of tall stature, wearing a gray cloak, with the hood drawn over, but behind which, notwithstanding its depth of shade, several white eel locks were plainly visible. The reader will at once recognize in this personage our old acquaintance, Else Cleary, of the Catrin. Still erect and lithe as a sapling, though the snows of eighty winters had passed over her head, she made her way through the throng of men and women, with a step as firm as when she trod the battle field on the heights of Madeira, forty years before. Nor had she lost entirely, either, that imposing presence, which in her younger days must have stamped her as a remarkable woman. Ago, it is true, had furrowed her skin, and pinched her cheeks with its iron fingers; but the bold forehead and the deep-set gray eye were there yet, to tell of her resolute and indomitable will. As she turned from side to side to deliver her commands, the women and boys fell back and gazed at her with fear, and the strongest men there shrank from her touch, as they felt her hard, bony hand upon their shoulders.

Suddenly a horseman appeared in sight, cantering on from the direction of Greenmount cottage; and instantly the cry rose that Captain Petersham was coming. Then the crowd began to sway to and fro, the boys to jump from their seats on the low wall, and the policemen to shoulder their muskets. But they were doomed to be disappointed; for the horseman, on nearer approach, proved to be only one of the captain's grooms, who, riding up to the gate, beckoned to a constable, and handing him a warrant, commanded him, in his master's name, to execute it without delay.

The man seemed to hesitate for a moment after reading the document.

"The captain's orders are, that you proceed to Crohan House instantly, said the groom, "and bring the boy in to court."

"Yes; but I don't feel at liberty to quit my post," replied the constable. "Our force is small."

"As you please," said the servant; "I have delivered my orders;" and wheeling round, without further parley, he galloped back to Greenmount.

"Well, Thomas," demanded the captain, meeting the groom at the door, "you handed the warrant to one of the guard—he has gone to execute it?"

"No, sir; he seems to have scruples about fulfilling his post."

"Scruples! ho, ho! Is that the way of it? Scruples! Look here, sir; ride back, and tell him for me, if he don't start within sixty seconds from the time you reach him, I'll have him in iron ten minutes after." Begone now, and hury back to report."

"The scoundrel!" he continued, plucking off his sea cap, and rubbing up his curly hair, as the servant rode off; "the sneaking scoundrel! I'll thin off his constables for him! By the Lord Harry, he'll not involve me in his villainies, if I can help it. It's most atrocious. What! send a fine, gallant young fellow like that to the hulks or the gallows, because he loves his country more than his king? I'll be hanged if I do it, so long as I can throw an obstacle in the way."

"Captain," said a voice behind him, "it's plazin' to yer honor?"

"Hilloa! who's here? What! Mrs. Motherly—and still in tears? Come, come, go to your room, woman, and get reconciled. Away! you are as great a fool as your master!"

"Indeed, then, that's the truest word ye said yet, captain; for if I wasn't a greater fool, I wouldn't stay with him. But there's an end to it now, any way."

"End to what?"

"I'll leave him; that's all."

"Non sense!"

"Indeed, then, I will, sir; I'll never sleep another night in this house. My heart's been a-breakin with him every day in these five years, but it's broken now, out and out. O, *winastru, winastru!* and this is the thanks I'm gettin after workin and slavin for him early and late, night and mornin, every hour since I first darkened his doors."

But sure it's all past and gone now, any way."

"Hold your peace, woman, and go to your room instantly. Mr. Guirkie is too good for you. Away, and thank God you have such a master."

"O, its little yer honor knows about him, captain. Ay, ay, it's little you know about him, poor man. Och, hoch, dear, if ye lived in the same house with him, as I did these five long years! But no matter now, sure. God forgive him as I forgive him; and that he may live long and die happy is all the harm I wish him. And now I wash my hands of him forevermore. I'll never—"

"Mrs. Motherly!"

"O, it's no use, it's no use, captain. I can't stay, nor I won't stay. If we went down an' yer bended knees to me, I'll never close an eye under his roof."

And now let him find one that'll his cravat, and button his leggings, and bathe his feet, as faithfully and constantly as I did for these five long, weary years; and if he does, then I have to say is, let him forget there ever was born in this world such a woman as Namey Motherly."

"Captain Petersham, have the goodness to step this way," said Father Brennan, opening the parlor door, and interrupting the conversation, much to the captain's re-*îf*.

The disconsolate housekeeper entertained his honor to wait and listen to her, but all in vain.

"Why, how now," exclaimed the latter, throwing his portly person on the sofa, and glancing round the room; "all alone, eh?—where have they gone—Kate and Mr. Guirkie?"

"Hush! don't speak so loud. They're all three inside, there."

"All three—who's the third?"

"One you would never dream of seeing here—Roger O'Shaughnessy."

"O, it's Roger, is it?"

"Yes; the old man, it appears, came up this morning from the lighthouse to sell a picture to Mr. Guirkie."

"A picture?"

"Mary, you know, has quite a taste for painting, and Roger's her sales-man."

"Poor thing!"

"Only for that, the family had suffered long ago."

"You astonish me; are they really so very destitute?"

"So I'm informed. Indeed, from what I have seen and know myself, I believe they must be reduced as low as can be, and live."

"God bless me!"

"Humph! and so that accounts for those strange rumors we heard of the white lady and gentleman, seen so often quitting the churchyard and sailing down the Swilly on moonlit nights. But what business had Mr. Guirkie at her mother's grave, eh?"

"Good Heavens! Mary Lee's mother?"

"Yes, sir, Mary's mother."

"Humph! and so that accounts for those strange rumors we heard of the white lady and gentleman, seen so often quitting the churchyard and sailing down the Swilly on moonlit nights. But what business had Mr. Guirkie at her mother's grave, eh?"

"Good Heavens! Mary Lee's mother?"

"Yes, sir, Mary's mother."

"Captain, dear," said Mrs. Motherly, opening the door gently and cutting the word in two, "I want—"

"Want! What the fury do you want?" thundered the provoked captain.

"That's the secret," replied the priest.

"The secret! confuson! to the—but no matter—no matter; have your own way. I shall ask no more questions. I suppose you'll tell it some time—when it suits you." By George, sir, you're the most circum—"

"Captain, dear," said Mrs. Motherly,伊封ing the door gently and cutting the word in two, "I want—"

"Want! What the fury do you want?" thundered the provoked captain.

"That's the secret," replied the priest.

"Confound your master's flannels. I'm afeared—"

"Confound your master's flannels. To blazes with them; what have I to do with your master's flannels?" he exclaimed furiously; "begone this instant!"

"I'll not keep ye one minute, yer honor. I'm only afraid Mr. Guirkie'll ketch his death o' cold."

"Woman, quit the room!"

"Away, away, Mrs. Motherly," said the priest, interposing good-naturedly, and closing the door; "I shall become your intercessor with Mr. Guirkie as soon as possible; but don't quit the house, by any means, till I see you again."

"What now?" exclaim'd Kate, stepping from the little room in which she had been closeted all this time with Mr. Guirkie, and laying her hand on the captain's shoulder. "What now? Brother, how is this? out of temper, eh? What's the matter?"

"The mischief's the matter. Between Father Brennan's mystery, and Mrs. Motherly's importunity, and those confounded constables, I'm almost crazy."

"Well, well, brother Tom, you're so impatient, you know, and so impetuoso. Hush, now not a word. Listen—I have something to tell you."

"What?"

"About Uncle Jerry."

"Well, what of him? Has he had a fit he is dying? is he dead?"

"No, not exactly—that—but, there's a—mystery—in it."

"Mystery!—d—n the mystery!—there it's again! Mystery, well, if this isn't enough to provoke—away! stand off! I'll be humbugged no longer. Let me pass—I must see him instantly—away! begone!"

"You shall not, captain," cried Kate, endeavoring to prevent him; "you shall not!"

"By the Lord Harry, I shall, though."

"Nay, nay—it's a very delicate affair, brother; and indeed he'll never forgive you if you do—know how bashful and sensitive he is."

"Is he still insensible?" inquired Father John.

"Quite so," responded Kate; "he has not moved a muscle since he saw the picture."

"Insensible!" repeated the captain; "then, Kate, be it delicate or indecent, I'll see my old friend, think what you please about it;" and freeing himself from his sister's grasp, he advanced and opened the door of the adjoining room.

The first object which met his view was Mr. Guirkie himself, seated at a table on which lay, what appeared to be a framed picture some eight or ten inches square. His forehead rested on his hands, and his eyes seemed riveted to the canvas. Indeed, so absorbed was he, that the noise which the captain made in forcing open the door seemed not to disturb him in the least. When Kate saw her brother gazing so intently at Mr. Guirkie, she suddenly ceased speaking, and gently passing him by, took her place behind Uncle Jerry's chair. All was silence now. Old Roger stood leaning his back against the wall, looking down pensively on the floor; Kate, like a guardian angel, took her stand by the side of her unconscious friend; the priest laid his hands against the door casing and peeped in; and the boisterous, brawny captain, so noisy but a moment before, remained on the threshold silent and motionless as a statue.

"Look!" said the priest, whispering over the captain's shoulder, and pointing to the picture.

"What?"

"Don't you see something drop—

which."

"And this very portrait now reveals the whole mystery."

"The mystery! There, you're as it again. Mystery!—Good Heavens, sir, can't you tell me what mystery you mean? Excuse me, Mr. Brennan; but you know how deeply interested I feel in every thing that regards this girl—and then there's so tedious."

"Have patience a little longer and I'll explain," said the priest, smiling.

