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

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, be 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 reactionery. 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

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THE CUSTODIAN OF THE MORAL istence LAW.

the English press.

If Pius X. were a politician in the ordinary acceptation of the term he might have avoided friction with the formers. They are quite consistent in ordinary acceptation of the term he 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 that he construction is going on so rapidly in the body of Protestantism. We are within the must strike no uncertain note this he must strike no uncertain note. 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 hankering after the fleshpots of Egypt the Papacy runs the risk of forfeiting

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 highwayman who happens to molest us journalist. It would do nicely for the Pope though it could not be preached Briton are encreached upon there is a the Papacy must be a bewildering thing. Humanly speaking it should have gone by the board long ago. But here it is believed not shall be condemned." "He that believeth in me, shall have life that believeth not everlasting." "He that believe tha to-day young and vigorous and in the in me, is already judged." "You be-loften come to regard the success of of the sermons that are preached to hesitate to help blacken Irish character

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.

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 Chris-tianity, 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 are not of the world — therefore the world hatch 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 ism. But when there is question of the world views with complete the world views wit the Church, etc., and they who fight for 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 skeptic

The lecturer then devoted a few mo ments to the consideration of the first-mentioned cause, namely, a God-ex-cluding system of education. Whatever may be the theory of secularists, those who are concerned for the Chris-tian civilization and the Christian religion of the people in the United States can have no doubts 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-ex-

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 liberalistic views or his undisguised his liberalistic 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 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 their audiences we were witnesses of the natural and logical development of carrying out to the last conclusion the principle of individualism or private judgment which gave birth to Luther ciples to their legitimate consequences. It is the evolution of decay. They call 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 you own more individual research. 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 in-fidelity." 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 conclusions the principles with papal patrimony and have them sacrifice principle to expediency. The modern development that guards carefully
against wounding the feelings of the are preaching a license of opinion which is merely a figment of an excited must inevitably lead to license of conduct. They are scandalizing their weaker brethren by throwing down the last barriers of infidelity and letting in with inpunity to any self-respecting the wild beasts of pride, intellectual Englishman. When the rights of a revolt, disobedience, contempt of God's authority, to ravage the fold of Christ. Briton are encreached upon there is a prompt call for a few machine guns: but when the Pope of Rome falls among Christianity is not a divinely revealed thieves he is expected to say and do religion, which you must embrace under nothing to thwart them. That the pain of eternal damnation, but only one 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 Property of the protection of the

but through Me." This is life ever-lasting to know Thee, O God, and Whom Thou has sent, Christ Jesus, our Lord." Here is the reason why Christians, who know what Faith means, have always regarded wilful unbelief as a most deadauthority. No wonder that so many non-Catholies are lapsing into infide-ity 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 The process of unchristianizing the Protestant community, especially in our large cities, is carried on most efficiently by the high-priced clergymen whose eloquent lecturers 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 which this infidelity works in 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?

It behooves us then to be intellectually well grounded in our Faith; to

ually 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 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 St. Paul, we should "esteem all things were charity which "is patient, is kind * * envieth not, dealeth not perversely." Burke has said: "I am perversely." Burke has addgree of deconvinced that we have a degree of deconvinced that we have loss except the excellent knowlege 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 knowing. This shall be the subject our consideration next Sunday night.

A DEADLY SIN ALL DISAVOW.

ENVY. WHICH IS AT THE BOTTOM OF MOST OF OUR SNEERING AND CARP-ING AND FAULT FINDING.

Rev. A. B. O'Neill, C. S. C., in the New Free-man. Genuine self-knowledge is so rare and thorough, self-deceit so common that not a few men and women go through life with scarcely a suspicion, and never an avowal, that they are at all so mean and little as their words and actions frequently proclaim them. Such people listen more or less attentively to the preacher as he constructs a moral cap which fits them perfectly; but instead of wearing it themselves in all hu-mility, they complacently consider how extremely well it is adopted to the heads of some dozen occupants of other heads of some dozen occupants of other pews. They leisurely read a pen-picture in which they themselves are portrayed to the very life, and drawn so graphic-ally as to be recognized at a glance by all who know them; but they see nothing familar in the most prominent features and would indignantly deny tion of your record, you will di that while your voice sounds familar enough to your friends and acquaint-ances, it sounds quite strange and unfamiliar to yourself; and many of us ters than about our real voices.

Does anyone for instance, ever canidly admit that he is given to envy? Do we ever, outside of the confessional, or sufficiently often even there, acknowledge that the success, the prosperity the superiority of another excites with in us a feeling of uneasiness and discom-fort, accompanied by a desire, if not an effort, to mortify and disparage the the person in question? Are we not all willing to subscribe to the verdict in which the world's theologians and moralists and sages and poets have always concurred; that envy thrives only in a low, mean, ungenerous nature; that it is a sin peculiarly devilish in its malice and deadly in its effects, and that it is without exception the most unprofitable of all sins, utterly sterile, and its own abundant punishment? Of

course we are. Envy in the abstract, or even the oncrete envious in the persons of our neighbors, we are quite ready to de-nounce withering severity, to condemn as scathingly as the most rigorous moralists of them all. We agree with Busnel that "envy is only a malignant selfish hunger, casting its evil eye on the elevation or supposed happiness of others," 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

lieve in the Father, believe also in Me."
"I am the Way, the Truth and the Life." "No one goeth to the Father but through Me." "This is life everbelong to their own art, or calling, or fession. They will pardon a man's ures, 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

. When Heaven with such parts has blest

Have I not reason to detest him?" Yes; envy in itself, or envy in others we stigmatize as baseness. The mis-fortune is that when the contemptible passion invades our own heart, we utterly refuse to acknoledge its prese, 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 un-doing: that his general popularity has probably been 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, and bow rarely in this matter of envy do we succeed in deceiving any one but ourselves!

The simple fact is that bald, naked, unadulterated 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 convinced that we have a degree of de-light, and that no small one, in the real misfortune and pain of others ;" is probably truer to assert that we have a degree of pain, more or less acute, in the real good fortune and delight of

As brotherly love, or fraternal charity is the virtue directly opposed to this blightning vice of envy, the surest guarantee that our hearts are actually as free from the vice as we should like to believe them, 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 senti-ment. If we find genuine relief and consolation in dwelling upon their shortcomings and defects rather than on their good points and excellences, we may rest assured that despite all our protestations to the contrary, we are a prey to envy, are less generous than mean, less noble than base. "Out of the abundance of the heart the mouth speaketh;" and out of the the mouth speaketh; and out of the envious heart, in particular, proceed the faint praise, the qualified approval, the exaggerated censure, the cavilling sneers, the disparaging comments, the extravagant blame, the inordinate deprecation, the distorted slander and the downright calumny that work such have in Christian communities, and havoe in Christian communities, and outrage that Divine Master Who said to His disciples of all times: "By this shall men know that ye are My follow-

WHY MEN DO NOT GO TO CHURCH. Michigan Catholic,

The question "Why Men Do Not Go to Church," has called forth consider-able 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 causes which keep so many men, especially young men from church on Sundays. After an inquiry amongst eight comnunities, 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 Associa-tions nearest to these communities obtained for me the figures that in these communities there were sixteen hun-dred 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. 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 drunkard and a brawler. Great pains thirty-one clergymen.

"Then I asked the young men. I

He doesn't seem to go out into the world among men. Too much old Pally sin, because it is wilful rejection of God's word, of God's will and God's his rival:

detractors. The sour critic thinks of estine and cloister study. Doesn't know men; only books. I thought it

> Contrast this neglect of church duty amongst Protestants on the Sabbath with the attendance of men, young and old, in the Catholic churches throughout the world on Sundays. True, there may be some who show indifference to their obligations, as Cathclics, but this element of carelessness is always willing to barter salvation for emporal aggrandizement. Catholic nen who neglect to hear Mass on Sundays, and who refrain from taking an active interest in parish affairs and the spread of Catholicity, are a disgrace to their religion, and almost on the same plane as infidels. If there is any manly feature expressed in the life of an infidel by a public denial of God, one would be nearly forced to give the doubter more excuse for his rash deductions of Divine doctrines than he could offer the man, born and brought up in the Catholic belief, who forgets his religious duties. Every parish has a few of those extremists— super-sensitive, self-estimating fellows who find fault with everything and everybody connected with the Church, from the priest down to the sexton and the ushers. But these chronic fault-finders, and stay-at-home Catholics are but a drop in the great ocean of Cath-that the Irish people will not suffer by but a drop in the great ocean of Cath-olicity. The zeal of others, their at-tendance to Church duties, and their loyalty to the faith, overwhelms the carelessness of the parish barnacles.
> Sincere, practical Catholics never

unless sickness prevents him, can be found in God's sanctuary, on Sundays, and on other days, too, joining with the officiating priests in the sacred services of the altar. The priests of God present them no worldly inducements to attend church, no offers of great musical talent or extraordinary pulpit eloquence are held out to them to set their hearts churchwards. The love of God, the obligations imposed upon them by Holy Church, and the desire to gain eternal salvation leads them to the temples of the Most High. "Catholic men," says the Catholic News, "un-like their Protestant neighbors, believe in the necessity of attending Church services. It is a sacred duty for Catholics to attend Mass on preacher or a notable singer that induces them to go to church on Sunday; but they crowd their places of wcrship in order to participate in the sublime sacrifice of the Mass. Because Protestants have no such ceremony they must rely on their preachers, their singers or other personages to attract the people to services. Protestants often boast that there is no compulsion on them to go to church, whereas they re-gard Catholies as enslaved because at-tendance at Mass is a precept of the Church. These facts, of course, account for the vast difference in the numbers to be found every Sunday in the Protestant and Catholic churches."

What a glorious faith is ours that can bring so many men, young and old, Winter and Summer, Spring and Autumn, Sunday after Sunday, and day after day, to the worship of the Living God! What a sublime belief is ours that leads us into the presence and majesty of Jesus Christ in the Holy Sacrament. Our hearts should be filled with gratitude, and our tongues should constantly praise the Creator for giving us membership in the Catholic Church. Are we sincerely grateful; are we prooundly thankful for God's blessings and

for His mercies? Hear Mass on Sundays. Set a good example to others; and if your labors throughout the day enable you to visit the Blessed Sacrament, do so. God will bless you. He will reward you. You may not possess the wealth of the careless, neglectful Catholics, but you are storing up riches which are eternal; treasures of Divine Grace which lead, when the immortal soul takes flight from its temporal casket, into the presence of the Most High.

IRISHMEN AND INTEMPERANCE.

The following is an extract from a sermon on intemperance preached by the Rev. William Dollard on the first Sunday in Lent in the Church of St. John the Evangelist, Johnville, N. B.: When we come to read Irish history we learn to recognize the Irish people

as possessing singular natural and supernatural virtues. The ancient Irish were a proud and haughty race, warlike, musical, magnanimous generously hospitable; notably devoted to learning and the arts of peace, and it is trite to say, an extremely religious people. It is only when we come down to the eighteenth century that we begin have been taken by our enemies to make those out national characteristics. We are also saddled with political cortook nineteen of them.

"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 sympos, that are preached to hesitate to help blacken Irish character.

"How are also saddled with political corruption in America—an impartial critic will see only, that to our misfortune, ware apt pupils. To judge by the array of clippings met occasionally in the papers, even those calling themselves our friends do not hesitate to help blacken Irish character.

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.

It is all theory, theory ont into the day of the people but the greed and grinding oppression to go out into the greed and grinding oppression are all the deep', seem to go out into the greed and grinding oppression are all the deep', seem to go out into the greed and grinding oppression. of a vampire church. The vision of some would be reformers is just as jaundiced. They see nothing but idleknow 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 any more?'' 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 the 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

> The normal condition of any Irish community, at home or abroad, its 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 sustainment of Chrisa 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 offer an excuse for neglecting to hear Mass on Sundays. Year in, year out, rain or shine, the practical Catholic— ing our children to be Anglo-Saxons, it behooves us to see that we do not incur 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 muck and filth of a mud-hole of drunkenness. For this reason then I again appeal to the young men of this parish to frown upon the use of intoxi-Sundays and holy days. They are cants at their social gathering, and drawn to church by something real and substantial. It is not an attractive to a knowledge of its illegal sale amongst them, to stand up like the self-respecting sons of sober and God-fear-ing 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 com-

CATHOLIC NOTES.

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

Rev. P. A. Sheehan, D. D., author of "My New Curate" "Luke Del-mage," etc., is publishing with the Angel of a Ruined Paradise." The Dowayer Countess of Rosslyn,

the mother of the present Earl of Ros. lyn and of the Duchess of Sutherland about to be received into the Catho-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 Gibney of Perth, Australia, cently 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 accom-panied him hither 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 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 Kraje, S. J., in the shape of the statistics of the different beliefs all over the world. The dissident sects are many, and the only portant 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 Of all creeds the Catholic faith has premother?

"God bless me : I don't like to see

weep on."
"But, Kate, what portrait is that

The likeness of a long-lost friend-

Mary Lee's mother."
"Long - lost friend — Mary Lee'

"Yes; the only woman he ever loved. Old Roger, here, will tell you all about it, some time when he has more leis-

"It's only now I could recognize

see those tears falling there so silently

on the canvas—it's very unpleasant."
"Not yet—not yet," remonstrated Kate, motioning back the captain with her hand; "let the faithful soul indulge

his rapturous reverie. These are not tears of anguish, brother, but of love.

O, think of the love of that heart, after

an absence of twenty years. Surely, surely such love is not of earth, but of

heaven; so pure, so gentle, so endur-ing. A wanderer over the wide world,

seeking solace for a widowed heart, he returns to his native land, and after

years of patient search, discovers her

Rathmullen Abbey. Week after week, for six long years, has he visited that

tomb. Every stain which the mildew had left on the humble slab that bears

her name he has obliterated, and every

letter the moss of years had filled up he has lovingly renewed. O, tell me not,

Father John," continued Kate, her cheeks flushed with the emotions of her

heart, " tell me not, that the pure,

gentle, blessed love of the olden time has all died out from the hearts of men.

Na, no, no - God is love, and God never

herself into tears, and falling at Uncle

Jerry's feet, she removed his hand from his forehead and kissed it with enthusi-

astic affection. "O that I had but studied this book more carefully! how

angel or woman, whatever thou art, would to God he could now look on thy

"Mary Lee." repeated Mr. Guirkie, at last breaking silence and looking on

the face of the suppliant girl, while the tears still glistened on his own—"Mary Lee! I think I have heard the name

before. Poor Mary Lee! Are you Mary Lee?"
"No, no," replied Kate; "I am but

a child of earth—your own poor, foolish loving Kate Petersham." As Kate spoke, she motioned to the beholders to

quit the room, for she dreaded the effect an exposure of his weakness be-

fore the bantering captain might pro

duce on a mind so sensitive as his; and

fully appreciating the delicacy of her

fears, they withdrew silently from the apartment and closed the dor, before

Mr. Guirkie's consciousness had com-pletely returned. And, dear reader, we must withdraw also, for the time of

court-session is already past, and Mr. Robert Hardwrinkle is anxiously look

ing from the court house door in the

bench, or why he should presume to keep a gentleman of his importance

THE MIRACLE AT ST. ANNE'S.