"You are already aware that Mr. Guirkie has been for the last five years in the habit of visiting, once a week, the old churchyard of Rathmullen, and that nobody could tell his reason or motive for so doing."

"Certainly, every one in the parish knows that—well?"

"And you remember to have heard Mr. Guirkie tell how he saw a young lady quitting the churchyard several times, as he entered?"

"Yes."

"And that he thought, or fancied he thought, the figure of that lady greatly resembled Mary Lee. Well, it now turns out, that our dear old friend and Mary have been all along visiting the same grave."

"Hah! the same grave!"

"Yes, the grave of her—mother!"

"You surprise me! her mother! Are not the Lees strangers here?"

"Yes. But you recollect the circumstances of the wreck of the Saldan, and how the body of a woman, wearing a gold crucifix on her neck, with the name of Harriet Talbot engraved on the back, was cast ashore, and interred in Rathmullen churchyard. That woman was Mary Lee's mother."

"Good Heavens! Mary Lee's mother?"

"Yes, sir, Mary's mother."

"Humph! and so that accounts for those strange rumors we heard of the white lady and gentleman, seen so often quitting the churchyard and sailing down the Swilly on moonlit nights. But what business had Mr. Guirkie at her mother's grave, eh?"

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**LIVE IN GRATEFUL MEMORY.**  
SAINTS THAT HAVE INSPIRED LITERATURE AND ART—THEMES OF MASTER WORKS TOLD IN GRACEFUL STYLE.

In the good old time, if one may believe its chronicles, it was irreligion that required excuse. Nowadays it is piety that assumes a half apologetic air to the world. Yet even a merely esthetic standard ought to reverse these attitudes. For in works of art and in graceful customs alone, to say nothing of things more solemn, the religious ages and the religious countries so far surpass the irreligious as to make comparison ridiculous.

In the countries not professedly religious, for instance, the Easter morning salutation concerns a hat or a frock—or perhaps the price of eggs. It is where the old beliefs still live that the people solemnly and joyously tell one another that "Christ is risen," and answer "He is risen indeed!" And between the inspiration and the charm of the latter greeting and the former there is no greater gulf fixed than between the work of those artists whose genius was stimulated by religious thought and that of those who are forced to depend on less exalted spurts of their imagination, writes James Lawrence Smith, in *Mussey's*.

PURITANS' CHECK UPON ART.

When Puritanism exercised the angels along with the devils, and bade the Roman Catholic saints follow the pagan gods and goddesses into outer darkness it struck a blow at art in its zeal for a saved religion. It took from the artist the subjects which required the highest exercise of his imagination as well as of his skill, and left him those which compare about as favorably with banished saints as the Easter "Hallow, how are you this morning?" of the average household compares with the "Christ is risen" of the Italian peasants.

About the saints there were legends to inspire painters, just as there was inspiration for the Greek sculptors in the divinities of the old religion which Christianity superseded. St. Michael is not a less gloriously picturesque figure than Apollo. St. Gabriel, the archangel from heaven, is a more solemnly beautiful one than Mercury, the messenger from Olympus. St. Agnes with her lamb is more appealing even than that daughter of the gods who, gathering dafodils, was snatched to a dark magnificence—Proserina, child of Ceres.

ARCHANGELS GABRIEL AND MICHAEL

In the purely Christian aspect of the subject, St. Michael and St. Gabriel are of almost equal importance. St. Gabriel's great mission was the announcement to the Virgin Mary that she was to become the mother of Jesus. He is the great herald of heaven, and this was the sublimest of his messages:

"Hail Mary, full of grace! Blessed art Thou among women!"

It was a favorite theme among the great painters, the portrayal of the moment when the angelic visitor announces to the pure maiden her wondrous future. In the earlier pictures he is represented as a majestic creature, bearing a sceptre in his left hand while the right is extended in benediction toward the drooping, submissive figure of the Virgin.

If Gabriel, the archangel to whom was given the great glory of foretelling the birth of the Saviour of mankind, is in a sense the patron saint of Christendom, St. Michael is the patron of the whole race. He is the conqueror of man's arch-enemy. His was the task of casting from heaven the rebellious Lucifer. He is the leader of the victorious armies of God.

In the pictures of St. Michael, the dragon over whom he triumphs is not the plain and simple beast of St. George or of Siegfried. It is designed to represent Sin rather than either Lucifer the bright fallen one, or any chimerical terror. Consequently the head is generally not a dragon's, but a feline's, with bestial human features.

ST. AGNES AND ST. CECILIA.

The legend of St. Agnes is one of the loveliest of all the stories of the saints. She was a Roman maiden, a Christian from her childhood. The son of the prefect of Rome, seeing her, became enamored of her beauty, and sought to woo her with gifts. She declined him, saying that she was already betrothed to One greater and fairer than any earthly lover. When the son of the prefect learned this, he became full of jealousy and rage. The magistrate himself, learning that her words denoted her Christianity, sought to break her resolution by enforcing the edicts then in force against the new religion. So she was given over to dishonor and torture. But when she was dragged to places of infamy, she was covered miraculously with celestial garments, so that her torturers were awed and dared not touch her.

MIRACULOUS INTERVENTION.

When the son of the prefect thought that she was subdued to his desires, he entered the torture room, but fell down blind; and only the prayers of Agnes restored him. Then the prefect would have saved her, but by this time the people proclaimed her a sorceress as well as a Christian, and demanded that she be burned at the stake. Heaven intervening in her behalf against the flames, she was beheaded. After her death she reappeared to her parents, radiant and whole, a white lamb by her side.

St. Cecilia is the Christian muse of music. She, too, was a virgin martyr, though she had gone through the form of marriage with Valerian, a noble young Roman. He was converted to her faith—for she was secretly a Christian. Skilled in music she devoted her gift to praising the true God. While she sat before the organ—which she is credited with having invented—to signify the pleasure of heaven in her faith and her husband's conversion, an angel descended and encircled their brows with roses.

Tiburtius, the brother of Valerian, becoming aware of the miracle, was also won to the true faith. But the prefect then governing Rome, Almachius, heard of their forbidden worship and ordered them to desist. Valerian and Tiburtius, refusing, were cast into prison, and, having converted

their jailer, were put to death, while Cecilia, subjected to torture by being cast into a bath of boiling water, escaped unharmed, only to die lingeringly of sword wounds from the hands of the executioner.

POPULAR MODERN SAINT.

There was St. Francis of Assisi, brother to the birds and beasts, the man of gentle life, the founder of the mendicant order of friars. He was a missionary, and his order, named after him, has been given to missionary work ever since his day, the end of the twelfth and the beginning of the thirteenth century. Ittenbach, a modern German artist, has shown him, the crucifix in his left hand, and beneath his feet the wealth that he put away.

**LEAGUE OF THE SACRED HEART.**

## INTENTION FOR JUNE.

The general intention of the League of Sacred Heart for the present month is the active propagation of the Apostleship of Prayer. The advantages are set forth as follows in the Messenger of the Sacred Heart:

The Apostleship helps us to be—One with God, by union with Him in vocal and mental prayer.

One with Jesus Christ, by uniting with Him in the Morning Offering, in the Mass, in Holy Communion, publicly, frequently, even so far as can, perpetually, most intimately, by making His interests our, and familiarly, by studying the secret wishes of His Heart, by sympathizing with Him as the victim of ingratitude, and by striving to console Him and repair the injuries done Him by sin.

One with Our Lady, by offering to her daily our tribute of Hail Marys for the interests of her Son.

One with the Saints, by honoring as patrons the chief saints of the Calendar, and thus living in a true Communion of Saints.

One with the Vicar of Christ upon earth, by membership in a body not merely deriving its existence and privileges from his authority, exercised in due order through his pastors and their sacred ministers, but actually joining in daily prayer with him for some leading interest of the Church, recommended by him monthly to our prayers and zeal, and explained in such a manner by periodicals of the Association as to elicit an intelligent and generous interest in the Church of Christ, His Kingdom upon earth.

One, finally, with one another, by a union based upon the divine law of love, a true spiritual union, with every motive and means to make it close, constant and constant, "that they may be one, Father, as Thou and I are one."

The Apostleship of Prayer helps us to be holy, by enabling us all, from the most careless to the most devout, to take up the essential duty of every soul, viz., prayer, and perform it in such a way as to make its influence felt in all we do, sanctifying even our most trivial daily actions, enlivening our purity, purifying our intentions, strengthening our confidence, increasing our merits, and filling us with a most grateful love for the God Who hears our prayers, and for the millions of souls who recommend our petitions.

The Apostleship helps to make us truly Catholic at heart. Worldwide in its extent, and embracing all in its membership, priest and layman, religious and worldling, its motives appeal to every Catholic, its practices are suitable for all, and the spirit in which they are taken up is truly Catholic, since they are performed for the benefit of all, and made to influence the entire range of our lives as Catholics, and to keep us familiar with Catholic interests in every part of the world.

Finally, the Apostleship of Prayer helps to make us Apostolic. By bringing out whatever spark of religious life may be in us, it gradually develops our zeal, and enlivens one energy after another to work for God's glory, to study and appreciate His excellence in His creation, particularly in His image, the human soul, and to strive to preserve and increase that resemblance in ourselves and others, by conforming it with that of His Divine Son. This again is done in a manner truly Apostolic, by deriving the love and efficacy of our work and prayer through the ministers of God, acting under their pastors, who in turn promote this work at the instance of him who exercises the authority left to the Church by Christ in the person of the head of the Apostles, Peter.

—Church Progress.

**COMMENCEMENT DAYS.**

## Union and Times.

The closing school exercises witnessed in this city and surrounding region during the past and present week, give undeniable evidence of the high standard which our Catholic educational institutions maintain; and the gratifying results achieved in their various departments of studies must be a source of pride to our Catholic parents and pupils, as well as to their devoted teachers.

The boon of a thorough Christian education is assuredly the best fortune that a father's or mother's love can bequeath to a child, and the son or daughter who fails to appreciate this fact, and who does not resolve to glad the parental heart in return for a determination to achieve success, would show a sad lack of gratitude that should portend an unhappy future.

Those commencement days bring to many a close of scholastic struggle and laurel-crown with reward the success achieved. And we both hope and believe that the educational seed sown in the minds or hearts of our young men especially has not fallen upon stony, sterile ground, but has taken root in fertile soil, and will soon flower forth into abundant golden fruitage.

Our readers who were once young and college pupils, will readily realize the feverish expectancy with which the denizens of study hall and class room have looked forward to these vacation days. Their music, gladness and rewards have for moons filled their daily fancies and nightly dreams. And lo, here they are! Yes, after the drear night, morning dawns in the blushing East. After the storms of Winter

comes along Spring with woven garlands of fresh flowers, and the aroma that scents the air where gentle south winds blow. After toil comes rest. After sacrifice comes glory. After having strenuously breasted the current of the scholastic stream the verdant shore is reached—yea, the very Garden of the Hesperides, wherein the golden apples grow. But there must be no long loitering in that abode of pleasure. A nobler destiny beckons onward.

Thus far school room and lecture hall have been but imparting the training for the great battle of life. The close of scholastic studies is fittingly called "Commencement Day," because then our young men really commence their career of human life. And, oh, how much mystery is there not shrouded in the term "Human Life!" How manifold its joys and sorrows, its hopes and disappointments, its triumphs and defeats, its siren songs of promise and the ashes of its realization, the dewy garlands of fame it holds out to the gaze of young Ambition and the Tantalus-like way in which it dashes to the dust the untasted cup of fruition!

How often have we not seen young men upon the threshold of life, with hopes as bright and hearts as light as birds upon the wing. And, alas! the brilliant tints of the rainbow of their hopes soon faded in the sky. All too early they fell by the wayside. The laurel garlands with which they were crowned mid applause soon withered in the dust. The bright expectations cherished in their regard by friends afar and loved ones at home were turned to stinging nettles of disappointment. And why? Because Duty and God were forgotten. Because the lessons imparted in the Christian school room were lost amid the glitter and gauds of the world. Because Conscience became seared by the burning breath of tiger-like passion. Because clear-eyed dissipation scuttled the shallows of their hopes, that once so proudly rode the waves to the Isle of the Blest and left them through dreary years "on the bleak shore alone" to chant with the gifted but unfortunate Mangan:

Kerner's tears are wept for withered flowers  
Mine for withered hopes, my scroll of woes  
Dates—slas—from youth's deserted bower,  
Twenty golden years ago.

Far be it from us to think that a fate so dismal should be in store for the young men who go into the world these commencement days from our Catholic institutions. They are too noble and manly for that. We know they would rather die now in the dewy morning of their careers than to thus so sadly quench the happiness of their sunny homes. We believe, on the contrary, that their lives will be star-crowned with manifold success, for the seeds of virtue have bloomed within their hearts, and they go forth amid the years of life with a good and hearty spirit.

And, oh, how indescribably fascinating is not the idea of youth! How brilliant of eye, how bright of hope, how generous of heart, how elastic of step, how impetuous its passion, how bloomful its cheek, how tender its love. Ah, is it any marvel that those whose eyes are filled, whose beard is gray, who are bowed with the weight of years, should sigh for the days of their vanished youth and seek to clutch it again, even in dreams? This is the heart reason why there lingers in the folklore of every people a fable of youth. Especially did this belief haunt of Celtic imagination and find expression in the faeless region of Tir-na-n-oig.

**PREACH THE CATECHISM.**

The wisdom of the reigning Pontiff is strongly attested by his admonition to "preach the catechism." Peculiarly appropriate is the advice to conditions in our own country. For there is no disguising the fact that the American Catholic laity is in great need of such sermons. They may not admit it, but it is a fact nevertheless.

Members of the Church, and their number is great, assume that the lessons of the catechism, the fundamentals of faith, are as fresh in their memories today as they were many years ago. But they deceive themselves, for such is not the case. Nor should they expect them to be, when they have done so little to keep them alive. They have permitted their minds to become daily victims of baser thoughts, and in consequence much of the catechism has become obliterated. They are no longer possessed of its accurate knowledge or intelligent explanation. Hence there exists an urgent necessity of having it preached to them that they may again become informed.

By some may say this is assertion and may ask for the proof. The fact of the matter is the proof is altogether too apparent. Watch them, for instance, make use of that most common mark which distinguishes them from the unbeliever, the sign of the cross. Is it not a fact that scarcely one in a thousand makes it properly? In making it, how few recall that its purpose is to remind them of the Blessed Trinity and the incarnation and death of our Saviour; and how often it is made without pronouncing the words which should accompany it?

How many of them could tell you that the faithful first received the name of Christians in the city of Antioch? Are there not many who fail to genuflect properly and who approach the altar rail with positive irreverence? Are there not many ignorant of the principal parts of the Mass; who are unable to enumerate the Sacraments, or the Commandment of God or His Church? Are there not some who think the Immaculate Conception refers to the birth of our Lord and not to the Blessed Virgin? Are there not some who confuse infallibility with impeccability?

Candor prompts an affirmative answer in all these cases. Yet there was a time when these persons were thoroughly informed upon all these matters. Worldly ambitions, however, want of attendance and attention at Mass when instructions are given and failure to read Catholic books and Catholic papers have naturally brought about

the change. This condition of things is unfortunate and should be speedily corrected. To do so there is no better way than constant and vigorous preaching of the catechism. —Church Progress.

**APOSTACY FROM THE FAITH.**

"There are wandering stars," says the Scripture, "to whom the storm of darkness is reserved forever." This declaration is supplemented by that of St. Paul, "If we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain expectation of judgment."

Loyalty to conscience is essential for both temporal and eternal happiness. Wilful rebellion against the known truth is a sin, and it is a sin the guilt of which we cannot measure when it implies treason to the King of Kings. Treason to an earthly monarch is punished with death; treason to our Creator is punished with death eternal. Mere natural goodness, mere philanthropy does not cover, or eradicate such sins. "Know thou, and see that it is an evil and a bitter thing for thee to have left the Lord thy God." It had been better for them not to have known the way of justice, than after they have known it, to turn back from the holy commandment which was delivered to them.

Man owes allegiance to God. He cannot fulfill that allegiance and the duties it implies by paying allegiance to some one else, by following some fate or cult. If I give all my goods to the poor and my body to be burned and have not charity, it will be to no profit, it is the teaching of St. Paul. God could not permit man to fulfil obligations due to His Creator merely as His tastes or His caprices dictate. Even human law insists on duty and as defined by the legal historian.

Man has free will. If he had not, he would not be a responsible being. When he exercises that will he should do it with a view to please God. "Not everyone who saith, Lord, Lord, shall enter into the kingdom of heaven, but those who do the will of My Father in heaven."

The spirit of indifference so prevalent in these times will not relish those truths. Blind men are not good judges of paintings, nor are deaf men good judges of music.—Catholic Universe.

**A COMPULSORY VISIT TO A CATHOLIC CHURCH.**

By Rev. L. C. Fox O. M. I. in Donahoe's for June.

In the neighborhood of Ardifian there was a wealthy and respected family that had preserved the faith through all the days of persecution and trial. But a maiden lady who presided over her brother's house took it into her head to apostatize, and as often happens in similar cases became the fiercest of bigots. She purchased a small basket carriage and a donkey from a Catholic lady who hitherto used it when coming to Mass; and on the first day that Miss B.—drove into Ardifian, the gates of the chapel yard being open, —the sexton was mowing the grass therein—the donkey naturally wished to go into the chapel yard as of old. It was the last place of course that the lady wished to visit, and she did her best to prevent the donkey from succeeding, the result being that while the lady was trying to pull back, the poor beast was determined to proceed; but as soon as he was on the chapel side of the gates he quietly laid down, thus leaving the lady and her little carriage on the outside. The sexton, seeing her dilemma, came to the rescue, and knowing well who she was he lifted his hat and quietly said, "The poor brute seems to know the House of God better than you do, ma'am." Miss B.—was determined to run the risk of a similar contumacy so she sold her carriage and the donkey as soon as possible.

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## THE CATHOLIC RECORD.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1904.

To the Editor of THE CATHOLIC RECORD,  
London, Ont.:  
Dear Sir: For some time past I have read  
your esteemed paper, THE CATHOLIC RECORD,  
with great interest upon the manner in  
which it is published.

Its master and form are both good, and a  
truly Catholic spirit pervades the whole.

The paper is a pleasure to me, and I can recommend  
it to the faithful.

Blessing you, and keeping you success.

Believe me, te servare,  
Your faithfully in Jesus Christ,  
T.D. FALCONIO, Arch. of Larissa,  
Apost. Deleg.

LONDON, SATURDAY, JUNE 18, 1904.

ONE WEAPON AGAINST DIVORCE.