BY GRACE M'ELROY IURS.

server would have set her at once in a

niche among the city's responsible workers. Yet she knew that in all

probability the striking of the next

Hall Square unsuccessful, rebuffed, and

idle afternoon.
Miss Mercedes O'Brien was honor

pupil of the year from the Academy of

years, her talent had shone with stead-ily increasing brightness, her career in

the world of letters seeming finally so

assured that classmates stored pages of her composition book among their

her composition book among their dearest treasures, to be preserved

eternally.
Within a week after commencement

herself in the fourth-story room of a

written a letter home to her parents.

who were awaiting the first trumpet

blast of her fame, and was on her way

forth to the company of an

Through all the

workers.

St. Clement.

waiting so long.
TO BE CONTINUED.

seraphic face, and press thee-

cried

Noble, generous, faithful heart!

the enraptured girl, bursting

owly tomb at last among the ruins of

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 PORTAIT OF MARY'S MOTHER .- HIS FIRST LOVE AND HIS LAST.

LAST.

It was now approaching noon—the hour at which the neighboring justice 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 peaceable 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 Hardwrinkle 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 Benraven, 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 shillaleh, 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 placed before the close of the proceedings. One individual in particular seemed very busy amongst the niar 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, not-withstanding its depth of shade, several white elf locks were plainly visible. The reader will at once recognize in this personage our old acquaintance, Else Curley, of the Cairn. 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. Age, 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 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 near-er approach, proved to be only one of the captain's grooms, who, riding up to the gate, beckened to a constable, and handing him a warrant, commanded him, in his master's name, to execute

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.

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

"Well, Thomas," demanded the cap-tain, meeting the groom at the door, "you handed the warrant to one of the

guard—has he gone to execute it?"
"No, sir; he seems to have scruples about quitting 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 irons ten minutes after." Begone sow, and hurry back to report." he continued The scoundrel !"

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 nies, if I can help it. It's What ! send a fine, gallant young fellow like that to the hulks or the gallows, because he loves his coun-try 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,

"Captain, said a voice bening him,
if 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

Te 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."

" Indeed, then, I will, sir; I'll niver broken now, out and out. O, tomastru, which koger carried on, wisastru! 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.

"Yes, very well—go on," said the captain, impatiently; "it don't matter

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

"Hold your peace, woman, and go to

"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, poorman. 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 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 " Mrs. Motherly!"

"O, it's no use, it's no use, captain.
can't stay, nor I won't stay. If ye went down an yer bended knees to me, I'll never close an eye under his root. And now let him find one that'll tie 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 all I have to say is, let him forget there ever was born in this world such a woman as Nancy 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 i f. The disconsolate housekeeper en-treated his honor to wait and listen to

treated 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 see.

"One you would never dream of see ing here-Roger O'Shaughnessy.

"O, it's Roger, is it?"
"Yes; the old man, it appears, came up this morning from the lighthouse to

ell a picture to Mr. Guirkie." "Mary, you know, has quite a taste for painting, and Roger's her sales A picture?'

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!" "Why, I thought Kate had told you

"No. She said something, I remem ber, of their being poor, and all that, but never hinted at any danger of their suffering. By the Lord Harry, sir, this can't be. It shan't be. The thought of Mary Lee in distress actually frightens me.

"And then, she's so patient and gentle," said Father John; "never seen but with a smile on her face. Working at her casel through the long day, and often far into the night, with old Drake sleeping by her side as she plies her brush working, working, without complaint or murmur, to earn the bare necessaries of life for her beloved uncle, and that good old man who has followed them so faithfully, in their fallen fortunes."

"She's a delightful creature," ex-claimed the captain. "I wish to the Lord she could be induced to come and stay with Kate at Castle Gregory. I would be a brother to her as long as she lived." "She never would consent to part

with her uncle and old Roger."
"Then, by the Lord Harry, let them

all three come. Castle Gregory's large enough. As for me, I suppose I must remain an old bachelor, since there's no help for it. Lee's an honest, kind-hearted, generous fellow himself, as ever broke the world's bread; and I should take it as a favor if he came and took up his quarters with me at the old castle. By George, I must call down in the Water Hen to morrow, and see him about it.'

"Don't speak too fast, captain said the priest. "Have a little patience. There's a mystery now solving in that room, which may balk you, perhaps, of your generous purpose.

"Mystery!"
"Yes. Shall I tell you what it is:

or have you time to hear it? The court sits at noon—does it not?"
"Hang the court! Go on with the mystery."
"Well, Roger has been selling pic

tures to our friend, Mr. Guirkie, i appears, for the last six months or more, and, queer enough, never imagined for a moment the purchaser had the least suspicion of the artist-having passed himself off as a picture dealer from Derry; while, on the other hand, Mr. Guirkie was well aware of the secret, and all the time kept buyng her pieces, and indulging his good kind heart by paying double prices.

"Ho, ho! I understand. Roger was unwilling to expose the poverty of the family, and therefore went under a "Precisely. Well, this morning, it

seems, he started from the lighthouse to sell a picture, as usual. When he to sell a picture, as usual. When he reached here, he felt rather shy about coming in, lest he might happen to meet somebody who had seen him before, and would recognize him. So, sitting down under the window, to wait for an opportunity of seeing Mr. Guirki Mr. Gnirki perhaps, after his long journey, he fell asleep. In that position Guirkie discovered him, with the pic ture carefully concealed under the east of his coat, just as Kate entered the parlor. You heard the shriek he gave when the portrait met his eye, suppose Shriek - no. I heard no shriek.

Portrait! why, what does that mean?' "It means that he recognized the likeness, and in so doing, almost lost My heart's been a breakin with him every day in these five years, but it's broken now, out and out. portrait, which Roger carried off, either by mistake, or because he could

which." "And this very portrait now reveals

the whole mystery."
"The mystery! There, you're as it again. Mystery!—Good Heavens, sir, 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 him weep. Shall I wake him up?"
"No, no," said Kate; "let him

and then you're 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?"

him, your honor," said Roger, "though I seem him many a time this twelve-"And you remember to have heard Mr. Guirkie tell how he saw a young month past. Years, you know, make a great change in us."
"Kate, I must try to rouse him," said the captain; "I cannot bear to lady quitting the churchyard severa

times, as he entered?' "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

me 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 Saldana, 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' 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 aften quitting the churchyard and sailing down the Swilly on moonlit nights. But what business had Mr. Guirkie at

her mother's grave, eh?"
"That's the secret," replied the

priest.
"The serret! confusion! 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,

"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 cap much more I should have learned of the beautiful and the good. How cold and inspired are all printd words, compared with the blessed teachings of a heoat like thine! Mary Lee, Mary Lee,

"Only one word, yer honor, afore I master's flannels. go. It's about the master's flanuels.

I'm afeered-" Confound your master's flannels To blazes with them : what have I to do with your master's flannels?" he ex-claimed furiously; "begone this in-

"I'll not keep ye one minute, honor. I'm only afraid Mr. Guirkie'll ketch his death o' cold."
"Woman, quit the room!"

"Away, away, Mrs. Motherly," said to 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 soon as possible; but don't quit the the house, by any means, till I see you

again."
"What now?" clied Kate, stepping from the little room in which she 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. Be-tween Father Brennan's mystery, and direction of Greenmount, and wonder-ing what can detain the chairman of the Mrs. Motherly's importunity, and those confounded constables, I'm almost crazy.

Well, well, brother Tom, you're so impatient, you know, and so impetu-ous. 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 is he dying? is he dead?"

It was 12 o'clock. As Miss Mercedes O'Brien noted the fact, she quickened her steps to the sharp trot of business "No, not exactly that—but, there's exigency. Her lips were firm, her eyes were brightly alert, and a casual ob--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—Imust see him instantly—away!

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

"By the Lord Harry, I shall, though." shall not.

"Nay, nay—it's a very delicate affair, brother; and indeed he'll never forgive you if you do—you 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 indelicate, 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 adjoini

The first object which met his view

down town to the mysterious Row where was Mr. Guirkie himself, seated newspapers have their birth. table on which lay, what appeared to be, a framed picture some eight or ten inches square. His forehead rested on Mr. Jenkins, city editor of the Daily Record, was busy over his day's assignments when she stopped beside his his hands, and his eyes seemed riveted to the canvas. Indeed, so absorbed was he, that the noise which the capdesk-the fifth on her tabulated list. tain made in forcing open the do-seemed not to disturb him in the leas When Kate saw her brother gazing so intently at Mr. Guirkie, she sudden ceased speaking, and gently passing him by, took her place behind Uncle of kindred spirit awoke in him at her determined voice. "It's pretty hard for an inexperi-Jerry's chair. All was silence now Old Roger stood leaning his bac enced person to get a foothold in a New York paper," he said. against the wall, looking down pensivel on the floor; Kate, like a guardian angel

took her stand by the side of her unco

over the captain's shoulder, and point-

"Don't you see something drop-

ing to the picture. "What?"

"I didn't expect it to be easy." was her ready reply, and he smiled appreciatively at her matter-of-fact acceptance of difficulty. "I want to be a writer," she said. Jenkins' lips scious friend; the priest laid his hands against the door casing and peeped in and the boisterous, burly captain, so noisy but a moment before, remained on the threshold silent and motionless as a twitched. statue.
"Look!" said the priest, whispering

"The vast majority of reporters are anything but writers. In fact, a writer makes rather a poor reporter, because he thinks more about his phrases than about his news—and it's news we're after, every time."

-drop?-listen! You can almost hear them falling on the canvas."
"Teers?" answer, one little balloon tumbling down out of her sky at this plain presenta-tion of an unsuspected fact.

But I'll take your name, and if-"Oh, don't say you'll send for me!" she cried, more impulsively than was

her wont.
"Well, really, I haven't anything for
"Well, really, I haven't anything for you," he said. "My list is full. However much I might appreciate you, l

couldn't place you without knocking someone else out, and that would hardly be fair, since, they're rather a decent lot just now." "Oh, no," she agreed, "I wouldn't think of such a thing! But surely there's always a chance for the person who is on hand? Just let me come in

every day or two, to see if something hasn't turned up for me."

"Sure!" was Jenkins' ready response. "Come early and often, my dear young lady, and if the president's wife wants to be interviewed, or some-body's new fronts

body's new frock comes begging for description—why, there you are !"

11.

The next day found her abroad early drink in the life of the city streets and intoxicating her heart with the richness of it all for literary purposes. Before 1 o'clock she was presenting herself to Mr. Jenkins, in company with a dozen or more men receiving their afternoon assignments and promptly setting forth to thresh the news out of them.

For all her brave speeches, she was For all her brave speeches, she was but a convent girl, sheltered hitherto in the sate nook which cloistered teachers are apt to build for their pupils. The sight of this busy life, unwinding its intricacy before her eyes, abashed her. Before these hurrying men, some of whom had gray shadows in their hair, she suddenly felt very young and inefficient. Mr. Jenkins, too, was a little worried

that day, and spoke rather shortly to the solitary lingerer after the men had

Nothing to-day, Miss O'Brien!' Then, as he realized the pathos of this small atom in the world of work, a sudden chivalric motive prompted to add, a trifle more gently: come to-morrow—something ma But

But the next day it was the same, and the next and the next—until seven leaves had been pulled off the Shakespeare calendar which Mercedes studied reverently each morning. Letters home, however, had been strictly optimistic. bringing answers which teemed with the encouragement of faith. Her mother wrote that she was praying for her success; her father, with masculine respect for the tangible privately slipped a \$20 bill into the letter. She received this just as she was starting for her eighth presenta-tion to Mr. Jenkins. She feit tender faith in her mother's prayers, and there was a delightful exhibaration in her father's gift, so that she finally wended her way more blithely than ever, hastening her steps as she noted that it was 12 o'clock, as if she was

sure of receiving the coveted assignment to-day.

She was scarcely disappointed at Jenkins' shake of denial, which had be-come familiar to her by this time. Instead of going forth immediately to seek fresh material for the growing heap of new manuscript on her table, she strolled to one of the office windows, to gaze out at the hurrying crowd below. Standing there, she lelt, rather than saw, a tall man emerge from an inner room and stride to the city editor's d sk.

"There is a pilgrimage to some church to-day," the tall man said to Jenkins. "I saw the crowds as I came lown town and heard people talking about it. It seems some miracle has been reported, and a lot of cripples are

coming to be cured. "I know," said Jenkins, diving into the recesses of his memory for the particular facts regarding this pilgrimage. "It's St. Anne's Church, and they have some sort of a relic. A girl from Baltimore claims she was cured by touching it, and hundreds of people have been going there all week.

The tall man-who was no other than Fordham, subnamed the Mikado, managing editor of the Record-nodded his

"I think it might be worth featuring," he observed. "There's a special service to day."
"I haven't a man in just now," h

said; then, following Fordham's eye to Mercedes, he had a sudden inspiration.

"She's an aspirant," he said, adding, as Fordham looked doubtful, "but she's red headed, and I never knew red-headed woman yet who couldn't do anything she set out to do. So it was that in something less than

ten minutes Miss Mercedes O'Brien, honor pupil of St. Clement's embry authoress, tentative poetess, had added to these dignities the humble but tang tentative poetess, had added day she was speeding toward New York. Within two hours after landing at Desbrosse street, she had ensconced ible one of reporter for the Daily Record and was speeding toward the shrine of St. Anne. Washington Square boarding house, had

"Touch it up with a little humor' Jenkins had said to her, "if you can." And she knew that she could. Her name was not O'Brien for nothing!

III.

The pilgrims were already assembling for the afternoon service when Mercedes arrived at the church. All kinds and conditions of people were listen to her plea; and though his trained sense detected the novice before she had spoken ten words a trained an instant phrase of the fore she had spoken ten words. " Propelled by Petticoats!"

She was too new to realize the value of alliteration in a head line, but she felt that that the sentence was a strik-ing one, and resolved to use it early in her write-up.

No sooner had she passed the church door, however, than a difference made itself apparent in her feelings. Outside, with the rattle of the commercial city in her ears, and the amused or contemptuous looks or passers by, the pushing crowd of devotees had seemed a fit subject for satire. Within, a different spirit dwelt. The shafts of chastened light, stained crimson or purple after, every time."

by the big windows, touched coarse and worship (I his Sacred H "Yes, I suppose so," was Mercedes' faces to a certain nobility and finer be in-tituted and promoted."

ones to real spirituality. The faint flavor of incense which hung in the air carried her back with a bound to th convent chapel on Sunday afternoon, where the white-veiled girls the "O Salutaris" in concert, bending and swaying at the signal of the altar bell, like a field of lilies, and feeling in their young hearts every throb of t beautiful music.

beautiful muric.