That divorce is eating out the vitals  
of society is apparent. Our separated  
brethren deplore and denounce the fact,  
but they are powerless to prevent it  
because they have not that which can  
exercise a sway over the conscience.  
Only the Church founded by Him Who  
restored marriage to its primitive state  
and cast over it the halo of a sacrament  
can be a barrier to the tide of  
legalized lust. Any attempt, however,  
to do away with the evil must be viewed  
with favor. Their campaign against it  
has its weak points, but it may succeed  
in demonstrating that Catholic principle  
is the one weapon against divorce.

THE CHURCH ITS DEADLY  
ENEMY.

We learn from an exchange that at  
the first business session of the General  
Assembly of the Presbyterian Church of  
the United States, the report of the  
special committee in marriage and  
divorce, of which Rev. Dr. Dickey is  
chairman, made its report and submitted  
recommendations for the consideration  
and action of the General Assembly.  
In reply to a question Dr. Dickey said:  
"The way to success in this reform is by the path of Christian  
unity and the way to secure Christian  
unity is to beas courteous to the Roman  
Catholic Church as to any other  
Church. A Church that has stood for  
authority since the time of the Church,  
will stand in the front rank in bringing  
about reform of this crying evil of  
divorce." Hemingway has gone on and  
quoted Leo XIII. that the Catholic  
Church has been of the highest service  
to the well-being of all people by her  
constant defense of the sanctity and  
perpetuity of marriage. She deserves  
no small thanks for openly protesting  
against the civil laws which offended so  
grievously in this matter a century  
ago: for striking with anathema the  
Protestant heresy concerning divorce  
and putting away. . . . And when  
the Roman Pontiffs withheld the most  
potent princes who sought with threats  
to obtain the Church's approval of  
their divorces, they fought not only  
for the safety of religion but even for  
that of civilization.

POWERLESS SECTS.

Dr. Dickey's language is to be com-  
mended. Where, however, in any of the  
sects is a tithe of that authority which  
he says is possessed by the Church? They  
have disciplinary regulations, anent divorce  
in their book, but who has the power to enforce them? For  
years they have not only looked on  
divorce destroying the peace of the  
family and virility of the state, but  
they have helped it by their slavish  
compliance with the enactments of the  
civil power. Society has rotted before  
them, but they have given it no remedy.  
Resolutions are but a sap to an indig-  
nant public, but they have no restraining  
influence on the individual who  
wishes to be guided by the first Re-  
formers. Denunciation is good so far  
as it goes, but it has no terrors for the  
self-sufficiency which has been fathered  
by Protestant principles. Years ago  
Rev. Dr. Dix of the Protestant Epis-  
copal Church declared in a lecture  
which touched on divorce: "There can  
be no doubt as to the genesis of this  
abomination. I quote the language of  
the Bishop of Maine: Laxity of opinion  
and teaching on the sacredness of  
the marriage bond, and on the question  
of divorce originated amongst the Pro-  
testants of continental Europe in the

sixteenth century." The social abom-  
ination of years, besotted homes and  
dishonored children, the pandering to  
human passion, the hating and com-  
promising accents—all these are but  
sorry testimonies to the sects which  
claim to preach the pure Gospel. And  
they are neither going to reverse that  
record or to atone for it. Within their  
own borders they may minimize the  
evil, but they are powerless to destroy  
it. Without authority they can place  
no check on their rebellious offspring,  
and in the ears of a world immersed in  
the flesh their words fall idly. As a  
moral force they stand convicted in  
this respect of incapacity.

THE OPEN DOOR TO PERJURY.

By a vote of 262 to 214 the General  
Assembly wiped out that part of the  
report of the special committee on mar-  
riage and divorce which advised  
Presbyterian ministers to refuse to  
marry any person whose marriage is  
forbidden by the Church of which that  
person is a member. The remainder of  
the report enjoins all ministers under  
the Assembly's authority to refuse  
divorced persons except those divorced  
on grounds recognized as Scriptural,  
was adopted.

It is no exaggeration to say that the  
General Assembly has spent time to  
little purpose. With the exception as  
laid down, any libertine can throw off  
the yoke of marriage. If there be one  
path to other unions it will not lack  
wayfarers. That one exception is cer-  
tainly the open door to perjury and  
to legalized prostitution. Once  
let a rift in the walls which safe-  
guard the sanctity of the home, and the  
waters of impurity will soon engulf it.  
With adultery as the recognized reason  
for divorce what is there to prevent  
husband or wife from concocting a  
charge to that effect? What an induc-  
ment to commit that crime! Said  
Chancellor Kent some years ago: "I  
have had occasion to believe in the  
exercise of judicial cognizance over  
various divorce cases, that the sin of  
adultery was sometimes committed on  
the part of the husband for the very  
purpose of divorce."

THE WORD OF GOD IS FINAL.

The sects endeavor to defend this  
exception by contending that they  
have warranty for it in the Scriptures.  
To begin with, this is at variance with  
the teaching of the Church before the  
Reformation. This fact should make  
the most impetuous of our friends  
pause a little, because they are not, we  
presume, bumptious enough to give  
the lie direct to the learning and  
sanctity of so many ages. As fallible  
men how are they going to be sure that  
their interpretation is correct? The  
word of Christ is final. "What, there-  
fore, God hath joined together let no  
man put asunder." Again and again is  
this law reiterated in the New Testa-  
ment. Sts. Mark, Luke and Paul, say  
nothing of any exception. In St.  
Matthew the law is not so clearly ex-  
pressed, but it is arbitrary to assume  
that the putting away mentioned  
refers to absolute divorce and not to  
separation from bed and board.

THE CHURCH THE GUARDIAN OF  
MARRIAGE.

The Church, in conclusion, bat guards  
the law of marriage. She cannot in-  
validate a true marriage. She can loose  
and bind and dispense with laws made  
by herself, but this law has been en-  
trusted to her by God to enforce and to  
keep unchanged. No exception is  
allowed. What she did in the past by  
protecting it against the brutal lusts of  
those in power she does to-day against  
a generation which essays to cover its  
brutality by a veneering of civilization.  
To potentate as to the humblest menial  
her answer is the same: "What,  
therefore, God hath joined together, let  
no man put asunder."

CARDINAL SATOLLI'S VISIT.

It has been stated by the sensational  
press that the projected visit of Cardinal  
Satolli to the United States has for  
its object the settlement of difficulties  
between Mgr. Falconio, the Papal Dele-  
gate, and the American Bishops, and  
that it is the purpose of Cardinal Satolli  
to make a thorough enquiry into the  
character and tendencies of Catholicism  
in America, as the Vatican fears the  
revival of Americanism. These dis-  
seminators of fictitious news add that  
nine Archbishops have informed the  
Holy Father that it is impossible to  
apply to America the rules laid down  
by the Pope with regard to the intro-  
duction of Gregorian chant and the exclu-  
sive employment of male voices in  
Church choirs.

The statements have no foundation  
in fact, and are mere gossip of  
correspondents who in the absence of  
sensational news will make their  
papers interesting, do not scruple to  
invent what suits their purpose.

The American Archbishops have  
not made any statement to the Holy

Father that they cannot carry out his  
instructions in regard to the music  
which shall be sung in the churches.  
On the contrary, they all recognize  
that the Pope's decree to be obeyed,  
and all have taken the steps to carry it  
out strictly as soon as it can be done.

It is to be observed that the decree  
does not order the exclusive use of  
Gregorian chant though the Gregorian  
chant is made the standard  
to which as far as possible within  
reasonable bounds, the Church music  
should conform in spirit, and it is only  
such music as tends to promote piety  
that will be tolerated, operatic and  
worldly-spirited music being excluded.  
Already most of the Bishops have ap-  
pointed for their dioceses, commissions  
to put into force the decree of the Pope,  
and not one has shown any disposition  
to oppose it in any way.

In regard to the "Americanism"  
which is so alarmingly referred to by  
the correspondents above spoken of, it  
is certain that there is not and never  
was any disposition among the American  
hierarchy and clergy, nor even  
among the laity in general, to show a  
rebellious spirit to the decrees of the  
Church, or to modernize its doctrine in  
the sense of the late Dr. St. George  
Mivart. The dogmas of the Church are  
immutable truths which no authority  
on earth can change or explain  
away, and this is thoroughly understood  
by American Catholics.

We do not deny that men are pretty  
much the same in America as elsewhere,  
and there are everywhere individuals  
who wish to render themselves con-  
spicuous, or to pander to the unbelieving  
public by decrying the religious  
orders of the Church, or sneering at  
the administration of the Pope and the  
decisions of the Sacred Congregations  
to whom the details of the government  
of the Church are committed. But the  
Holy Father Pope Pius X. is perfectly  
aware that the American Catholics as  
a body are thoroughly devoted to him  
as the successor of St. Peter. Hence  
even recently, the Holy Father ex-  
pressed himself to the effect that the  
Church is flourishing in those countries  
where there is no Concordat, in-  
stancing the United States. He would  
not have spoken thus if the Spirit of  
the Catholics of the nation were re-  
bellious, or if the Mivarts were numer-  
ous on this continent.

It is positively stated that Cardinal  
Satolli has no secret mission in coming  
to America. It is merely in response  
to invitations extended to him by his  
numerous friends here that he makes  
the present visit. While he was at  
Washington as Papal Delegate, His  
Eminence won golden opinions and  
made many intimate friends who ad-  
mired greatly his wisdom, tact and abilities,  
and it is merely to confirm the  
friendships thus contracted that the  
present visit has been determined on.

SOCIALISM IN GERMANY.

German Socialism, which for years  
past has been rapidly on the increase,  
having elected to the Reichstag a  
larger number of deputies at each gen-  
eral election, appears from recent elec-  
tions to have lost much ground.  
Dr. Braun, a Socialist, whose seat was  
declared vacant on technical grounds,  
was beaten by the National Liberal  
candidate, Herr Bassermann, the Na-  
tional Liberal leader in the last Reich-  
stag, but who was defeated by a Social-  
ist at Carlsruhe. The contest was at  
Frankfort-on-the-Oder. The Socialists  
have thus lost three seats within as  
many months, and there is but little  
doubt that much of the success of the  
Government is due to the Catholic  
vote which has been more cheerfully  
given to the Government on account of  
the recent repeal of the last of the  
Bismarckian or Falk penal laws, which  
was that by which Jesuits were ex-  
cluded from the Empire.

In the report of the proceedings of  
this Association it is said:

"The general opinion of the members  
was that the present union movement  
cannot be said to be the outcome of the  
spirit of truth, life, and love, and may  
therefore not prove effective. The  
Baptists themselves are not ready to  
participate in the movement, as they  
cannot give up their distinctive prin-  
ciples of regenerate membership, and  
adult immersion."

This Rev. Mr. Stewart appears to  
have struck the nail fairly on the head;  
and the Baptist Association have fol-  
lowed up the blow to its legitimate  
consequences. We cannot have any  
objection to any union which the  
denominations may desire to consummate  
among themselves, and we do believe  
that the proposed union will be con-  
summated in the near future, be-  
tween the three denominations  
which are moving in the matter,  
though we also believe that a  
minority of each of the three sects  
will hold aloof, and that thus one large  
and three small—perhaps very small  
sects, will result; but we have always  
held that the haggling and huckstering  
away of Christian doctrines or of  
doctrines which are believed to be a  
part of Christian revelation, must re-  
sult in the weakening of Christian  
faith. The impression already exists

It is beautiful to feel our friends are  
God's gifts to us. Thinking of it has  
made me understand why we love and  
are loved sometimes, when we can't ex-  
plain what rouses the feeling.—Rose  
Porter.

## THE PROPOSED CHURCH UNION.

At a recent meeting in Montreal at  
which many ministers and laymen of  
the Methodist, Presbyterian, and Congregational  
Churches were present representing  
the various congregations of these  
denominations in and near Montreal,  
the question of the union of the three  
denominations was earnestly dis-  
cussed. There were eighty-five dele-  
gates present representing thirty differ-  
ent congregations. The sentiment in  
favor of union was almost unanimous,  
and only three dissented from the resolu-  
tion which was passed.

"That it is expedient and desirable  
that the Methodist, Presbyterian, and Congregational  
denominations be united into one organic body, and that the  
authorities of these Churches be en-  
couraged to proceed with the negotia-  
tions so happily begun in the hope that  
a satisfactory basis of union may be  
found."

Similar meetings of these three  
denominations have taken place in various  
centres of population in Ontario, as in  
Hamilton, Brockville, etc., with the  
result that resolutions were passed to  
the same effect.

It is to be noticed that there is  
no sign of any movement on the part of  
the Anglican body in the same direction.  
We presume that this is attributable  
to the fact that it has already  
been ascertained that there is the serious  
obstacle of the "historic episcopate"  
in the way. The Anglicans insist  
that no union can be accomplished with them,  
unless it be set aside. No man having a belief in the  
sovereignty and truthfulness of God  
could possibly agree to set aside a doctrine  
which he believes to have been taught by God.  
It follows that if a union is to be  
accomplished on such a basis, the belief in God's  
sovereignty must disappear, and the result will be Atheism  
or Deism, or the exploded doctrine of Epicurus that God does not concern  
Himself with human affairs.

It will be seen from these remarks  
that the Baptists regard the matter  
very much in the same light as ourselves, viz., as an injury to God, be-  
cause it makes the teaching of God as of  
no account when weighed against the  
vagaries, desires, and fancies of men.

But the Baptists are not alone even  
among Protestants in taking this view  
of the matter. From the Catholic point of view  
the Anglican Bishops have not  
this Apostolic succession, and it was so  
decided once for all by Pope Leo XIII.  
in his decree on Anglican Orders.  
But, at all events, on very frail grounds,  
they claim to have this succession,  
while the sects which are proposing to  
unite deny that it is necessary. These  
sects stand, indeed, upon a very sim-  
ilar ground to that of the rebellious  
Levite Core, and his adherents men-  
tioned in the Book of Numbers (xvi.),  
who maintained that they had the same  
right to exercise the functions of the  
priesthood, as had Aaron, whom God  
had appointed High-priest of the Hebrews.  
He said:

"Let it be enough for you that  
all the multitude consisteth of holy  
ones, and the Lord is among them: why lift you up yourselves above the  
people of the Lord?"

Beside denying the necessity of  
Apostolic succession, the denominations  
which are agitating for a union  
assert that the Anglicans do not  
possess it, even if it were necessary,  
and are not disposed to acknowledge  
that they have been hitherto exercising  
ecclesiastical functions without  
having due authority. They hold that  
if they were to submit to receive  
episcopal ordination as the Anglicans  
demand as a condition to union, they  
would unchurch themselves, an alterna-  
tive to which they are unwilling to  
submit.

Not only the Anglican, but the Bap-  
tists also keep aloof from the negotiations.  
At a meeting of the Baptist  
Ministerial Association held recently  
in Toronto, the Rev. Dr. Stewart of  
the Bible Training School "showed  
from the New Testament that the unity  
of believers in Christ should be one of  
life, love and truth, and therefore spir-  
itual union should form the basis of  
organic Church union. He favored the  
full co-operation of Christians in  
matters of common interest, but he de-  
clared that a serious hindrance to an  
effectual unity of the faithful would be  
met with in the tendency to errors in  
doctrine."

In the report of the proceedings of  
this Association it is said:

"The general opinion of the members  
was that the present union movement  
cannot be said to be the outcome of the  
spirit of truth, life, and love, and may  
therefore not prove effective. The  
Baptists themselves are not ready to  
participate in the movement, as they  
cannot give up their distinctive prin-  
ciples of regenerate membership, and  
adult immersion."

"When men are ready to abandon  
their denomination with joyful alacrity,  
one wonders what the denomination  
stood for in the past. If during the  
past quarter of a century, the denomina-  
tions have not distinct character, what  
justification had the numerous theo-  
logical colleges for existence? Were  
their teaching the same? Were they  
not asking for and receiving support on  
the ground that they were all teaching  
something distinct and vital, and that  
their individual existence was necessary  
for the cause of Christ? Now it would  
appear that any difference in teaching  
was of no vital importance. The ordinary  
contributor wonders if he was re-  
lieved of his money under false pre-  
tences."

St. Paul declared that Hymenaeus  
and Philetus "who erred from the  
truth" and "subverted the faith of  
some" brought the faithful "towards  
impurity," and "their speech spread  
like a cancer." These were the sect-  
makers of the Apostolic age, and we  
cannot understand how a Christian  
minister can talk of such schism as a  
useful rivalry within the Church of  
God.

But Rev. Mr. Hossack is right in in-  
ferring that if the movement toward  
union is to be lauded, "denominational-  
ism" is to be condemned as contrary  
to the spirit of Christianity.

JUNE 18, 1904.

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Sacred Heart Review.  
**THE TRUTH ABOUT THE CATHOLIC CHURCH.**

BY A PROTESTANT THEOLOGIAN.  
CCCV.

The Presbyterian Witness says, as we have seen: "They," that is, "our Irish friends," "have formed a Catholic Association, which is intended to root out all Protestants from the land; but Archbishop Walsh has expressed disapproval of it, and it may not do much harm."

It would have done the Witness no discredit if, instead of reducing the Archbishop's remarks to a languid expression of disapproval, it had reproduced the full energy of his denunciation, and if it had added that this is echoed by the Tablet, the principal Roman Catholic paper of Great Britain.

The Witness, moreover, distinctly discredits itself, when it exaggerates and misrepresents the purpose of this Association, which surely is sufficiently reprehensible as it is. The members are not lunatics, and they know very well that while it would be a very grievous embarrassment to the Protestants if this league should extend widely in the island, it would be simply impossible to root out a fourth of the people, endowed so disproportionately as it is with wealth, education, business control, and political power, and which would be supported by the whole indigenous strength of Protestant Great Britain.

The most that could be feared would be a possible segregation of one

religion into Ulster and Leinster, pushing the other into Connaught and Munster.

The Jews, in all the fulness of their strength and wealth, could not root out of the very middle of their own land the little colony of poor Samaritans.

Nor is it creditable to the Witness that it displays such a jaunty unconcernedness, wherever anything is amiss in the Catholics, that the Protestants have had any share in causing it. In all its paragraphs there appears to be an assumption that everything wrong among Catholics springs out of some intrinsic perversity of Catholic nature.

The Protestant seems always to be the innocent wolf at the head of the stream; the Papists the guilty sheep befooling the current against him, though standing below.

Surely of all countries we ought to be the most ashamed to talk in that style about Ireland.

From the time that Henry Fitz empress sent over his men "to make martyrs," as the Archbishop of Cashel satirically suggested, the Irish for four hundred years were bullied and insulted because they were Irish. Since Henry the Eighth they have been bullied and insulted and outraged almost indifferently as Irish and as Catholics.

We know how much the Dutch Protestants suffered at Catholic hands for some seventy years, and how this very nearly drove them to prescribe intercourse with the Catholics.