Beside her was a crippled boy, held in place by his mother's hands; and as the relic approached him she felt his slender body tremble violently. Her eyes caught some of the glowing rapture which lighted his face, and to her heart, already soaring high, it seemed only a natural result that he should stagger to his feet and walks his stagger to his feet and walks his stagger to his feet and walks his stagger to his feet and make his way alone through the kneeling crowd, aft touching the extended relic with his lips. "But are ye sure, darlin'? Can you really walk without the crutch? Ye'll not fall now?"

The little worn crutch was sent spin-ning into the vestibule in answer.

"I felt it the very minute it touched me!" he cried. "I knew I'd be cured; I knew it! "Bless his heart, that he did!" cor-

roborated the mother. "The faith of him made me ashamed of my doubting. Oh, it's a blessed day for us, this day." Two red spots glowed in the bo cheeks, and though Mercedes noted that his thin legs trembled pitifully he

avowed excitedly that he could run i he wanted to.
"St. Vitus dance he had," his mother told the ring of eager specta-tors. "He got it in a fire we had, five years ago come Easter, and after the first month he never walked without a crutch."

Some dim remembrance of her rep ortorial errand prompted her to note street addresses and neighborhoods, but for the most part she moved upon a higher inspiration than comes from business motives. When Jimmy put aside the supporting arms and strutted aione to the door of his father's she felt on the verge of tears. When, with a mighty shout, the big man rushed forth to swing the little one to his shoulder

her eyes really brimmed with the ention swelling her heart. She thought it over as she rode down town. Her reverent awe was dis-turbed by a dull sense of unworthiness as she remembered the spirit in which she had gone to the church, "Propelled by Petticoats "—the proudly built phrase started forth from her memory to stand before her accusingly, making her cheeks burn with its fli pant meaning. She seemed to see St. Anne looking reproachfully at her from the shadows; and then suddenly her wings spread again, for she felt in herself a messenger of that blessed de-parted one to mained and suffering mankind.

Mr. Jenkins was not in when she reached the Record office, but she did not wait for instructions about her

article.

When she laid her pile of manuscript before Jenkins, two hours later, this lips formed themselves into a whistle of dismay. Mentally he cursed the necessity for boiling down the three-column "story" before him, and it was with no gentle hand that he slapped aside the first page. But as he read, his eye-brows went gradually higher until they were lost in the lock of hair overhand ing his face. When he finished he flashed one keen glance at Mercedes, who sat near him, nervously awaiting his verdict, then gathered up the heap

of closely written pages and took then to the manager's office.

He was gone for some time. When he came out, Mercedes, who had written most of her elation and all of her strength away, approached him timidly.

"It wasn't quite what I wanted," he said a little dryly, as she looked up at him almost piteously; "but I'll fix it up for use." She hurried out, and home, to weep

herself to sleep.

On her return to the office she was scarcely reassured by Mr. Jenkins message that the manager desired to see her, but she went to him obediently,

than ever.
"What made you write up that St.
"What made you write up that St. Anne story as you did?" asked the great man, after a preliminary greetasked the

ing. Mercedes' face flamed, but she answered bravely: "I went with the intention of - sort of making fun of it. Mr. Jenkins told me to touch it up with a little humor, me to touch it up with a little humor, and at first I saw everything in the laughable light; but afterwards, inside, with all those people kneeling, the light shining over their heads and the incense floating up like a cloud of prayer"—it was the St. Clement's Margades who was talking poor. "I

how faith can do anything, no matter what, once we give ourselves up to it. Mr. Fordham was looking at her in tently, but she went on, the rose in her round cheeks deepening: "I felt that I had committed a sin in wanting to ridicule it, and when I wrote I was just

writing my own feelings.

Mercedes who was talking now

could not see anything but the right-

"Well, they do you credit!" was the unexpected and most exalting re-joinder. "There are some places where religion undefiled does a lot of good, and chief of these is a woman's heart. It's a good thing to find some one in earnest occasionally; and if you just keep so, you'll be able to do some good pecial work for us.

Mercedes clasped her hands rapurously, scarcely able to believe her ears: "Do you mean it?" she cried hap-ly. "Am I in?"

Mr. Fordham smiled-a more fatherly smile than often found lodgment on his editorial lips.
"You are in," he replied.—Munsey's Magazine.

The Flame of Charity.

'Jesus, the Author and Finisher of our faith, desired nothing more,' wrote Pope Pius IX., "than to kindle tue flame of charity by which His Heart was burning in all ways in the hearts of men; . . . but that He might the more kindle this fire of charity, it was His will that the veneration and worship of his Sacred Heart should

JUNE 18, 1904. LIVE IN GRATEFU SAINTS THAT HAVE IN TURE AND ART-TH WORKS TOLD IN GR In the good old time,

In the good old time, lieve its chronicles, i that required excuse, piety that assumes a hat to the world. Yet esthetic standard ought esthetic standard ough attitudes. For in wor graceful customs alone of things more solem ages and the religious surpass the irreligious surpass ridiculous. parison ridiculous.

In the countries not ligious, for instance, t ing salutation concerns —or perhaps the pric where the old beliefs s

people solemnly and another that "Chris answer "He is risen between the inspiration of the latter greeting there is no greater gu tween the work of th genius was stimulat thought and that of forced to depend on le of their imagination, v PURITANS' CHECK When Puritanism angels along with the the Roman Catholic pagan gods and god darkness it struck a its zeal for unmixed

quired the highest ex gination as well as of him those which com-orably with banishe Easter "Hallo, how-ing?" of the avera-pares with the "Ch the Italian peasants.

About the saints t to inspire painters, inspiration for the C the divinities of the Christianity superse is not a less gloric figure than Apollo. archangel from he solemnly beautiful or the messenger from

from the artist the s

who, gathering dafforto a dark magnifice child of Ceres. ARCHANGELS GABRIE In the purely Chri subject, St. Michael are of almost equal Gabriel's great mis nouncement to the she was to become th He is the great her this was the sublime " Hail Mary, full

even than that dau

art Thou among wom It was a favorite great painters, the moment when the nounces to the pur drous future. In t he is represented as bearing a sceptre in the right is extend toward the drooping

of the Virgin.
If Gabriel, the was given the great the birth of the Sav in a sense the patron dom, St. Michael is whole race. He i man's arch-enemy.
of casting from hea
Lucifer. He is the

torious armies of Go In the pictures dragon over whom the plain and simple or of Siegfried. It nt Sin rather than bright fallen one, Conseque generally not a dra with bestially huma ST. AGNES AN

The legend of St. She was a Roman from her childhoo prefect of Rome. enamored of her be woo her with gifts. saying that she wa to One greater a earthly lover. W prefect learned th jealousy and rage himself, learning noted her Christian her resolution by then in force again So she was given of torture. But when places of infamy miraculously with so that her tortu dared not touch he

MIRACULOUS When the son of that she was subdi entered the tortur blind; and only t restored him. The people proclaimed as a Christian, an be burned at the vening in her flames, she was death she reappea friends, radiant lamb by her side. St. Cecilia is t

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veneration art should

SAINTS THAT HAVE INSPIRED LITERA-TURE AND ART—THEMES OF MASTER WORKS TOLD IN GRACEFUL STYLE.

LIVE IN GRATEFUL MEMORY.

In the good old time, if one may be In the good old time, it one may be-lieve 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 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

people solemnly and joyously tell one another that "Christ is risen," and answer "He is risen indeed!" 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 spurs of their imagination, writes James Lawrence Smith, in Munsey's.

PURITANS' CHECK UPON ART.

When Puritanism exorcised the

When Puritanism exorcised the angels along with the devils, and bade the Roman Catholic saints follow the the Roman Catholic saints follow the pagan gods and goddesses into outer darkness it struck a blow at art in its zeal for unmixed 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 "Hallo, how are you this morning?" of the average household compares with the "Christ is risen" of the Italian peasants.

the Italian peasants.

About the saints there were legends as there was to inspire painters, just as there was inspiration for the Greek sculptors in 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 daffodils, was snatched to a dark magnificence — Proseroina, child of Ceres. 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.

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

The legend of St. Agnes is one of the loveliest of all the stories of the saints. She was a Roman maiden, a Christian 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 heat her words deprefect learned this, he became that 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 become of infamy, she was covered 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 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 and friends, radiant and whole, a white friends, radiant and whole, a white

lamb by her side. St. Cecilia is the Christian muse of 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 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

their jailer, were put to death, while lecilia, subjected to torture by being cast into a bath of boiling water, es-caped 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 aiter him, has been given to missionary work are relieved to the state of ever since his day, the end of the twelfth and the beginning of the thir-teenth 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 Apos tleship 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 upon with Him in

One with God, by union with Him in

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, publications and the Mass of the Mass ly, frequently, even so far as can, per-petually, most intimately, by making His interests our, and iamiliarly, by studying the secret wishes of His Heart, 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 paragos, the chief saints of the Calen-

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 lead-ing 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 in-terest in the Church of Christ, His

Kingdom upon earth.
One, finally, with one another, by a union based upon the divine law of love,

union based upon the divine law of love, a true spiritual union, with every motive and means to make it close, active and constant, "That they may be one, Father, as Thou and I art 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 in all we do, sanctifying even our most trivial daily actions, enlivening our faith, purifying our intentions, strengthfaith, 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. World-wide in its extent, and embracing all in its membership, priest and layman, religi-

membership, priest and layman, religious and worlding, its motives appeal to every Catholic, its practices are suitable for all, and the spirit in which able 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 zeai, and enlists one energy after an-

sent Sin rather than either Lucffer the bright fallen one, or any chimerical terror. Consequently the head is generally not a dragon's, but a flend's, with bestially human features.

St. AGNES AND St. CECILIA.

The legend of St. Agnes is one of the selves and others, by conforming it with that of His Divine Son. This again is done in a manner truly Apostolic, by deriving the force 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 of the head of the Apostles, Peter.—Church Progress. -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 un-deniable evidence of the high standard which our Catholic educational institutions maintain; and the gratifying results achieved in their various de-partments of studies must be a source of pride to our Catholic parents and pupils, as well as to their devoted

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 pequeath to a child, and the son or daughter who fails to appreciate this fact, and who does not resolve to glad-den the parental heart in return by 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 be-lieve 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

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 fangies and nightly dreams. And locations are also supported 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 who 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 have looked forward to these vacation days. Their music, gladness and redught informed upon all these matters, world the days are larged to these vacation time when these persons were thoroughly informed upon all these matters, wards have for moons filled their daily dreams. And lo, fancies and nightly dreams. And lo, fancies and nightly dreams. And lo, fancies and rightly dreams are given and failure to read Catholic books and Cath

comes along Spring with woven gariands 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 strenucusly breasted the current of the scholastic stream the verdant shore is reached—yea, the very Garden of the Hesperides, wherein the

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 it; joys and sorrows, its hopes and disappointments, its triumphs and defeats, its siren songs of promise and the ashes of its realization, the dewy garashes of its realization, the dewy gar-lands of fame it holds out to the gaze of young Ambition and the Tantalus-ete

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 g'are of the world. Because Conscience became seered by the burning breath of tiger-like passion. Because blear-eyed dissipation scuttled the shallope of their hopes, that once so proudly rode the waves to the Isles 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 woe Dates—lase!—from youth's deserted bowers, 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 commercement 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 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 vigor and enthusiasm of youth.

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

bloomful its cheek, how tender its love. Ah, is it any marvel that those whose "eyes are filmed, whose beard is gray, who are bowed with the weight of years," should sight 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 fabled land of youth. Especially did this belief heart of Celtic imagination and find of youth. Especially did this belief haunt of Celtic imagination and find expression in the fadeless region of

PREACH THE CATECHISM.

The wisdom of the reigning Pontiff is strongly attested by his admonition to preach the catechism." Peculiarly

Members of the Church, and their number is great, assume that the lessons of the catechism, the fundamentals of

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 thoubeliever, the sign of the cross. Is to not a fact that scarcely one in a thou-sand make it properly? In making it, how few recall that its purpose is to re-mind them of the Blessed Trinity and the incarnation and death of our Sayiour; and how often it is made without pro-nouncing the words which should ac-

nouncing 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 genufiect properly and who approach the altar rail with positive irreverence? Are there not many ignorant of the principal parts of the Mass; who are mable to enumerate the Sacraments, unable to enumerate the Sacraments, or the Commandment of God or of His Church? Are there not some who think the Immaculate Conception refers to the birth of our Lord and not to the

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

is punished with death; treaso our Creator is punished with death rnal. Mere natural goodness, mere of young Ambition and the Tantaluslike 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
laure! gariands with which they were
crowned 'mid applause soon withered in
the dust. The bright expectations

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 fad or cult. If I give all my goods to feed the poor and my body to be burned and have not charity, it will be to no profit, is the teaching of St. Paul. God could not permit man to fulfill. 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 its legal tribunals. Man has free will. If he had not, he

Man has free with.

would not be a responsible being.

When he exercises that will he should

do it with a view to please God. "Not do it with a view to please God. everyone who saith, Lord, Lord, shall enter into the kingdom of heaven, but those who do the will of My Father in

The spirit of indifferentism 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 CATH-OLIC CHURCH.

By Rev. L. C. P. Fox O. M. I, in Donahue's for June.

In the neighborhood of Ardfinan there was a wealthy and respected family that had preserved the faith through all the days of persecution and trial. But 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 flercest 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 Ardifinan, the gates of the chapel ward being open.—for the the chapel yard being open, — for 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 being that while the lady was trying or 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 not

The beautiful Swiss town of Lucerne gave me my first experience of Catho-lieism out of England. I was on my laith, are as fresh in their memories to-day 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 lake the tall crest of the Rigi pierced the sky. The graceful twin spires of the "Hofhirche" attracted me first, and, as soon as I had breakfasted, I hastened thither. As I passed through the streets, I was greatly pieased by a charming custom of the bright faced children who, whenever they meet a priest, go up to him with a pleasant smile, and, first kissing their own hand, take his, with a cheery "God greet you." Every street corner has its little shrine, and the sweet image of the Madonna is everywhere to be seen.

—Rev. H. G. Hughes in Donahoe's for June.

ST. ALOYSIUS.

FEAST JUNE 21.

"Aloysius was an unknown martyr. For he who loves Thee, my God, knows Thee to be so great and so infinitely worthy of love, that it is a great martyrdom to him not to love Thee as he aspires and desires, and to see Thee, not only not known and not loved by creatures, but even offended

by them."
"Oh, how great is the glory of Aloysius!" cried St. Mary Magdalene of Pazzi. "Would that I could show his glory to all, that God might be glori-fled, Oh! how he loved upon earth! Wherefore, now, in heaven he enjoys God in the fullness of love."

Much of the good we do loses its heavenly merit because we do it, not for God's sake, but for our own advancement with our fellow-men.

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DRINKING TO MAKE ONE WORK.

"I drink to make me work," said a "I drink to make me work," said a young man. To which an old man replied: "That's right; you drink and it will make you work! Hearken to me a moment, and I will tell you something that may do you good. I was once a prosperous farmer. I had a good, loving wife, and two as fine lads as ever the sun shone on. We had a comfortable home and lived happily together. But we used to drink ale to make us work. Those two lads I have laid in drunkards' graves. My wife died broken-hearted and now she lies by her two sons. I am seventy-two died broken-hearted and now she lies by her two sons. I am seventy-two years of age. Had it not been for drink, I might have been an independent gentleman; but I used to drink to make me work, and, mark, I am obliged to work now. At seventy-two years of age it makes me work for my daily bread. Drink! drink! and it will make you work."—Sacred Heart Review. you work."-Sacred Heart Review.

The Faith of the Filipinos.

Returning from a tour in Luzon the Right Rev. C. H. Brent, Protestant Episcopal Bishop of the Philippine Is-lands, bears testimony to the steadfast feith of the Carlot Philippine faith of the Catholic Filipinos. He finds the flocks without shepherds, but solicitious to preserve the seeds of Catholicity. "Places," writes Bishop Brent, "in which no priest had been for years have weekly services under the direction of some layman. This happens in a Church where the prerogatives of the priesthood are very carefully guardes. "Thepractice speaks volumes in praise of those who planted the faith in the hearts of the people. The world hears little of these faithful bands. One Aglipay at the head of a coterie of noisy schismatics makes more disturbance than a thousand loyal Filipinos gathered together to keep bright the fires of Catholic devotion. Catoholie Teansipt.

DYSPEPSIA CURED.

A SEVERE SUFFERER TELLS HOW HE OVERCAME THE TROUBLE.

"Not only do I not hesitate to de-clare the benefit I have received from Dr. Williams' Pink Pills, but I feel it my duty to do so." These are the words which Mr. Edward Lavoie, of St. Jerome, Que., lately addressed to the Editor of L'Avenir du Nord, when relating the story of his cure. Mr. Lavoie is well known in St. Jerome, and what he says carries weight among those who know him. For a considerable time he was a great sufferer from dyspepsia, which caused severe head-aches, pains in the stomach and some-times nausea. Sometimes he felt as though he would suffocate, he would be-complication and covering the price of this book. though he would sunocate, he would become dizzy, and experienced ringing noises in the ears. His appetite became poor, and his general health so bad that he found it almost impossible to work, and when the headaches at the work and when the would be work and would be work and would be work at the world be work and would be work and would be work at the world be work and would be work and would be work at the world be work at the work at tacked him he had to quit work. For six months, he suffered both physically six months, he suffered both physically and mentally more than can be imagined. During this time he took medicine from several doctors, but found no help. Then one day he read of the cure of a similar case through the use of Dr. Williams' Pink Pills, and decided to try them. He used the pills for a couple of months, and they have made him feel like a new person. He is no longer troubled with any of the old symptoms, and says he can now go old symptoms, and says he can now go about his work as though he never had

dyspepsia.

The digestive organs — like all the other organs of the body — get their strength and nourishment from the blood. Dr. Williams' Pink Pills actublood. Dr. Williams' Pink Pills actually make new blood. This new blood strengthens the stomach, stimulates the liver, regulates the bowels and sets the whole digestive system in a healthy, vigorous state. Good blood is the true secret of good health. This is why Dr. Williams' Pink Pills always bring good health to those who use them. You can get these pills from your medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Williams' Medicine Co., Brockville,

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning.

When subscribers change their residence it simportant that the old as well as the new address be sent us.

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Agentor collectors have no authority to stop Sour paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us society. Oblivary and marriage notices sent by subscribers must be in a condensed form, to tour insertion.

LETTER OF RECOMMENDATION.

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UNIVERSITY OF OTTAWA.

Obtaws, Canada March 7th. 1999.

To the Editor of The Catholic Record,
London, Ont.:

Dear Sir: For some time past I have read
our estimable paper, I he Catholic Record,
and congratulate you upon the manner in
which it is published.

Its matter and form are both good: and a
traily Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
the to the fatishful.

Blessing you, and wishing you success.

Believe me, to remain.

Yours fatishfully in Jesus Christ,
† D. Falconio, Arch. of Larissa,
Adost. 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 balo 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 the teaching of the Church before the 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 be as 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." He might have gone on and quoted Leo XIII. that the Catholic Church has been of the highest service to the well-being of all peoples by her constant defence of the perpetuity of marriage. She deserves no small thanks for openly protesting against the civil laws which offended so grieviously in this matter a century ago: for striking with anathema the Protestant heresy concerning divorce and putting away. . . . And when the Roman Pontiffs withstood 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 commended. 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 indigmant 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 Episcopal Church declared in a lecture Church choirs. 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 invent what suits their purpose. of divorce originated amongst the Protestants of continental Europe in the not made any statement to the Holy Porter.

sixteenth century." The social abomination of years, befouled homes and dishonored children, the pandering to human passion, the halting and compromising 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 marriage 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 enjoining 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 certainly the open door to perjury and to legalized prostitution. Once let a rift in the walls which safeguard 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 concecting a charge to that effect? What an inducement to commit that crime! Said Chancellor Kent some years ago: " 1 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 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, therefore, God hath joined together let no man put asunder." Again and again is this law reiterated in the New Testament. Sts. Mark, Luke and Paul, say nothing of any exception. In St. Matthew the law is not so clearly expressed, 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, but guards the law of marriage. She cannot invalidate a true marriage. She can loose and bind and dispense with laws made by herself, but this law has been entrusted 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 Delegate, 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 disseminators 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 ex clusive employment of male voices in

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

The American Archbishops have

Father that they cannot carry out his THE PROPOSED CHURCH UNION. instructions in regard to the music which shall be sung in the churches. On the contrary, they all recognize that the Pope's decree is 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 Gregorchant 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 appointed 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 conspicuous, 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 expressed himself to the effect that the Church is flourishing in those countries where there is no Concordat, instancing the United States. He would not have spoken thus if the Spirit of the Catholics of the nation were rebellious, or if the Mivarts were numerous 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 admired 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 general election, appears from recent byelections to have lost much ground. Dr. Braun, a Socialist, whose seat was declared vacant on technical grounds, beaten by the National candidate, Herr Bassermann, the National Liberal leader in the last Reichhave 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.

The Emperor William has shown great tact as well as breadth of mind both by his liberality towards Catholics using his personal influence to have the penal laws repealed one by one, and by the respect which he has constantly shown to the Pope, whereby he has conciliated the Catholics and gained their confidence, and has correspondingly weakened the Socialists, who in Germany are almost identica with the Anarchical party. The contrast between Germany and France in the treatment accorded to the Church is remarkable, for in France, the persistent efforts of the Government to destroy Christianity have resulted in the demoralization of the nation, while in Germany a great advance has been made both in public morality and in the temporal prosperity of the people.

June 22nd will be Commencement Day at Assumption College, Sandwich. Exercises begin at 9.30 a. m. All friends are cordially invited.

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 explain what rouses the feeling .- Rose

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 discussed. There were eighty-five delegates present representing thirty different congregations. The sentiment in favor of union was almost unanimous. as only three dissented from the resolution 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 encouraged to proceed with the nego tions so happily begun in the hope that basis of union may be

Similar meetings of these three deominations 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 admitted that there can be no Christian clergy who have not received ordina tion at the hands of Bishops who can prove that they possess apostolic suc-

Of course, 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 similar ground to that of the rebellious Levite Core, and his adherents mentioned 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 subnit to receive episcopal ordination as the Anglicans demand as a condition to union, they would unchurch themselves, an alternative to which they are unwilling to

submit. Not only the Anglican, but the Baptists also keep aloof from the negotiations. At a meeting of the Baptis Ministerial Association held recently in Toronto, the Rev. Dr. Stewart of stag, but who was defeated by a Social- the Bible Training School "showed ist at Carlsruhe. The contest was at from the New Testament that the unity Frankfort-on-the Oder. The Socialists of believers in Christ should be one of life, love and truth, and therefore spiritual union should form the basis of organic Church union. He favored the fullest co-operation of Christians in matters of common interest, but he declared 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 refore not prove effective. Baptists themselves are not ready to participate in the movement, as they cannot give up their distinctive principles of regenerate membership, and

This Rev. Mr. Stewart appears to have struck the nail fairly on the head; and the Baptist Association have followed 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 consummated in the near future, between 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 hazgling and huckstering away of Christian doctrines or of doctrines which are believed to be a part of Christian revelation, must result in the weakening of Christian faith. The impression already exists minister can talk of such schism as a do their Catholic parochial schools

very widely among Protestants that doctrinal teaching or dogma is of but little importance in Christianity. This impression has been for long spreading among them more and more widely in " without faith it is impossible to please | to the spirit of Christianity. God, and " he that believeth not (in Christ's dogmatic teaching) shall be condemned." It is this conviction or impression which has produced the present movement toward union, at the sacrifice of the distinctive doctrines of the different committees of ladies have been sects engaged in the movement. They imagine that it is a perfectly legitimate

thing to bargain away these doctrines

in order to unite disagreeing Churches into one more powerful body. We admit that it appears a plausible theory that by union they will become perhaps more powerful as a factor in politics, and in propagating whatever creed or Confession of Faith they may agree upon. But faith in Christian doctrines must have grown weak before the thought could be entertained that they can be bargained 'organic union' can be brought about. 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 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, because 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. The Rev. Dr. Carman whom we must naturally regard as the leading divine among Canadian Methodists, as he is the General Superintendent (formerly Bishop) of that Church, speaking at the London Conference on May 31st, at which there were one hundred and three ministers in attendance warned the Conference that they "must not lose sight of the purity of the Gospel." As we understand this warning, he meant that they should not bargain away the truths of the Gospel in their negotiations with other Churches.

With special reference to the question of union, he added:

"Union is in the air, and we had petter get it down to the ground and see if it can walk. The General Conference s ahead of the other Churches, and will have to await until the proposed union bodies shall meet and appoint similar committees. He did not believe in a hop, skip, and jump union, a push and drive union, a listless union, a money or convenience union, a political or social union. It must be brought about for the purposes of the Kingdom of God,'

bodies is one of the principal considerations which have been dwelt upon in the urging of the union, we must con- late for the removal of the grievance. sider the Venerable General Superinon the enthusiasm of the ministers who make provinces of them; but there is cannot doubt that his advice will have the same guarantees given to any min-

the rivalry of sectarianism. He says :

"Will it be economy to remove this wholesome rivalry, so beneficial, which has produced mutual respect, and the fine fraternal spirit of to day? These that the compact was broken by the two Churches, different in disposition have prospered like two families of dif ferent tastes on the same street. House them together, and the economic argument may not be apparent . .

"When men are ready to abandon their denomination with joyful alacrity, one wonders what the denominations stood for in the past. If during the past quarter of a century, the denominations had no distinct character, what justification had the numerous theological colleges for existence? Was 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 relieved of his money under false pre-

St. Paul declared that Hymenæus his clear foresight sees very well that and Philetus "who erred from the if religion be not taught in the schools, truth" and "subverted the faith of the next generation will be a generasome" brought the faithful "towards tion of infidels. The Emperor is the impiety," and "their speech spread head of the Lutheran Church, and that like a canker." These were the sect- Church even in America, holds the makers of the Apostolic age, and we some views, and as anxiously maintains cannot understand how a Christian its Lutheran schools as the Catholics

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, "denominationalthe face of the Scriptural teaching that ism" is to be condemned as contrary

ST. JOSEPH'S HOSPITAL.

Arrangements for the pienie in aid of St. Joseph's Hospital, London, are now about completed. The working very enthusiastically for over a week, and now that their efforts are to be systematically reinforced by those of the gentlemen - as was decided at their meeting on last Sunday under the presidency of Rev. Father Stanley, the prospects are that the picnic at Queen's Park on the 1st of July will be from every point of view, a record-breaker.

That abundant success may attend the efforts of Rev. Father Stanley and his zealous co-laborers in this worthy undertaking is our earnest wish. And away, as must be the case before an in this wish we feel sure that we are heartily joined by the vast majority of the citizens of London, irrespective of class or creed.

> THE GRAND LODGE OF BRITISH AMERICA.

> The Orange Grand Lodge of British North America held its annual meeting at Picton, Ont., last week, and the Grand Master, who is now Dr. Thomas S. Sproule, M. P. for the East Riding of Grey County, indulged in the rodomontado usual on such occ sions, wherein Catholics throughout the world are represented as engaged in a widespread conspiracy against mankind.

Coming down to particulars, the Grandmaster tells us some details of this dreadful conspiracy in the following fashion:

"In France, in England, in Germany, and even in Canada, the agita-tion continues, and the effort is being constantly made by Rome to get control of the education of the youth and keep it within the pale of the Church, instead of under the state. The guid-ing spirits of the Roman Catholic Church in Canada appear to be insisting on Federal interference to fasten Separate Schools upon the Northwest. But he thought the question of con stitutional recognition of the rights of the Separate schools in the future Provinces of the North-West should be left to be settled after the West obtains antonomy, being a purely Provincial

And when did Mr. Sproule make the discovery that the Canadian school question is a purely Provincial issue? He is indeed a learned constitutional-

ist if he is not aware that the Constitution of the Dominion expressly makes the protection of minorities a Federal issue. Thereby the Protestant minority of Quebec and the Catholic minority of Ontario are alike protected in the rights they enjoyed when the Confederation Act was passed by the Imperial Government, and that the case of Manitoba at least was declared by the Privy As the motive of money saving in the | Council to be an infringement of the operations of the three union-proposing rights of the Catholic minority, thus constituting a case in which the Federal Government had the authority to legis-We are not aware that anything has

tendent's warning as a weighty factor been done for the other Northwest toward throwing a stream of cold water Territories with an immediate view to are urging union at any cost; and we no good reason why there should not be great weight in deciding the result. ority in them which are duly observed The Rev. D. C. Hossack, of the Pres- and are working well in Ontario and byterian Church, had a letter in the Quebec. We would also remind Dr. Toronto Mail and Empire of a recent Sproule that the constitutional guardate, in which he also set forth an ob- antee which is in force in Manitoba stacle to union which he considers of was not especially passed for the Cathgreat weight, though we confess we do olic minority; for it was made a law not regard it so seriously as we do other when Manitoba was nearly equally divobstacles to which we have referred. He | ided between Catholics and Protestants, believes there should be in Christianity | Catholics being indeed slightly ahead, so that it was intended rather for the protection of Protestants than of Catholics; and it was not until the course of events made it a Protestant province Protestant majority, through the influence of the Orange Lodges. The Lodges are always on the alert to do injury to Catholics, and good faith is not to be expected from them. It is, therefore, well for the future of the Dominion that they are now shorn of the political predominance which they possessed in the first half of the past century.

The statement that "Rome is endeavoring to get control of the education of the youth of England and Germany" is a brazen falsehood.