Now what is seventy years to seven hundred? We are justly horrified at Alva's atrocities in the Netherlands. Yet Mr. Lecky, a Protestant and an opponent of Home Rule, declares that Elizabeth's atrocities in Munster equalled Alva's in Belgium.

The Celts, particularly the Irish, have been declared a peculiarly ungrateful race. Perhaps so. Every race has its special defects. Ireland has had a great many saints, but Irishmen are not saints by nature, not to say that even the saints of Ireland need some allowance in this direction. A sensitive race, of high ideals, finds it much harder to forgive outrage and insult than a race which, like the Magyars, has Tartar indifference to ideals, and Tartar insensibility to wrong.

But, it is urged, here is a sudden outburst of revengefulness after the wrongs complained of have been long abating. True. That is the way things work. Brooding displeasure is not so easily allayed by a mere abandonment of former injustice, especially when this is so faintly recognized for what it was, and when there is still a continuance of so much contemptuous or injurious talk against the victims. We are to expect such occasional revivals of resentment for a good while, although where there has been a hearty repentance of former wrong, they gradually lose substance.

However, this Association declares that there has been by no means a hearty abandonment of former wrong.

It is declared that Catholic willingness to elect men of the other religions is required by a sullen Protestant unwillingness to do the like. It is charged that the commission of the peace and the various county boards are filled up with Protestant names beyond all reasonable regard to advantages of wealth and education and local influence.

It is charged that while the Irish Protestants are savagely unwilling that the Catholics should have equal university opportunities with themselves, the Presbyterians threaten to break the connection of their Divinity School with Queen's University if but a single Catholic is made professor in any department whatever.

Of course my knowledge of these matters in Ireland is not close enough

to guarantee the accuracy of every particular of my statement. The general impression, notwithstanding, rests on sufficiently attested facts.

When we come to the world of business, however, a fitness for which requires only such training as may be found at secondary schools anywhere in Ireland, we should expect that differences of religion would sink into a merely casual place of influence, as they do in America, and in most countries. Not so in Ireland. The Handbook of the Catholic Association, cited in the Messenger, shows, by facts drawn from the railway management there is among business managers—without any parade of an "Association"—to throw Catholics under the wheel.

I will give some facts.

There are forty-seven higher officials of the Great Southern and Western Railway. Only two are Catholics. There are scarcely any Catholics em-

ployed in any grade by the Midland Great Western. Only two of its Catholic officers have £200 a year. Of the twenty-nine clerks in the goods department at the North Wall twenty-five are Protestants. At the Broadstone Station fifty of the fifty-nine clerks in the departments controlled by the manager and secretary are Protestants. In the Great Northern Railway the twelve directors are Protestants; the manager, the secretary, all their clerks, even their messengers, are all of the same exclusive religious persuasion. The chief engineer, assistants, and clerks, the superintendent and all his staff save two juniors, all employed in the cashier's office and all in the accountant's office save one in a minor post, all in the audit accountant's branch save a messenger, three-fifths of the parcels' staff, three-fourths in the goods department; are Protestants. In the Belfast offices of the company things are still worse. With regard to salaries, the combined results for Dublin and Belfast show that Protestant officials receive £27,377, Catholics £1,615. Other railways—the Cavan and Leitrim, for instance—have similar records.

Now if the Witness had given these facts, we should have joined cordially in the Archbishop of Dublin's stern denunciation of the Catholic Association, as unsocial and disintegrating, but we should not imagine, as we might if we saw only the Witness, that it sprang right up out of the ground, like a poisonous mushroom, without any assignable antecedents. Unhappily there are too many assignable, and most melancholy antecedents, from the great company of Irish gentlemen invited by the Earl of Essex to a banquet and massacred at it, to Professor Tyrrell's last scurrilous poem.

It is not seriously denied that the A. P. A. binds its members to shun all intercourse, of every kind, with Catholics, if it can possibly be avoided. I have seen this obligation acknowledged and defended in an Orange newspaper. However, most Protestants do not belong to this league, nor most Irish Catholics to the other. If they should, undoubtedly Irish—not general—Catholicism would expose itself to severe censure. Yet even then this confederation should not be mentioned as something which has sprung up wantonly, without cause. Its roots strike deep in a soil of grievances and wrongs that has been accumulating for many ages.

I notice that the Protestant Federation, as of course, denounces the Catholic Association as instituted by direction of the Irish hierarchy. I need not say that it has no reproach for the great *de facto* Protestant business combination against the Catholics.

CHARLES C. STARBUCK,  
Andover, Mass.

#### HYPNOTISM.

THE CHURCH HAS PROHIBITED THE PRACTICE OF IT IN NEARLY ALL ITS PHASES.

Being asked if the practice of hypnotism is contrary to the laws of the Church, the editor of the *Casket* (Antigonish, N. S.) replies as follows:

"By an encyclical letter dated July 30, 1856, and addressed by the H. Rom. Inquisition to the Bishops of the whole world, the Church has prohibited the practice of hypnotism in nearly all its phases. Some of the phases of hypnotism seem to be within the power of nature, others are certainly beyond its power and contrary to its laws. For instance, while in a hypnotic state a subject, without any previous study, may show himself master of a most difficult science, speak tongues unknown to him before, recall the supposed spirits of the dead and converse with them, have a knowledge of things unknown under the circumstances by the ordinary natural mediums of knowledge. All these effects are clearly not natural. They are not the effects of a direct intervention of God, and are therefore deceptions of the Evil One, and as such should be avoided. Not only are Catholics forbidden under pain of grievous sin to practice any of those forms of hypnotism, they are also strictly forbidden to assist at hypnotic seances of that kind, be they public or private. Besides being superstitious, these phases of hypnotism are peculiarly dangerous to the morals and often to the health, and these are two other very grave reasons why the Church so strongly condemns them."

There is this advantage in the lowly, uneventful lives that fall to the lot of the great bulk of mankind, that one can make sure that they are rightly ordered. It is a problem whether Julius Caesar or Napoleon Bonaparte more served or injured mankind, debate and settle it how you will. But there is no problem at all as to whether the man who has tilled the rugged soil and coaxed the furrow into usefulness has been a benefactor to his race. But these are lowly service compared to those which even the men who spend their lives at them can render in nobler orders.

What a noble service a man does to the world by sending into it, to avert the peril of a preponderance of evil, a well-reared family! How a man purifies the atmosphere around him by rightly ordering his personal concerns, both as they affect himself or as they bear relation to his neighbors! Nay, even a single good word or kindly deed, or the frown that shames an evil speaker into unwanted modesty, may have harvests richer than have come from any great man's deeds that are gathered in to pages of Plutarch.

#### FIVE-MINUTES SERMON.

Fourth Sunday After Pentecost.

##### HOW TO SUFFER.

Brethren: I reckon that the sufferings of this present time are not worthy to be compared with the story to come that shall be vealed in us. (Epistles of the Day)

I think, my brethren, that there are few good and faithful Christians who do not have, as they journey through life, a fair share of crosses, trials, and sufferings. Sometimes these crosses are not noticed much by other people, but they are heavy enough for those who have to bear them. The priest hears more of the troubles of the world, as well as of its sins, than any one else; misery is a very old story to him; and he has his own trials, too, in plenty, though many think that in his state of life he has mostly avoided them. Yes, trouble and suffering seem to be, and indeed they really are, the rule of life for Christians, happiness rather the exception; unless we are willing to get what some call happiness by disregarding the law of God.

Now this is a very unpleasant fact; but it is a fact, and we have to accept it. But how shall we best do so? That is a point which it will be well to consider.

Shall we simply take our trouble because we cannot help it, and fret as little as possible, fearing that others may make it worse? Or shall we take comfort by thinking that others are in the same plight as ourselves; by believing, though perhaps we cannot see it, that our luck, though hard, is not harder than that of most of those around us?

These would be two pretty good ways of getting along for one who had no better. But it would be a shame for us to fall back on them. One who has faith should be able to find a better way than either of these.

"Yes," you may say, "I know what you mean; a Christian ought to be resigned to God's holy will. We are taught and we believe that all things come to us by the providence of God; that He is all-wise and infinitely good; so, when He sends us anything hard to bear, we must say, 'Thy will be done,' and know by faith that it is for the best."

Now I do not want to say anything against this way of bearing trouble; it is a good way, and it is a Christian way; none more so. And perhaps sometimes it is the only one that will seem possible. But after all it is not exactly what I mean, or it is not at any rate all that I mean; and it is not what the great Apostle St. Paul, whose glorious and triumphant death, after a life of suffering, we commemorate with that of St. Peter to-day, meant in those immortal words which I just read.

"I reckon," says he, "that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us."

That is his consolation. "We have," he says to us, "a little to suffer here, but what is it after all? A drop, bitter it is true, but still only a drop, against an eternal torrent of joy with which God is going to overwhelm our souls. Truly it is not worthy to be compared in its passing bitterness to the ocean of delight of which it is the earnest for the future. It is, in fact, the little price which we have to pay for that future; and it is not worth speaking of when we think what it will bring."