In Germany there is a system of education whereby religion is taught in the schools whether Catholic or Protestant, and there is no more strenuous advocate of this religious education than the German Emperor, who with

throughout the United though both are unjus maintain, for the benefit bors, public schools fro derive no benefit.

It is readily seen from that Dr. Sproule's state icious falsehood. It is much as its purpose is t hatred of Catholics to a ture. The religious sc the result of national, of Catholic sentiment, would have Canadians b In England, the state

nearly the same. It is please the small Catho or the Pope, that the v ious schools have be-Catholics, it is true, tal the laws authorizing ment, and giving them the great majority of t schools are Anglicans and it is chiefly on d that the existing Educ passed. These volunts attended by a large children of the kingdor Conformists who have much opposition to Acts, and who are " ing" the payment of s simply endeavoring to majority of the people their belief that rel ought not to be given t do not hesitate to say or rather the efforts at the side of the Noncor tents. So far these et fatile as they deserve any case the movement Roman movement.

We next come to the We admit freely that v appointed that a Catho itself to be governed by of an Atheistic system system which has alres sults that it is lowering morality of the rising the Catholic hierarc thanked by all Christia they are making to ma ing of religion to the by alone the morality be preserved. We fu that in the end the ca education will be triun standing the fact that dominant for the mome

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The opposition of th to Christian education ly by hostility to the and if it were allowed tianity itself would : the Orange Lodges only have an opport hibition of their splee

THE GRAND OR. AND THE STUR CAL

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ing of religion to the children, where- moving a real grievance. by alone the morality of the nation can that in the end the cause of religious standing the fact that Atheism is predominant for the moment.

The French Protestants, who are only about 100,000 in number, have of the Orange Lodges and newspapers. thrown in their strength with the Atheistic rulers of the nation. Apparently, they are not yet aware that they are promoting the cause of infidelity, but they will yet discover that this is the case, and that they are working into the hands of the enemies of all

Christianity. The opposition of the Orange Lodges to Christian education is dictated solely by hostility to the Catholic Church, and if it were allowed to prevail, Christianity itself would suffer. Little do the Orange Lodges care, if they can only have an opportunity for the exhibition of their spleen.

THE GRAND ORANGE LODGE AND THE STURGEON FALLS

The Orange Grand Master in his address to the Grand Lodge also condemus the Ontario Legislature for having passed a law "whereby the Separate Schools of Sturgeon Falls are to receive certain taxes against the express will of the taxpayer who contributes them, thereby depriving the individual of his right under the act to say whether his tax shall be paid for the support of the public or the Separate

asy whether histax shall be priced for the public or the Separate and the personal liberty of the subject of the personal liberty of the subject thin the personal liberty of the subject the province."

Our readers are already aware of the circumstances under which the recent laws of the Province."

Our readers are already aware of the circumstances under which the recent laws of the Province."

It do not wish, the property of the Pulp Company, and of course, as the first of the property of the Pulp Company, and of course, as the levided on all rateopayers. The homes thus raised was to become part of the property of the Pulp Company, and it would be taxed for the property which came from the property which came from the property of the Pulp Company, and it would be taxed for the support of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property which came from the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property which came from the property of the Pulp Company, and it would be taxed for the property which came from the property of the Pulp Company, and it would be taxed for the property which came from the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the property of the Pulp Company, and it would be taxed for the pr

Acts, and who are "passively resisting" the payment of school taxes, are simply endeavoring to force a large majority of the people to conform to their belief that religious teaching on the ease, and now it is the Catalone with the catalone and the ease of the School than the catalone and the ease of the Catalone and the ease of France, and the statements which has been a forced that a Catalone and the act of the case of France of a Ramping of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching of the people to conform to their belief that religious teaching the people to conform to their belief that religious teaching the people to conform to their belief that religious teaching the people to conform their belief that religious teaching the people to conform their belief that religious teaching the people to conform their belief that religious teaching the people to conform their belief that religious teaching the people to conform their belief that religious teaching the people t they are making to maintain the teach- tained only by special legislation re-

It might as well be said that the be preserved. We fully believe, too, Archbishop of Canterbury or the Kaiser William was at the bottom of education will be triumphant, notwith- the present Orange agitation, as that ing it. the Pope or the Catholic Church had anything to do with the matter. Such a statement in the case is merely a trick

> THE COLOR QUESTION IN RELA-TION TO DENOMINATIONAL UNION.

The Rev. H. M. Turner, senior Bishop of the African Methodist Episcopal Church of America, while address- byter ing the Church Conference recently in Quinn Chapel, Chicago, where the Conference held its sessions, enunciated the doctrine which will have with most white people the savor of novelty at least, that Adam and Eve were blacks. He said :

"God never made a white man. In the beginning all men were black, but in their wanderings on the earth, many of them have become bleached; and in their unnatural pallor, many of

The chapel was packed with negroes

"What we negroes need is more education. We need not only the various schools now under control of our Church, but we need proper instruc-

Conformists who have made so much was changed, the objection was lattle thon which will be adopted will be that and to persuade people that the Protest-the Acts, and who are "passively resist- The legislature acted wisely and just- in the cold in the proposed union—a the true Catholics. Nor have Catholics.

tour of the far-tamed saguency, as well as for a day or two at Tadousac or Cacouna or Murray Bay. The Director of the Pilgrimage will be in a position to quote exceptionally low rates for the Euguency trip should a number of persons, not less than twenty-five, write to him signifying their intention of making it.

1338-tf

IGNORANCE OR MALICE?

THE INSPIRATION OF THE MANY CALUM NIES UTTERED AGAINST THE CATHO-

LIC CHURCH BY PROTESTANT PAPERS. We are at a loss to know whether we should attribute to ignorance or malice the many calumnies uttered against the Catholic Church by our Protestant exchanges. We desire to be charitable, but it is difficult to be so when we see in the Herald and Pres-byter (Presbyterian) of this city articles like the following, which appeared in practically the same words in a Baptist paper of Cincinatti. It looks

like a conspiracy of malice:
"We wondered, when we learned of it how it was that the policemen who was killed the other day in Springfield was buried by the Catholics. He was brought up in the country, not far from Cincin-nati, his parents not Catholics' though probably nothing else in particular. It appears, however, that he married a Catholic wife, and now we are told that he was received into and in their unnatural pallor, many of these bleached men, all of whom were made black at the beginning, now look with contempt and indifference—often with prejudice and hate—upon their brothers, the negroes, who have retained the color that God gave them."

The chapel was packed with negroes who have retained the color that God gave them."

The chapel was packed with negroes who come to look death in the face, who come to without hope in Christ, to turn to the

THE CATHOLIC RECORD.

TOWN FINAL VOW.

The regular of the power as an opposite to the same does not be an applying to the municipality so that the bedding not be also that the proper of the proper as a marked of the power of the same dogs, and approves the haf alith and daple, but the result of an about the proper and approves the haf alith and daple, but the result of an about the proper and approves the haf alith and daple, but the result of an about the proper and approves the haf alith and daple, but the result of antitional, and was produced. The same date of the proper and the result of an about the proper and the p

Father Mazuret Dead.

addicted with leprosy for four years and who has been under treatment. Indian Camp for nearly two years.

A bust of the late Orestua A Brown in Sherman Square, 728 street and Australian States of the late Orestua A Brown in Sherman Square, 728 street and Australian States and States an

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THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

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

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 received by the Tablet, the principal echoed by the Tablet, the principal Roman Catholic paper of Great Bri-

tain.
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 Pro-testants 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 people, endowed studyin, business con-trol, and political power, and which would be supported by the whole indignant strength of Protestant Great Britain. The most that could be feared would be a possible segregation of one religion into Ulster and Leinster, pushthe other into Connaught 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 Samari-

or is it creditable to the Witness that it displays such a jaunty uncon sciousness, 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; innocent wolf at the head of the stream; the Papists the guilty sheep befouling the current against him, though stand-ing 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 em 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 hands for some seventy years, and how this very nearly drove them to prethis very nearly drove them to pre-scribe intercourse with the Cathelics. 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.

equalled Alva's in Belgium.

The Celts, particularly the Irish, have been declared a peculiarly unforgiving 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 come allowance in this direction. A 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 Mag-yars, has Tartar indifference to ideals,

yars, has fartar 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 aban-donment 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 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 re quited by a sullen Protestant unwill-ingness 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 rea sonable 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 de-

partment 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 coun tries. Not so in Ireland. The Handi-book of the Catholic Association, cited in the Messenger, shows, by facts drawn from the railway management of the island, how close an understanding there is among business managerswithout any parade of an "Association "-to throw Catholics under the

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 emlabor and failure nothing is achieved.

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 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 persuaof the same exclusive religious persua-sion. 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. 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 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 scornful 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. 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, undoubtedlyIrish—not general—Catholicism would expose itself to severe cen-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

ccumulating 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 reproof for the great de facto Protestant business combination against the Catholics.

CHARLES C. STARBUCK. Andover, Mass.

HYPNOTISM.

CHURCH HAS PROHIBITED THE PRACTICE OF IT IN NEARLY ALL ITS

Being asked if the practice of hyp notism 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 world, the Church has promoted 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 of the dead and converse with them, have a knowledge of things unknowable 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 have to be avoided. Not only are Catholics forbidden under pain of grievous sin to practice any of those forms of hypnotism, they are also strictly for bidden 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.

"As the encyclical was directed

against the abuse of hypnotism, theologians conclude that, therefore, there might be a right use of it. And as a matter of fact, one case is laid down in which the Church, under very stria gent conditions, permits the induction of hypnotic sleep—and hypnotic sleep merely. As laughing gas, ether, etc., produce the same artificial sleep and insensibility as hypnotism does, the effect is not, therefore, contrary to the laws of nature, and no one has yet shown that the ordinary means of producing hypnotic sleep are either superstitious or bad. It is just possible that the whole phenomenon may be due to an imperfectly known law of nature. At the most the causes and effects of hypnotic sleep are of a doubtful nature. In suca a case we may presume they are due to some imperfectly known force or law of nature. And, therefore, given the necessary conditions, it may be licit to induce hypnotic sleep. The conditions are: that the hypnotic sleep be induced by means which are not superstitious or bad : that it be for a just and sufficient reason, to facilitate a surgical opera-tion otherwise almost impossible would that no danger to the health or especially to the morals of the parties concerned be incurred.

ration of the Church is adverse to dealings of any kind with hypnotism, especially as so many other licit and certainly natural means are at our disposal for obtaining the same

Every thing is possible; but without

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 com-pared with the ziory to come that shall be re-vesled in us. (Episile 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 suf-ferings. 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 we can, because fretting only makes it worse? Or shall we take comfort by thinking that others are in comfort by thinking that others are in the same plight as ourselves; by be-lieving, 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

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." 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."
Indeed, my brethren, it must be a

Indeed, 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 pre-pared for us. We profess to believe in 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

ADVANTAGE OF COMMONPLACE.

Each one has his life, his little foothold 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 commen-dation and in precisely the same words as the management of five.

There is this advantage in the low-

ly, uneventful lives that fall to the lot of the great bulk of mankind, that one can make sure that they are rightly or-dered. It is a problem whether Julius Caesar or Napoleon Bonaparte more served or injured mankind, 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

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 puri-fles 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 unwonted modesty, may have harvests richer than have come from any great man's deeds that are gathered in-to pages of Plutarch.

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THE FIRST PRECEPT.

By the first prec pt 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 apparent and salutary. Our supreme business in life is attainment of the eternal enjoyment of God. As a means to this end, nothing is more sal-utary than frequent meditation upon the benefits God has bestowed on us through the birth, passion, resurrec-tion 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 wership of God,

therefore, should be the prime motive of the individual, as it is the purpose which prompts the Church to the draft-ing 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 these of the Church Militant there exists a close relationship. For the doctrine of the communion of saints, as we saw in our review of the Apostles' Creed, is one of the fundamental articles of our faith. We also know that through the inter-cession 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 specwe 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. Three Divine Persons.

The conclusion, therefore, is irresist-ible 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 com-munion with the Church and to be re-garded as a heathen and a publican. It should be our most earnest effort, ther fore, 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, on us. Let us, then, think more of heaven; meditate on it, look forward to it. The thought of heaven was the joy and strength of the martyrs; why should it not be the constant support of ordinary Christians, too? angels are His body-guards. The tabernacle is His throne, and all man-kind about should be His subjects. How vivid we can make all this if we only pray for a lively faith! Faith tells us 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 abrny 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.

Tis thus we can know joy and gladness! Tis thus we can kill sin and sadness, In loving God and Him alone, And being loved from off His throne.

O Sacred Heart! O Heart of love, Keep all our love in Thine above. Whilst here we labor, here we pray. Do Thou bide with us night and day.

From out Thy flowing heart of love, Send forth the fire our hearts to move, And be our light and be cur life. To bring us safely thro' the strife.

That war is waging flerce and wild. Save, O save Thy beipless child. Shield in Thy heart. Thy heart of love, And bring us safe to Thee above. -Bishop Colton in Catholic Union and

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. lix. 18.)

How often have I not found faith

there, where I thought I might depend 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.

is the man that is able to keep himself so warily and with so much cir-cumspection in all things, as not to fall sometimes into some deceit or perplex-

"MONEY IS THE SINEWS OF WAR."

JUNE 18, 1904.

It is also very essential to our existence in times of peace. No one can secure the necessities of life without money or its equivalent. Yet, notwith-standing how much of it is needed, it is sometimes very difficult to obtain, and the supply frequently ceases entirely upon the removal of the bread-winner. Recognizing then the duty of making certain provision for the family in even of such a contigency, the desirability of life insurance as a means to this end is at once self-evident. Now is the ap-pointed time to attend to this matter; it may be impossible to do so later.
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amounted in 1903, to \$194,783.

Out of this sum it paid to policyholders in 1903, \$77,300.

And it continues to distribute dividends to policyholders on the SAME LIBERAL SCALE as for the past year.

ONLY POLICYHOLDERS SHARE IN ITS PROFITS

WINDSOR SALT is the best Salt for Table and Dairy-No adulteration - Never cakes.

KING EDWARD TO AID IRELAND.

King Edward has returned fron Ireland immensely enthusiastic over his visit. He was received with respect and cordiality everywhere, the manifes-tations being spontaneous. The London Times actually has lectured him severely for his sympathetic speeches, which, it fears, will inspire hopes of concession to the Nationalist demands, which it declares impossible. It reminds him, moreover, of his limitations as a con-stitutional sovereign and of the danger of overstepping his prerogatives.

The secret of this astonishing out-

burst is that the ascendancy party in Ireland has become aware that the Ireland has become aware King had been privately discussing Home Rule with prominent Irish Unionists, indicating that at least he has an open mind on the question. In addition, they consider that he neglects the Orange loyalist section of Ireland to cultivate the good opinion of the Nationalist population.

The King is determined to work for

the pacification of Ireland, and he now the pacincation of freiand, and he now is in constant communication with Irish Secretary Wyndham as to measures to be adopted to stem the tide of emigration, which is draining the life blood of the country.