I notice, my brethren, it must be a matter of astonishment to the angels, it ought to be so to us, that we think so little of the heaven which God has prepared for us. We profess to believe it; we do believe in it; but we seem to forget all about it. We can have it if we will; moreover, these very crosses and trials, if we have them, are a sign that our Lord means almost to force it on us. Let us, then, think more of heaven and let soul and body rejoice over the sacred presence of Him who is our God and our brother at once. Let earth be raised to Heaven, for Heaven has come down to earth in the Sacred Heart of our Lord. He reigns upon the altar, angels are His body-guards. The tabernacle is His throne, and all mankind should know that He is His subjects. How vivid we can make all this if we only pray for a lively faith! Faith tells us our Lord is our altar, waiting there to sustain us with Himself. He is there as our viaticum, waiting to bring us to His heavenly home. He is there our victim to be offered up in sacrifice for our souls. O Heart of Jesus, Heart of love, bind us more and more to Thee. Let Thy presence be our delight, as Thy delight is to be with us. Let us forget all earthly things because of absorbing thought of Thee. Let earthly loves depart and Thy love fill our souls and our love be Thine.

ADVANTAGE OF COMMONPLACE.

Each one has his life, his little foot-hold between two eternities by a title that none can gainsay. Let him make the most of it, remembering always that the successful management of the two talents got exactly the same commendation and in precisely the same words as the management of five.

There is this advantage in the lowly, uneventful lives that fall to the lot of the great bulk of mankind, that one can make sure that they are rightly ordered. It is a problem whether Julius Caesar or Napoleon Bonaparte more served or injured mankind, debate and settle it how you will. But there is no problem at all as to whether the man who has tilled the rugged soil and coaxed the furrow into usefulness has been a benefactor to his race.

O Sacred Heart! O Heart of love. Keep all our love in the shadow of thy wings, O Heart of love, here we pray. Do Thou bids with us night and day.

From out Thy loving heart of love, Send forth the fire of our hearts to move, And be our light and be our life.

To bring us safely throu the strife.

That war is waging fierce and wild.

Save, O save Thy helpless child.

Shield in Thy heart, Thy heart of love,

And bring us safe to Thee above.

—Bishop Colton in Catholic Union and Times.

#### IMITATION OF CHRIST.

THAT CREDIT IS NOT TO BE GIVEN TO ALL MEN; AND THAT MEN ARE PRONE TO OFFEND IN WORDS.

Lord, give me help from trouble; for vain is the salvation of man. (Ps. 18.)

How often have I not found faith there, where I thought I might depend upon it!

And how often have I found it there, where I did not expect it!

Vain therefore is all hope in men; but the safety of the just is in Thee, O Lord.

Blessed be Thou, O Lord my God, in all things which befall us.

We are weak and unsettled; we are quickly deceived and changed.

Who is the man that is able to keep

himself so warily and with so much cir-

cumpection in all things, as not to fall

sometimes into some deceit or perplex-

ity?

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#### THE FIRST PRECEPT.

By the first precept of the Church the duty is imposed upon us to hear Mass on all Sundays and holy days and to keep them holy. The reason for the law is both apostolic and statutory. Our supreme business in life is attainment of the eternal enjoyment of God. As a means to this end, nothing is more salutary than frequent meditation upon the benefits God has bestowed on us through the birth, passion, resurrection and ascension of His Only Son. First and greatest of these benefits is that given us by our Saviour at His last supper. For we cannot otherwise honor and worship God save through His only Son, Jesus Christ. Commemorative and representative, therefore, of His Son's passion and death, God is truly honored by this sacrifice.

Public adoration and worship of God, therefore, should be the prime motive of the individual, as it is the purpose which prompts the Church to the drafting of the law. This leads us to a ready perception of its value in regard to the institution of those festivals called holy days, to which the Church has attached severe penalties for failure to comply with their proper observance.

We know that between the members of the Church Triumphant and those of the Church Militant there exists a close relationship. For the doctrine of the communion of saints, as we see in our review of the Apostles' Creed, is one of the fundamental articles of our faith. We also know that through the intercession of those saints, God distributes to us many of His mercies. Hence to reap the benefits to be drawn therefrom we should avail ourselves of these special advantages offered us by the Church through the particular festivals she has instituted. We should not, however, mistake the character of worship we give on these days. This is the same as we give on Sunday. It is not the saints we adore, but God—one God, in Three Divine Persons.

The conclusion, therefore, is irresistible that we should be most exacting in our compliance with the law of the Church, whose power to legislate in the matter is from her Divine Founder Himself. The duty is a most important one, and the penalty for failure to meet it is most severe. To disobey the command means to be cut off from communion with the Church and to be regarded as a heathen and a publican. It should be our most earnest effort, therefore, never to fail in regard to the same, save for the gravest cause that would exempt us from such penalty. A few practical suggestions touching upon the manner of complying with the law will be the subject of our next review.—Church Progress.

HAIL, HEART OF LOVE.

Bring sweet flowers, roses red, to tell our love for Jesus' Heart all burning with love for us; bring bright lights in myriad numbers to bespeak the flames of our heart's response to His. Let mind ponder and feast itself upon the thoughts of God's infinite love for us, and let soul and body rejoice over the sacred presence of Him who is our God and our brother at once. Let earth be raised to Heaven, for Heaven has come down to earth in the Sacred Heart of our Lord. He reigns upon the altar, angels are His body-guards. The tabernacle is His throne, and all mankind should know that He is His subjects. How vivid we can make all this if we only pray for a lively faith! Faith tells us our Lord is our altar, waiting there to sustain us with Himself. He is there as our viaticum, waiting to bring us to His heavenly home. He is there our victim to be offered up in sacrifice for our souls. O Heart of Jesus, Heart of love, bind us more and more to Thee. Let Thy presence be our delight, as Thy delight is to be with us. Let us forget all earthly things because of absorbing thought of Thee. Let earthly loves depart and Thy love fill our souls and our love be Thine.

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KING EDWARD TO AID IRELAND.

King Edward

## CHATS WITH YOUNG MEN.

All those who know distress and care,  
All those who laugh and sing,  
The peasant and the millionaire,  
The subject and the king:  
The rich and poor, the high and low—  
With them it is bad plan.  
In every crisis they may know  
To do the best they can,  
Never losing sight of old  
Could better counsel speak;  
It suits the timid and the bold,  
The strong and the weak;  
Those farthest from the van;  
And none can fail who truly try  
To do the best they can

E. BICK.

When you read of a dead hero or come in contact with a courageous soul, you find yourself wishing that you had an opportunity to prove your devotion to an ideal or a cause. The opportunity lies before you. Say to yourself: "Soul, here is a test for thy heroic qualities!" And over all things that heroism demands stand cheerfulness. Never believe that any hero was dragged to death, however ignominious, however unmerited. The martyrs of every cause wore chaplets of flowers and went their way singing.—Anna C. Minogue, "The Garden Bench," in the Rosary.

## The Slipshod Habit.

If lax methods and slipshod work are continued, self-condemnation wears off, the stick work does not seem such a terrible thing, another temptation to carelessness is yielded to, and soon we are so hardened that some day we are surprised to find that we are habitually slighting work. The tiny departures from conscientiousness have become mighty cables of habit; conscience no longer reproaches; self-respect is no longer outraged. We can do things in the most slipshod manner without the slightest feeling of discomfort or regret. After a while, if the tendency is not checked, the whole character becomes undermined.

## Value of an Unincumbered Home.

A man of small means can leave no better legacy to his widow than an unincumbered house, suppose it to be worth \$2,000 and that there is nothing else in the estate. Three thousand dollars in cash or invested in stock producing 5 per cent would yield her an income only \$2 a week, or not enough for her support.

But with a \$3,000 house a thrifty woman may manage to live and even to accumulate a little money, by renting out rooms or taking boarders. Here also it is true that with the estate in some other form she can buy the house and thus get into the same condition, but when the estate is in cash or bonds some of it is likely to be dissipated before the house is bought.

When it is tied up in a house free of debt the widow has a home over her head and can generally manage to hold it. That is another reason why as soon as possible after a little capital has been secured the home at least should be cleared of debt.

## Looking for Trouble.

A most injurious and unpleasant way of looking for trouble is fault finding, or continual criticism of other persons. Some people are never generous, never magnanimous toward others. They are stingy of their praise, showing always an unhealthily parsimony in their recognition of merit in others, and critical of their every act.

Don't go through life looking for trouble, for faults, for failures, or for the crooked, the ugly, and the deformed; don't see the distorted man—see the man that God made. Just make up your mind firmly, at the very outset in life, that you will not criticize or condemn others, or find fault with their mistakes and shortcomings—fault-finding, indulgence in sarcasm and irony, picking flaws in everything and everybody. Looking for things to condemn instead of to praise is a very dangerous habit to oneself. It is like a deadly worm which gnaws at the heart of the rosebud or fruit, and will make your own life gnarled, distorted and bitter.

No life can be harmonious and happy after the blighting habits are once formed. Those who always look for something to condemn, ruin their own characters and destroy their normal integrity.

## OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

By LOUISA EMILY DOBBIE.

The Ascension of Our Lord Into Heaven.

## THE POWER OF HOPE.

Jim, weak and suffering, fretted over Tono's departure very much, all the more as nothing was heard of the boy.

Ascension-tide came, and brought with it the thoughts of that blessed place where all suffering and "sorrow shall not be any more," and it was this thought that helped Jim. As oft as he lay on his couch, looking from his window at the blue sky and the opposite side of the Arno, with its curious houses, so picturesque and quaint both in design and coloring.