The Irish Unionists, at the outside

The Irish Unionists, at the outside one-sixth of the population, fear that if it becomes known that the King is not afraid of Home Rule, its passage would be swift and certain. - New

Do Not Delay —When, through debilitated digestave organs, busen finds its way into the blood, the prime consideration is to get the poison out as rapidly and as thoroughly as possible. Delay may mean disaster. Parmelee's Vegetable Pills will be found a most valuable and effective medicine to assail the inruder with. They never fall. They go at once to the seat of the trouble and work a permanent cure.

permanent cure.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medicate.

cine.

It KEEPS THE MUSCLES PLIANT. — Men given to muscular sports and exercises and these who suffer muscular pains from bicycle riding will find Dr. Thomae Kelectric Oil something worth trying. As a lubricant it will keep the muscles pliant and free from pains which often follow constant use of them without softening or impairing their strength. For bruises, sprains and contusions it is without a peer.





McSHANE'S BELLS Over 30 000 ringing round the world.

McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A

SOUR STOMACH, FLATU-AND ALL OTHER FORMS OF DYSPEPSIA Framely K.D.C. THE MIGHTY CUREF

STATUES FOR SALE. Statues of the Secred Heart, the Blessey Virgin, St. Authony, (colored) 12 inches high Very articleally made. Suitable for bedroon or parlor. Price one dollar each. (Cash to ac company order.) Address, Thomas Colle-Carholic Recown-London, Ontaric.



New Century Ball Bearing Washing Machine

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New Goods

Silverware, Pocket Cutlery Carvers, Carpet Sweepers Wringers, X Cut Saws, Etc. COME AND SEE THEM

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WHOLESALE IN CAR LOTS ONLY.

Estate of John Battle THOROLD, ONT.

CHATS WITH YOU

All those who know distre All those who laugh and The peasant and the millio The subject and the king The rich and poor, the hig Will find it no bad plan In every crisis they may k To do the best they can. No learned sage, no seer or Could better counsel spelt suits the timid and the The strong man and the Tis fit for those in places I Those farthess from the And none can fail who rea To do the best they can

When you read of a come in contact with a co you find yourself wishing an opportunity to prove ideal or a cause to an ideal of a cause tunity lies before you. self: "Soul, here is a heroic qualities!" And that heroism demands, st ness. Never believe tha dragged to death, however however unmerited. The every cause wore chapter went their way sing Minogue, "The Garden The Slipshod I

If lax methods and slip entinued, self-condemns the slack work does not terrible thing, another carelessness is yielded to are so hardened that so surprised to find that we slighting work. The t from conscientiousness mighty cables of habit; longer reproaches; sellonger outraged. We con the most slipshod mann slightest feeling of disco After a while, if the t checked, the whole cha

Value of an Unincum A man of small mean better legacy to his wide incumbered house, su worth \$3,000 and that telse in the estate. I dollars in cash or invest ducing 5 per cent woul income only \$3 a week for her support. But with a \$3,000

woman may manage to laccumulate a little mo out rooms or taking also it is true that with some other form she ca and thus get into the but when the estate is some of it is likely to b fore the house is bough When it is tied up in

debt the widow has a head and can generally it. That is another res as possible after a libeen secured the hombe cleared of debt.

Looking for T A most injurious and

of looking for trouble is continual criticism of Some reople are never magnanimous toward of stingy of their praise, an unhealthy parsimon nition of merit in other

Don't go through trouble, for faults, for the crooked, the ug formed; don't see the see the man that (make up your mind fir outset in life, that you or condemn others, or their mistakes and sho finding, indulgence irony, picking flaws in everybody. Looking condemn instead of to dangerous habit to one deadly worm which gr of the rosebud or fru our own life gnarle

No life can be harm after the blighting formed. Those who something to condem-characters and destr integrity. We all like sunshir

ful, hopeful people:
grumbler, the faultbiter, or the slanderer How To Ta

The art of talking v ease and intelligently those who listen and. leading them to talk t is a natural gift. The personal magnetism as not this can learn fluently and agreeab talk much to himself forcing himself to fo What a man thinks cl

those with whom he interests hims that I say "talks wit versing and lecturing
"You never heard
lieve?" said Coler

"I never heard y else!" stammered the When you meet a time say something draw him out. A f length. Wisdom and quired to tempt oth ease to themselves.

There is no royal mood talker. Practi rules I have indicate step by step. Westinghous W. M. McFarland

ing Magazine, gives mate of the element George Westinghous

"No doubt it wil istics, as they show who have been thro mately, that have Westinghouse's suchim one of the ver EWS

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PANY,

ONDON, ONT

ent. OTS ONLY.

Battle

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—
Will find it no bad plan
It every crisis they may know
To do the best they can.
No learned sage, no seer of old
Could better counsel speak;
It suits the timid and the boid,
The strong man and the weak;
This fit for those in places high,
Those farthest from the van;
And none can fail who really try
To do the best they can.—E. BECI

-E. BECK. When you read of a deed heroic 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 your-self: "Soul, here is a test for thy heroic qualities!" And over all things that heroism demands, stands cheerfulness. Never believe that any hero was dragged to death, however ignominious, however unmerited. The martyrs of every cause wore chaplets of flowers every cause wore chaplets of flowers and went their way singing.—Anna C. Minogue, "The Garden Bench," in the

The Slipshod Habit.

If lax methods and slipshod work are entinued, self-condemnation wears off, the slack 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 repreaches; 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

A man of small means can leave no better legacy to his widow than an unincumbered house, suppose it to be worth \$3,000 and that there is nothing worth \$3,000 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 \$3 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 be

tore 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 unhealthy parsimony in their recognition of merit in others, and critical of the proposite thought. The only way to overcome evil conditions and to upbuild is to think constantly happy, helpful, loving, optimistic thoughts.

When a doctor is called to prescribe

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 districted man—see the man that God made. Just see the man that God made. Just make up your mind firmly, at the very outset in life, that you will not criticise or condemn others, or find fault with their mistakes and shortcomings—fault-finding, indulgence in sarcasm and irony, picking flaws in everything and everytheir the flames by pouring on more oil. We would, instead, pour on some chamical extinguisher which make up your mind firmly, at the very outset in life, that you will not criticise 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 our own life gnarled, distorted and

after the blighting habits are once formed. Those who always look for something to condemn, ruin their own characters and destrey their normal

integrity.
We all like sunshiny, bright, cheerful, hopeful people: nobody likes the grumbler, the fault-finder, the backbiter, or the slanderer. Success.

How To Talk Well.

The art of talking well-that is, with case and intelligently — interesting to those who listen and, rarest gift of all, leading them to talk their best in reply. is a natural gift. There is no doubt of this. The gift goes with what we call "personal magnetism." Yet one who "personal magnetism." Yet one who has not this can learn to talk pleasantly, fluently and agreeably. First let him talk much to himself, not audibly, but forcing himself to formulate his ideas. What a man thinks clearly he should be

able to put into words.

Next let him study what will please those with whom he talks rather than what interests himself. Please note that I say "talks with" and not "to." There is a great—an essential—difference, all the difference between conversing and lecturing.
"You never heard me preach, I be-lieve?" said Coleridge to Charles

Lamb.

"Inever 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 ease to themselve. ease to 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

mate 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

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 posnevertheless is fully acquainted with mother.

Very shortly after Tonio left Florthoroughly with those charged with ence Teresa heard all about it and how nevertheless is fully acquainted with all the details, is able to discuss them their prosecution, and that he takes a keen personal interest in everything

Wrong Thinking

Many a once prosperous man has gone down in financial rain 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. The fault-finding habit became fixed and continued until he sank into a condition where nothing suited him and nobody could please him. His old employees left him; his customers drop-ped away; his business began to de-cline, and his creditors to question his financial soundness. There was a gen eral slump in his affairs, and he finally

went to pieces." We can conquer our moods; we can think correctly; we can be what we will to be; we can work miracles with ourselves by the power of affirmative or creative thought; we can make our-selves magnets to attract the condi-tions we desire, instead of repellent

forces. " Man is so made," says Pascal, "that, by dint of telling him that he is a fool, he believes it; and, by dint of telling himself so, he makes himself believe it." The converse is also true. Many people, by dwelling on their faults, only aggravate them. By constantly picturing them in the mind they help to fasten them more firmly. It is impossible for us to become what we wish to be while we hold the expected the control of the control o

for any one who has swallowed poison, he immediately administers an anti-dote. So, when we are suffering from wrong thinking, it is because we have been poisoned by vicious thoughts, and the only way in which we can get resome chemical extinguisher which would immediately put out the fire. When one is aflame with passion, or afire with hatred, jealously, or revenge-ful feelings, the flames will not be put our own life gnarled, distorted and litter.

No life can be harmonious and happy firer the blighting habits are once ormed. Those who always look for

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By Louisa Emily Dobree. The Ascension of Our Lord Into Heaven THE POWER OF HOPE.

Jim, weak and suffering, fretted over Tonio'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 Assot as he lay on his couch, looking from his window at the blue sky and the opposite of the Arno, with its curious the control of the Arno of the Tonio's departure very much, all the dow 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

to come into a large fortune when he was twenty-one, left to him by his god-father. 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 him, sufficient to make him lie, as he often did, with his face to the wall, hardly knowing how to endure the pros-

pect that was before him.

The Catholic faith could do much to

great captains of industry of our time. tide brings was not learnt by him in

vain.

Three years passed away, slowly to some, quickly to others.

Teresa had become very infirm and was unable to do much work, but she had a willing helper in Agnese, who had changed for the better in the time since here by the left. She went to a and keenness could ever have acquired the personal acquaintance with so many varied phases of engineering.

This enables him to be the master of his great works, all of which he has be grateful enough for having her as porceasily planted and these who kind did not pass away.

This enables him to be the master of his great works, all of which he has be grateful enough for having her as porceasily planted and these who kind did not pass away.

The enables him to be the master of his great works, all of which he has be grateful enough for having her as distinguished in our history, and all personally planned, and those who know him best understand that, while he does not attempt to direct their routine, he to support herself and her grand-

he came to go. Unknown to her, he had been in the habit of going to a new and progressive, so that when he Protestant Italian meeting in connective walks through his shops he knows just how work is going on, and if the product Arragli. Then one of the ladies who arguit. Then one of the ladres who gress has not been what it should be him a good situation in Rome with a good situation in Rome with a ladres. 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 are limited to one line. The one of the ladres who green are limited to one line and self-bally, and the great industrial leaders.

In the city of New York alone, in taught him English said she could get birth and their children native to this country. Add the whole number of assenting to anything sooner than miss one of the ladres who in the city of New York alone, in t are are limited to one line.

"It would be a very natural inference of the latter ranged the day. He had the latter ranged the day. He had "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 manbood, 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 part of the victory, but the latter gained the day. He hater gai

> Faddy ? He is everywhere.
>
> For a while all went smoothly, as far as this world went, and Tonio feit happy. He lived in what to him was luxury, and soon was dressed as a footman and had his place in the house-hald. To please his master he read the hold. 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 myself touched with a desire of making was in such an acti-Catholic atmosphere that it was not very difficult to do so. Then one day he fell ill of typhoid fever just as the family was going to the country, and he was sent asked of you; and disclosing to me

her prayers.

That night, when Agnese had gone next door to see a sick neighbor, Tonio 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 lies, and that the doctrina I 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

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 your coming put everything out of my head," said Ter-esa; and Tonio, when she handed it to

him, read it eagerly.

He was touched at the interest Mr.

all, and it was arranged he should go to England as Jim's servant.

That was some years ago, and Tonio is now in England, still the faithful servant of his master, whose suffering It was a life full of trial to Jim, who had loved exercise and activity, and had 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 there. How long the years of life the country of the distinct of the mast some years ago, and Tonio is now in England, still the faithful is now in England, still the faithful is envented him swater, whose suffering and erippled life is certainly not lived in vain. He takes great interest in his large estate, sees after his tenants and use 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 Haaven where his ascended hope of Heaven where his ascended Lord will be to those who will dwell there: "Complete fulness, everlast ing gladness, and joy unutterable."

TO BE CONTINUED.

Asking His Help.

Never need we suffer from desolation if we would only adopt the prac-tice at such a time of holding up our

"PADDY" IS EVERY WHERE!

The New York Sun is annoyed at the letters it receives as 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 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. For American families company. Few American families com ments. ing 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 ances-

"In the city of New York alone, a goes back to the earlier Irish rants, and how many of the 202 inhabitants in 1900 were at some trace of that blood? which is of a most fashionable promia-ence and how many of the families in it are without some of these foreign strains? Look around the box circle 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."

most hopeful ease, cited at their meetings when they conferred together how best to get at the Catholics of the city is not some infusion of this immigrant and induce them to give up the practices of their faith.

For a while all went smoothly, as far a while all went smoothly, as far a specific product of the conferred together how best to get at their meetings when they conferred together how best to get at their meetings when they conferred together how best to get at the Catholics of the city is not some infusion of this immigrant blood. "Paddy"? He is everywhere. A family solonial lineage is practically

"As I was before the Blessed Sacrament," Blessed Margaret Mary writes, on a day within the octave of Corpus typhoid fever just as the family was going to the country, and he was sent to a hospital.

During the summer days, when the ward was hot and the nights were so airless, he could sleep but little. Many things came back to his mind, and when they had 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 Tonio who rose from that bed of sickness was not the same as the one who had lin 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.

Then her first words were thanks to God, and Our Lady, for the answer to her prayers.

Then her first words were thanks to God, and Our Lady, for the answer to her prayers.

Then her first words were thanks to God, and Our Lady, for the answer to her prayers. influence of its Divine Love upon those who shall pay It this 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 Baby's Own Tablets should be used because they cannot harm the smallest, weakest infant. These tabsmallest, weakest linant. These tab-lets instantly relieve and promptly cure all stomach and bowel troubles, breaks up colds, prevent croup, de-stroy worms, and allays the irritation accompanying the cutting of teeth. "Certainly, and—"
"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 "We have had letters from him, and "Tablets is the best I have ever used. Tablets is the best I have ever used. have been giving them occasionally my child since he was six months They have always kept him well, nd 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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The Man Who Builds

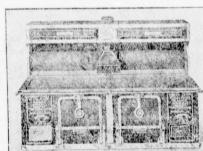
his own home, ought to insist that the contractor uses only Ramsay's Paints-inside and out. They will look better-wear better -hold their fresh, bright colors longer-cover more space-and prove far cheaper in the end.

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PREVENT DISOIDER — At the first symptoms of internal disorder Parmelee's Vegetable Pills should be resorted to immediately. Two or three of these salu ary pellets, taken before going to bad followed by dose of one or two pills for two or three nights in succession will serve as a proventive of attacks of dyspepsia and all the discomforts which follow in the train of that fell disorder. The means are simple when the way is known.

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If you do not enjoy your mea's and do not your mee's and do not sleep well, you need O Keefe's Liquid Extract of Malt.

The Disatase in the Malt aids digestion, and the Hops insures sound sleep.

One bottle every two days in dese of a wine-

days in duses of a wine-glassful after each meal and at bed-time will restore your appetite, give you refreshing sleep and build up your general

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PTION AND PROFESSION AT MOUNT ST. JOSEPH.

London Advertiser, June 11, 1904. A reception was held this morning at Mount St. Joseph. His Lordship Bishop McKvay presided, assisted by Rev. Fathers Aylward, Cherrier, McKeon, Egya and Stanley. Four novices made their final yows of perpetual poverty chastity and obedience. They were: sister Mary of the Holy Cross. Stater Mary Mejella, Sister Mary Isabel and Sister Mary Geophas.

Mary Cleophas.
Four young ladies received the holy habit—
Four young ladies received the holy habit—
Miss Clark, of La Salette, whose name in religion will be Sister Mary Raphael; Miss Dewan,
of this city, as Sister Mary Raymund; Miss
O'Brien, of Mount Carmel, as Nister Mary
Gertrude, and Miss Gurvine, of St, Thomas, as
Sister Mary Austin.

London Advertiser, June 11, 1904.

MOUNT HOPE—"THE HOUSE OF PROVIDENCE."

London Advertiser, June 11, 194.

One of the oldest public institutions in London is the Mount Hope Orphanage. It, too, like Mount St., Joseph and St. Joseph, and, like the other institutions, is conducted in a manner which is a credit to the Sisters and a credit to the city of London. It is well on torty years ago since the Mount Hope Orthanage was established on Richmond street, North, and during that period thousands of homeless children, se well as aged men and women, have found a home within its walls. There are at present in the institution about 22 children between the sges of one month and five years, and sixty-four women and fifty men. The men and women range in ages from seventy up to unlety five years, and one or two of those inmates have been in the home twenty-five years and over. At one time the institution boasted of an aged inmate who had reached his one hundred and third year.

The Mother and Sisters are grateful to the people of London, who are very generous in their contributions to the orphanage, those belonging to other denominations than the Catholic Church igiving qually as freely as Catholics themselves.

The orphanage was many years ago known as the Sacred Heart Convent, and what is now known as the new section was built twenty-eight years ago. Until the acquisition of Mount St. Joseph by the order, all the orphanage, but now all children over five years of age are taken to Mount St. Joseph.

CONFIRMATION AT BIDDULPH.

CONFIRMATION AT HIDDULPH.

His Lordship strived Monday afternoon, and on the following morning. June 7th, said Mass at 8 o'clock and morning. June 7th, said Mass at 8 o'clock and morning. June 7th, said Mass at 8 o'clock and morning. June 7th, said Mass at 8 o'clock and morning. June 7th, said Mass, and 10 strip stri

THE BISHOP AT WALLACEBURG.
Wallaceburg News, June 9, 1904.

Wallaceburg News, June 9, 1904.

Last Sunday will be long remembered as a momentous occasion by our Catholic brethren. the great number of young communicants and the many citizens who joined in with the congregation in the impressive and solemn confirmation service and the beautiful unsical Vespers at the Catholic church.

The large confirmation class, after thorough instruction from their pastor, Father Brady, pleased their parents and instructor by making a most gratifying showing in examination and presented a charming appearance in white and veiling, enhanced by the gorgeous robes and secret vest ments of the administering Bi-hop and clergy, a beautiful sight not seon to be forgotten. After the ceremony Bishop Mc Evay gave some practical advice to the children who took the pledge of abstinence from intoxicating drink. The immense building was crowded through the entire service. The pastor donated a number of prizes competed for by the children of the class.

MUSICAL VESPERS

MUSICAL VESPERS

MUSICAL VESPERS

In the evening an immense crowd filled the church to overflowing to hear Rev. Father McBrady, president of Assumption College.
Sandwich, and the choir render a musical service. The church will easily hold eight hundred pacple so that not less than one thousand two hundred attended the evening service, and two thousand altogether were present at both services. After the feat of impressive sacred music, etc., particularly well rendered by the filicient choir, ably assisted by Mr. and Mrs. D. Gordon and Miss Ruby Gordon, Miss Brady, Toledo, Mrs. Sallafran que. Mr. Collinge, tenor. Detroit, with Miss Dunlop as leader. Rev. Father McBrady delivered what is without any doubt the grandest discourse ever listened to in Wallaceburg on "The Incarnation and the Holy Trinity. Rev. Father Bondy deserves much praise for the visit of Father McBrady to Wallaceburg by M. Collinge.

Bishop McEvay administered the sacrament of confirmation at Port Lambon in the afternoon and returned for the service in the evening.

After the fecture Rev. Father Donohue gave time benefication, the musical part being using by M. Collinge.

noon and returned for the section ing.

ine collections, which were considerable, will be devoted to the funds toward the erection of a new Separate school.

To Rev. Father Gnam, Pastor of St. Mary's Church, Hesson.

To Rev. Father Gnam, Pastor of St. Mary's Church, Hesson.

Rev. and Dear Father—Having learned with deepest sorrow and regret of your near departure from our midst, we, the ladies of St. Mary's parish, Herson feel that we cannot let the opportunity pass without conveying to you some feeble expressions of the high esteem, sincere affection and lasting gratitude in which you were justly held by all. In the well-nigh ten years of your faithful service among us, you have proved yourself an able, zealous, and energetic worker, not deem ing any labor or exertion too great, when in the interest of the Church and congregation. None could have been more solicitous for the spiritual and temporal welfare of his people; none more devoted to 'he cause of religion, temperance and education than you, our beloved pastor. Ever kind and patient with the children, you have endeared yourself to them by many a lasting tie, never to be broken.

During your administration, you have, by your unting efforts and zeal, completely furnished our beautiful house of God, until it is to day our pride, and a model in every respect.

The placing of a set of chimes in the church

furnished our beautiful house of God, until it is to day our pride, and a model in every respect.

The placing of a set of chimes in the church tower, and the erection of the shrine to Our Lady of Perpetual Help are marks of the noteworthy progress made during your regime. In losing you, we are losing a pastor and friend who always had our best interests at heart; athough we shall feel the separation keenly, we must be resigned to God's will.

Rev. Father, we beg of you to accept the accompanying purse, not as a reward, but as a token of the good will and gratitude of the ladies of the congregation, whose hearty good wishes will follow you in your wider field of labor.

Signed on behalf of the ladies of Sh Mary's Parish, Hesson, by Mrs. F. Dietrich and Mrs.

J. Foerster.

Father Gram was much affected by his parishioners' expression of regard and in his reply, said that what had been accomplished, since his appointment to the parish, was due to their hearty co-operation. Their relations, as priest and people had been of the most harmonious nature, and although he felt the separation keenly, there was a great consolation in feeling that he was leaving a good plous people.

Father Gram held his farwell service the following Sunday and left for his new home at La Salette Tuesday morning.

MARRIAGES

MCRAE-MCGRATH.

On Tuesday morning, June 7th. St. Andrew's church, Brechin, was he scene of a very happy event when Mr. Richard L. Mcliac, a prosperous young business man of Tolodo, Onlo, was united in marriage to Miss Mary Teress Moratin. Rev. K. J. Mcliac per formed the ceremony and celebrated the Nupital Mass. Nev. Ed. J. McDonald occupied a seat in the sanctury—both being cousins of the groom.

Ed J. McDonald occupied a seat in the sanctuary—both being cousins of the groom.

The sacred editice was brutifully decorated
with flowers, prime etc., by the young ladies of
the congresation and choir and long before the
appointed hour the church was crowled with
friends of the young couple. Precisely at 9
o'clock the bride entered on the arm of her
brother Mr., Stanley J. McGrasth of St. McChael's
College, Toronto. She looked very charming
in a dress of Brussels appl que over levery satin,
wearing a veil and orange blossoms and carried
ashower bouquet of white roses and filles of the
vailey. Her sister, Miss Josephine, as first
maid, wore crosm lustre trimmed with chilfon
and chilf. In that and carried pink roses. Miss
Estella Doj leo' Tronto, cousin of the bride,
acted as second maid, and wore blue em
broidered voile trimm ad with modallions, wharlege chilfon hat, and carrying red roses. The
little maid of honor, Miss Rosella, another sister
of the bride, wore white swiss muslin with
picture hat and carrying white roses. The
groom was assisted by his bro.her, Dr. F. J.
McRae of Gibbon, Nebraska.

The music on this occasion was exceptionally
fine. Mrs. Wm. Crossland of Barrie presided
at the organ, and Miss Catherine Fulban, Miss
Clara O Donnell and Mr. Joseph Barker were
the soloists. The ushers were Ambrose McRae and Richard Sheridan.

After the ceremony the happy couple repared to the home of the bride's mother, Mrs.

Clara O'Donnell and Mr. Joseph Barker were the soloists. The ushers were Ambrose Mc. Rae and Rienard Sheridan.

After the ceremony the happy couple repaired to the home of the bride's mother, Mrs. Michael McGrath, where over fifty invited guests sat down to a sumptuous wedding breakfast.

Among those present were: Mr. and Mrs. Earl Hodgen, Cannington, Ont: Mr. M. Mc. Gowan and daughter of Woodville; Mr. and Mrs. J. Barker, White River; Miss M. Doyle, Toronio; Mr. and Mrs. Fatrick Leahy, Cannington; Miss McDonald, Toronio; Miss Cecila Healy, Atherley; Mrs. Frank Mc. Gowan, Mrs. C. Sullivan, Mr. and Mrs. Richard Gaghan, sr., Mr. and Mrs. Jas. Sheridan, Mr. and Mrs. J. Millvan, Mr. and Mrs. Hichard Gaghan, sr., Mr. and Mrs. John McGowan, Mr. John snd Patrick Gaughan, Miss Catherine and Mrs. J. Malone, Mrs. John McGrath.

The bride was made the recipion of a number of elegant presents, many of which were artistic and costly. The groon's present to the bride was nade the recipion of a number of elegant presents, many of which were artistic and costly. The groon's present to the bride was a beautiful suburet of pearls. On the Saturday evening previous the conir of St. Andrew's, of which Miss McGrath was or ganist for over eight years, assembled as her mother's home to say farewell. Miss Kiten Kelly read an address and Mr. Michael Coster presented, as a token of their love and esteem, a beautiful silver tray.

The happy young couple left on the evening train for a honey-moon trip west. Mr. Mc. Rae was a former London boy; consequently spent a few days here with his bride renewing oid acquaintances.

We join with their numerous friends in wishing the newly married couple every happiness.

Mr. and Mrs. McRae will make their home in Toledo, Ohio.

piness.
Mr. and Mrs. McRae will make their home in Toledo, Ohio.

VINCENT FARRELL.

in Toledo, Ohio.

On Monday morning, June 6th, St. Mary's church. Woodstock, was the scene of an exceedingly pretty wedding, when Mamle, the scond daughter of our respected townsman, Mr. Patrick Farrell, was united in marriage with Mr. read Vincent, and the information of Montreals of Mencelsohn's Wedding March peaked forth, under the killed hands of Miss Minnie Murphy, the bride, preceded by the bridesmald. Miss Clara Farrell, was conducted to the altar by her father, where she was received by the bridegroom and his attendant, Mr. P. Farrell,.

The ceremony, performed by the pastor, Rev. Father Cook, was followed by the Nupdial Mass, during which appropriate music was excelsinity rendered by the Misses Murphy. The sitar, decorated for the occasion by the family, was a perfect bower of palms, narcisus, and illy of the valley so tastefully arranged as to give a most charming effect.

The bride was handsomely attired in a cost tune of gray slik voile, over a drop skirt of taffets of the same shade, with trimmings of croam appl que. The mother of the bride looked exceedingly well in black and white foulard with bonnet to match.

The guests included only immediate relatives of the family, among whom were Mrs Fraser, sister of the bride, and wife of Mr. Fraser, sister of the bride, and wife of Mr. Fraser, sister of the bride, and wife of Mr. Fraser, sister of the bride, and wife of Mr. Fraser, sister of the bride, and wife of Mr. Fraser, and member of the Legislature in British Columbia, and little daughter.

The wedding broakfast, a most recherche affair, was served in a dining room, which gave one the idea of midsummer in some flowery vale, so fragant and profuse were the decorations.

On the occasion of Rev. J. J. Gnam's departure from Rescon, where he labored for the past ten years, the members of the congregation assembled in the school house on Friday evening, to give expression to their feelings of regret. The school children, to whom Friday evening, to give expression be their feelings of regret. The school children, to whom Friday evening, to give expression to their feelings of regret. The school children, to whom Friday evening, to give expression to their feelings of regret. The school children, to whom Friday evening, to give expression to their feelings of the condition of the past of the condition of the parish then presented by the children's taken of esteem and love, and his response was most pathetic and affecting.

The gentlemen of the parish then presented him with a well filled purse, as well as an address, in which they assured him of their deep appreciation of his untiring efforts as their pastor, and their regrets at the severance of the congregation presented Rev. Father Gnam with a purse and the following address, read by Miss Ida Arnold, while Miss Ida Helm made the presentation.

Ta Rev. Father Gnam, Pastor of St. Mary's

HOULHAN-O'NEIL.

Once more Mount Carmel was the scene of a most picture-que June wedding, when Mr. Patrick Houliban, a prominent young teacher of Mount Carmel, was joined in the holy bond of wedlock to Miss Elia O'Neil. At 10 o'clock the wedding party entered the church, the bride dressed in a beautiful gown of white or gandy over white silk, with wreath and veil and carried a bouquet of liles of the valley. They were assisted by her amiable sister, May, who was dressed in pink voile, and Mr. Patrick Kiligalan, cousin of the groom.

After the wedding coremony, which was performed by Rev. Father Egan of London, the guests assembled at the home of the bride's sister, Mrs. John Houlihan, where a sumptuous wedding repast was served.

The numercus and costly gifts showed the high esteem in which the young couple were held.

With congratulations from their many friends the happy couple left on an extended trip.

C. M. B. A.

RESOLUTION OF CONDOLENCE.

At a regular meeting of Branch 327, C. M. B. A. held at Durham on June 6, 1994, the following resolutions were unanimously adopted. Whereas it has pleased Almighty God in His infinite wisdom to call to his reward our late Spiritual Adviser and beloved paster, Rev. P. H. Hauck.

Resolved that we, the members of Branch 327, while acknowledging submissively the work of an All Wise Providence desire to place on record and extend to his sorrow-strick en parishioners our profound sympathy in the boreavement that has overtaken them.

Resolved that bits Branch have a Solemn Mass of Itequiem offered for the repose of his soil.

Resolved also that a copy of these resolutions be sent to the Catholic Record and The Canadian.

Men become followers of Jesus not because they see great cathedrals erected in His name and hear majestic organs and splendid choirs sound His praise, but because they krow some plain men and women whom devotion to Him has made just and kind and humble.—Rev. Teunis S. Hamlin.