It was a life full of trial to Jim, who had loved exercise and activity, and looked forward when he came of age to travelling a great deal and indulging in his favorite amusement of mountaineering. He could never do any of that again, that much was certain, and all the doctors who examined him could give but little hope of much amelioration of his state. For a long time he was not to be allowed even to be wheeled about in a chair. He was to come into a large fortune when he was twenty-one, left to him by his godfather. How long the years of life seemed as they stretched out before him, and in them would be, if he lived only pain, weakness, inability to enter into any of his usual interests, and greatest cross of all—helplessness. It was enough to crush the spirit out of him, sufficient to make him lie, as he often did, with his face to the wall, hardly knowing how to endure the prospect that was before him.

"I never heard me preach, I believe?" said Coleridge to Charles Lamb.

"I never heard you d-do anything else!" stammered the wit.

When you meet a man for the first time say something you think would draw him out. A fool can babble at length. Wisdom and courtesy are required to tempt others to speak with themselves.

There is no royal road to becoming a good talker. Practice of the few simple rules I have indicated will help you on step by step.

## Westinghouse's Success.

W. M. McFarland, in the Engineering Magazine, gives the following estimate of the elements of the success of George Westinghouse:

"No doubt it will be of interest to state briefly what are the characteristics, as they show themselves to those who have been thrown with him intimately, that have contributed to Mr. Westinghouse's success and to making him one of the very foremost of the

great captains of industry of our time. First of all comes his genius as an inventor. This was the foundation. Then comes intimate personal knowledge of mechanical processes and skill in the use of tools. It will have become evident in looking over the sketch of his life that no one but a man possessed of great intellectual capacity and keenness could ever have acquired the personal acquaintances with so many varied phases of engineering. This enables him to be the master of his great works, all of which he has personally planned, and those who know him best understand that, while he does not attempt to direct their routine, he nevertheless is fully acquainted with all the details, is able to discuss them thoroughly with those charged with their prosecution, and that he takes a keen personal interest in everything new and progressive, so that when he walks through his shops he knows just how work is going on, and if the progress has not been what it should be calls attention to it at once. In this respect he is probably without a peer among the great industrial leaders. Many of them, as is well known, are not technical men at all, and those who are limited to one line.

"It would be a very natural inference that a man of such great mental power and tremendous capacity for work must also be of powerful physique, and such is the fact. Mr. Westinghouse is a splendid type of physical manhood, standing over six feet, and would attract attention anywhere. It is this physique, combined with a temperate life and cheerful disposition, that has enabled him to endure the enormous work which he has already accomplished and is still doing."

## Wrong Thinking.

Many a once prosperous man has gone down in financial ruin because he had not learned how to control his thoughts. He gave way to the "blues." He began to worry and fret and find fault with everybody. He lived in what he was luxury, and soon was dressed as a footman and had his place in the household. To please his master he read the Protestant Bible every day, went to the church, and was in his place at family prayers. Every now and then his conscience gave him a twinge, but he silenced it as best he could, and he was in such an anti-Catholic atmosphere that it was not very difficult to do so. Then one day he fell ill of typhoid fever as the family was going to the country, and he was sent to pieces."

During the summer days, when the ward was not the nights were so airless, he could sleep but little. Many things came back to his mind, and when they did to tell him he had little chance of life, he asked for a priest and made his peace with God. He did not receive the last Sacraments for he took a turn for the better, but the Tono who rose from that bed of sickness was not the same as the one who had lain down on it.

It was Autumn before he made his way to Florence, and, with his bundle in his hand, found the old home looking much as usual.

The shock of seeing him suddenly was very great to Teresa, and for a moment or two she seemed stunned. Then her first words were thanks to God, and our Lady, for the answer to her prayers.

That night, when Agnese had gone next door to see a sick neighbor, Tono told his grandmother all about it.

"It was when I was near death, Nonna, that I felt what it would be to risk the hope of Heaven. Then I knew that all I had learnt from the Protestants about our religion had been taught as was a child all true. Oh, Nonna, I can't tell you all I felt in those days and how sorry I was, for I had been led away by the hope of bettering myself in the world, and I was so anxious to do that that I sacrificed everything. I thought of you, Nonna, and all you had said, and how precious the faith was to you, and to that Signorino also—you remember him? the one who had that accident!"

"Certainly, and—"

"Well I thought of him, too, and of things he used to say and how brave he was. I wonder where he is now."

"We have had letters from him, and Agnese read them out to us. He is in England, at his own house, and he seldom leaves his sofa. There was a letter to-day, and it looks as if it might be from him, by the color of the stamp. I put it away until Agnese came home to read it to me, but you're coming put everything out of my head," said Teresa; and Tono, when she handed it to him, read it eagerly.

He was touched at the interest Mr. Ascot still took in him, and how he grieved over his having practically given up his faith. There was not much of himself, but the letter was kind and friendly, with the promise of sending Teresa a little help soon.

It all came about in a very short time. Tono wrote to Jim and told him all, and it was arranged he should go to England as Jim's servant.

\* \* \* \* \*

That was some years ago, and Tono is now in England, still the faithful servant of his master, whose suffering and crippled life is certainly not lived in vain. He takes great interest in his large estate, sees after his tenants and uses his wealth well, living himself in the most ascetic simplicity. He is wheeled about the estate, but seldom goes beyond it, as travelling is always attended with great fatigue and increased pain. The secret of his patience and resignation lies in his submission to the Divine Will, and in the hope of Heaven where his ascended Lord will be to those who will dwell there: "Complete fulness, everlasting gladness, and joy unutterable."

TO BE CONTINUED.

## Asking His Help.

Never need we suffer from desolation if we would only adopt the practice at such a time of holding up our hands before Our Lord, each in turn asking Him to help us in overcoming them, and making good resolutions with regard to them. This is to be sincere and real with Our Lord, and even those whose will is bad and turned to sin can this way derive benefit from prayer.—Father Dugan, S. J.

## "PADDY" IS EVERY WHERE!

The New York Sun is annoyed at the letters it receives to the relative importance in the United States of the people of Irish and so-called Scotch-Irish lineage. The Sun declares that both the Catholic Irish and the Presbyterian Irish (who by some are called Scotch-Irish) rendered splendid service in the Revolutionary contest. "From both have come," says our New York contemporary, "many of the most distinguished in our history, and all people of Irish lineage and of every lineage here have reasons for pride and gratitude because of their achievements. Few American families coming over from that Colonial period have not in them some infusion of Irish blood, whether of the one strain or the other. If you strike at either you may hit some of your own ancestors."

"In the city of New York alone, in 1900, there were 127,464 people of Irish birth and their children native to this country. Add the whole number of the inhabitants of Irish descent whose lineage goes back to the earliest Irish immigrants, and how many of the 3,437,292 inhabitants in 1900 were without some trace of that blood?

"Take the social circle in New York which is of a most fashionable prominence and how many of the families in it are without some of these foreign strains? Look around the box circle at the opera and count up. How many of the old stock of New Yorkers, Dutch or English, do you find among them? Scarcely is there one in which there is not some infusion of this immigrant blood. 'Paddy'? He is everywhere. A family colonial lineage is practically unknown."

## FEAST OF THE SACRED HEART.

"As I was before the Blessed Sacrament," Blessed Margaret Mary writes, "on a day within this octave of Corpus Christi, I received from my God successive graces of His love. Feeling myself touched with a desire of making Him some return and of rendering Him love for love, 'You cannot make Me any greater return of love,' He said, 'than by doing what I have so often asked of you,' and disclosing to me His Divine Heart, He said: 'Behold this Heart which has loved men so much that It has spared nothing, even to exhaustion and conuring itself, in order to testify to them its love, and to return I receive from the greatest part only ingratitude by reason of the contempt, irreverence, sacrilege and coldness which they show Me in the Sacrament of Love. But what I feel still more is that there are hearts consecrated to Me who use Me thus. On this account I ask of you that the first Friday after the octave of Corpus Christi be set apart for a special feast to honor My Heart, by commemorating on that day, and making reparation to It by a solemn act, to repair the indignities which It has received during the time It has been exposed on My altars. Then I promise you that My heart shall expand Itself to shed in abundance the influence of Its Divine Love upon those who shall pay It honor and procure It to be paid.' Thus the desire and command to establish the Feast of the Sacred Heart of Jesus and to receive lips of Jesus Christ Himself.

## NATURE'S CURE FOR CHILDREN.

Soothing medicines, opiates and strong drugs should never be given to little children, any doctor will tell you this. Baby's Own Tablets should be used because they cannot harm the smallest, weakest infant. These tablets instantly relieve and promptly cure all stomach and bowel troubles, break up colds, prevent croup, destroy worms, and allays the irritation accompanying the cutting of teeth. Thousands of mothers say they are the best medicine in the world; one of these, Mrs. R. Sculand, Calabogie, Ont., writes: "I have tried many remedies for children, but Baby's Own Tablets is the best I have ever used. I have been giving them occasionally to my child since he was six months old. They have always kept him well, and he is a big healthy baby." All medicine dealers sell these tablets or you can get them post paid at 25 cents a box by writing to The Dr. Williams Medicine Co., Brockville, Ont.

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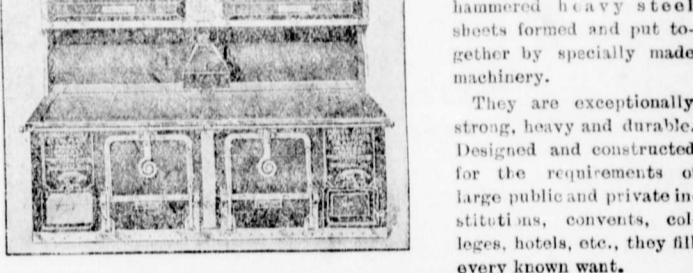
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