OBITUARIES,

MRS. JAS. O CONNOR, OAKVILLE, They are passing away, those dear old friends, Like a leaf on the current cast, the never a break on the rapid flow We watch them as one by one they go Into the beautiful past.

We watch them as one by one they go lato the beautiful past.

Mrs. James O Connor, senior, a highly respected resident of Oakville for fifty, five years, did at her home here on Tuesday siter a short illness. She was a woman of bright intelligence, a kind neighbor and a very devout member of the Catholic church. Mrs. O Connor was born in Wexford, Ireland, in 1822 and was married in Liverpool. England, in 1826 and was married in Liverpool. England, in 1826 and was married in Liverpool. England, in 1826 and was the oldest member of St. Andrew's church. She was the mother of nine children of whom the seven survivors are — Jao. J. O Connor, of Toroate; Jas. J. O Connor, Milgetown; P. P. O'Connor, Jarora Ill; Wm. C. O'Connor and Mrs. C. A. McDermott, Oskville. Mrs. O Connor had a remarkable memory and retained her faculties to the last. The funeral took place to day (flureday) to St. Andrew's church, where a Requiem High Mass was surg by the Rev. Father Crotton of Walkerten. Rev. Father Crotton of Walkerten. Rev. Father Crotton of Walkerten. Rev. Father Cotton of Walkerten.

ample she left to her children. R. I. P.

Mrs. John Grant, Toronto.

On Tuesday, May 31st, Mrs. John Grant, (nee Bridget Whelsh) foronto, departed this life, at the age of fifty-one years and three months. Decessed was born in Trafford. Addington County, but passed the most of her life in Napance, Belleville and Toronto, The last thirden years she was sifficed with dropsy "a' heart trouble, but only since Christmas was __e confined to her bed. Her life was a model of Christian virtues, embodying devotion to religion, devotedness to her family, and fortitude and cheerfulness in suffering. The funers! was held on Friday, June 3rd, from her residence, Ann street, to St. Michael's Cathedral, where Solemn High Mass was sung by Rev. J. R. Grant, Lafontaine, son of deceased, assisted by Rev. J. J. McGrand, St. Helen's, as deacon, and Rev. George J. Doherty, St. Cecilis's, as subdeacon. Rev. Father Murray acted as master of ceremonies, and Rev. Fathers J. L. Hand, F. F. Rohieder, M. D. Whelan, T. O Donnell and J. J. Ryan were present in the sanctuary. Among relatives and friends present were; Rev. W. V. Fiz cerald, St. Michael's College; Mrs. John Whelan, Miss L'azie Hinch, Enterprise; Mrs. T. Callighan, Campbellford; Miss Murphy, the Misses Barrett, Mrs. Bella McKinnon, Mrs. T. Callighan, Campbellford; Miss Murphy, the Misses Barrett, Mrs. Bella McKinnon, Mrs. T. Callighan, Campbellford; Miss Murphy, the Misses Barrett, Mrs. Bella McKinnon, Mrs. T. Callighan, Campbellford; Miss Murphy, the Misses Barrett, Mrs. Bella McKinnon, Mrs. T. Callighan, Campbellford; Miss Murphy, the Misses Barrett, Mrs. Bella McKinnon, Mrs. Charles Dawsey and Mr. Jules Bradennaz, Toronto, Her husband, four sons two daughters, an aged mother and a large number of friends remain to mourn her loss and beseech the God of all mercy and goodness to give her eternal rest.

JOHN J. McKinley, Wyoming, K. Kind and deserving were the words spoken. JOHN J. MCKINLEY, WYOMING.

eternal rest.

JOHN J. McKINLEY, WYOMING,

Kind and deserving were the words spoken to an immense multitude on May 19 by the pastor Father Gnam, in eulogy of the deceased John McKinley. Tears crept into the eyes of those of ripsned years as well as of those of mellow age when the history of the young man was traced from the days of his First Communion to the last Viaticum at his clying bedside, both administered by the same hands. In his early years he was chosen among the worthy ones to serve at the altar where he faithfully continued until he far outgrew his boyhood. In later years, although closely devoted to the business of general store, he never receded from his duties toward God, thus publicly characterizing him as an exemplary young man while his death become an ideal firm hold, and John was obliged to seek rest at the home of his father. Mr. James McKinley, where local doctors and distant specialists were called in to consult and treat, but the divine decree went otherwise and the young man, fortified by the sweetest delights of the Church, closed his eyes on the morning of Mey 17th, with the priesa at his bedside breathing the words of absolution into his soul surrounder the leadership of Miss B. Whitley, was assisted by Mrs. Laforge of Sarris and the local talent. Thus this young and useful life was out off in the midst of prosperity, leaving behind him saddened relatives while John rests peacefully beneath the mound that marks the spot in Mount Calvary cemetery where they have carried him to take his last long steep. R. I. P.

WM. REATH, St. THOMAS, ONT.

siep. R 1. P.

Wh. Reath, St. Thomas. Ont.

The guests included only immediate relatives of the family, among whom were Mrs Fraser, sister of the bride, and wife of Mr. Fraser, a member of the Legislature is British Columbia, and little daughter.

The wedding breakfast, a most recherche affair, was served in a dining room, which gave one the idea of midsummer in some till dealer which they will take up their residence in Montreal.

In bidding good bye to Mrs. Vincent, her friend, whose name is legion, send with her not only a large number of magnificent gifts but what is even more appreciated, a host of the kindest wishes for her future happiness in h. r. new home.

Monday morning, June 6th, was the cocasion of a very prebty wedding at St. Josephs church, Markdale, the contracting parties being Mr. Thomas Ryan of Normanby and Miss Mary Dillon of Markdale, supported by Mr. Frank Ryan, brother of the groom, and Miss Mary Dillon of Markdale, supported by Mr. Frank Ryan, brother of the groom, and Miss Mary Dillon of Markdale, supported by Several and party, accompanied by several chermical party, accompanied by s WM. REATH, St. THOMAS. ONT.

SUMMER CARNIVAL.

The readers of the CATHOLIC RECORD are cordially invited to be present at the St. Columban carnival, picnic and fete champetre announced for Wednesday, June 22nd. Trains carrying passengers at half fare raice leave Straiford at 9 a. m. and 1155 a. m. Trains from the West leave Goderich at 7.15 a. m. and 2 p. m. Trains from the West leave Goderich at 7.15 a. m. and 2 p. m. Trains from the West leave Goderich at 7.15 a. m. and 2 p. m. The St. Columban station is only four minutes walk from the grounds.

Music will be furnished by the far famed St. Columban Orchestra—one of the very best bands in Canada. The instruments are as follows: 1st violin (3), flute, 2nd violin, clavionet, viola de braccia, cornet, violincello, slide from bone and a full sized four strong contra base. The players are all young farmers, and yet they are capable of playing the best music in America at sight.

The players are all young farmers, and yet they are capable of playing the best music in America at sight.

Base bail and foot ball matches are to played by teams from Mitchell, Stratford, St. Columban, Seaforth, Dabin and Goderich. Dinner will be followed by a grand open air concert, vocal and instrumental, sentimental and comic. Delegates to the C. M. B. A. Convention will be reserved for them at the concert, but no speeches will be allowed on the stage, except at the special request of the delegate himself. Members of Parliament. M. P. P. sand political candidates will be allowed on the grounds provided they observe a discreet silence. The time at a flist-class picnic, where abileits sports, fosts of skill, music, mirth and isughter reign supreme, is alto gether too shors to be wasted in the useless failing of old political straw already threshed to the the provided they observe a direct suprement of oven the most of day and the moonils hours of oven the golden hours of day and the moonils hours of eventide with the brightest, happiest and best natured multitude that ever assembled in Perth or Huron. Half fare rates on June 21st and 22nd, good to return June 23rd from Straffood, Goderich and all intermediate stations.

NEW BOOKS.

The Imitation of the Sacred Heart of Jesus, by Rev. F. Arnonda, S. J. With morning and evening prayers, devotions for Mass. Confession, Communion, etc. Price \$125. Published by Benziger Bros.

THE ENERCISES OF A SPIRITUAL RE-treat will be given at the Sacred Heart Convent, London, Ont. commencing Monday evening, July 4th, at 7:30 and closing Friday morning July 8th at 8:30. Any lady desiring to board at the Convent during the Retreat will kiadly notify as soon as possible, Mother Superior, Sacred Heart Convent, Queen's avenue, P. O. Box 320, London, Ont. 1338-3.

MARKET REPORTS.

LONDON. LONDON.

London. June 16. - Grain, per cental - Wheat per cental, \$1.50; cats 98c to \$1.02; corn, 95c to \$1.00; barley, 95 to \$1; peas, \$1.00 to \$1.50; buckwheat, 90c to \$1.10; rye, 90 to 95c.

Poultry-Dressed chickens, per pair, 75c, to

90c.; spring, do per pair, 75 to 99c.; live do., per pair, 80 to 90c.; turkeys, dressed per lb. 124c.

Mesb-Dressed Hogs 86 75 to 87 00; pork, by lb. 8 to 9; beef. by the quarter 86 59 to 87.50; veal 89 to 87 50; mutton, 86 to 88 25; lamb, per pound, 8 to 10c; do. each, \$4 50 to 85. lamb, per pound, 8 to 10c; do. each, \$4 50 to 85. lamb, per bound, 8 325 to 83 40; grass cattle, \$4 60 to \$4 12; laws, \$3.25 to \$3 40; grass cattle, \$4 60 to \$4 12; laws, per laws, \$4 50 to \$5. Farm Produce-Hisy \$6 50 to \$5.0; straw, per lotd, \$2 75 to \$3; do. per ton, \$5. lot \$1 15; lettuce, per doz, 20c; radishes, per dcz, 20 to 25c.

No. 3 northern, at Georgian Bay ports, and 6c mreg. 1. Flour — Steady, at \$3.70 to \$3.75 for cars of 90 per cent patents in buyers' bags, west; choice brands 15 to 29c higher; Manitobay \$4.80 for cars of Hungarian patents; \$4.80 for cars of Hungarian patents, backers, in car lots, bags included, on the track, and the steady, at \$16.50 to \$17 for cars of shorts, and \$15 to \$15.50 for bran in bags, seet; Manitoba, \$20 for cars of shorts, and \$15 for bass, seet; Manitoba, \$20 for cars of shorts, and \$15 for bran, sacks included, Toronto freights

and \$18 for bran, sacks included, Toronto freights
Barley, nominal, at 42c for No. 2; 40s for No. 3 extra. 28c for No. 3, west.
Rye—Steady, at 57c, to 38s, for No. 2, west.
Corn—Essier, at 41 to 45c for Canada west;
American 39s for No. 2, yellow; 58c
for No. 3 yellow, and 57c for No. 3 mixed,
in car lots, on the track Toronto.
Oats—Steady, No. 1 white, 32c, east; and
No 2 white, at 314c east; No. 2 white, 31c,
west.

No 2 white, at 314c east; No. 2 white, 31c, west.
Rolled oats steady at \$4.50 for cars of bags and \$4.75 for barrels, on the track, Toronto.
25c more for broken lots cutside.
Peas. Steady; at 61 to 62c for No. 2 west. and milling peas are worth 35 more.
Butter, unchanged; demand largely confined to choice fresh-made lots; prices easy.
Eggs—Steady to firmer; new laid, 15c to 15½c.

Eggs—Steady to firmer; new laid, 15c to 15‡c.

MONTREAL.

Montreal. June 16—No. 3 cats are being offered at 35 in store, without any one being anxious to buy them; holders of No. 2 stock are asking 38c but they do not seem to meet with much success; Peterboro's are offering 3t 5½ on track, but they are in poor demand. Peas were about steady at 71; aftoat, Montreal; No. 2. barley, 50; and No. 3 extra, 49; No. 2 rye, 62c Flour—There was a fair demand for Manitoba flour this morning; we quote Manitoba flour this morning; we quote Manitoba patents, 24 90 to \$4.95; strong bakers, \$4.60 to \$4.65; winter wheat patents, 24 80 to \$5; straight rollers, \$4.50 to \$4.65; straight rollers in bags, \$2.15 to \$2.25.

Feed—Manitoba bran was in good demand; Manitoba bran, in bags, \$2.15 to \$2.25.

Feed—Manitoba bran was in good demand; Manitoba bran, in bags, \$2.15 to \$2.25; shorts, \$19.9 to \$2.0; mouillie, \$2.0 to \$2.0; per ton.

Rolled oats—The market is steady. Dealers

Live Stock Markets.

EAST BUFFALO.

Rast Buffalo, June 16. — Cattle — Receipts, 425 head; slow; grassers, 15 to 25c lower; prime steers, \$5.70 to 26; shipping, \$5.25 to \$5.75; butchers, \$4.85 to \$5.65; hiffers, \$5.25 to \$5.35; cows, \$5.60 to \$4.75; butchers, \$4.85 to \$5.65; hiffers, \$5.25 to \$4.55; buckers and feeders, \$3.50 to \$4.65. Veals — Receipts, 250 head; steady; \$1.25 to \$4.55. Hogs — Receipts, 4.300 head; active; heavy, \$5.10 to \$5.15; mixed and Yorkers, \$5.10 to \$5.12; pigs, \$4.90 to \$4.35; roughs, \$1.30 to \$5.12; pigs, \$4.90 to \$4.35; roughs, \$1.30 to \$5.12; pigs, \$4.90 to \$4.35; roughs, \$2.50 to \$5.50; stags, \$5 to \$5.25; dairies, \$4.90 to \$5.50; stags, \$5 to \$5.25; dairies, \$4.90 to \$6.25; dairies, \$6.200 head; TOBONTO.

cattle, 192 sheep and lambs, 409 nogs and solves.

The total offering for the week up to noon to-day were 184 cars consisting of 2.537 head of cattle, 1797 sheep and lambs, 4079 hogs and 533 caives.

The market for all classes of cattle is steady at yesterday's closing prices. Dealers say the prospects are good for next week, and that there will be a keen demand for export cattle the first day's market.

TEACHERS WANTED.

svo per for; Ontario bran in bulk \$18.0 to \$25 per ton.

Rolled oats—The market is steady. Dealers are asking \$2.37\(\frac{1}{2}\) for bags and \$1.90\(\text{ in barrels}\) no track.

It is understood that these figures are being undersold.

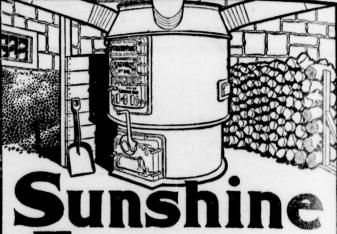
Provisions—Heavy Canadian short cut pork.
\$1.50\(\text{ to } 10^{\text{ in barrels}}\) to \$15\(\text{ in barrels}\) to \$15\(\text{ in fact the backs, } \$17.50\(\text{ compound lard, } \) to 7\(\text{ ic }\) to \$15\(\text{ in the lard, } \) to 7\(\text{ ic }\) kettle rendered \$\frac{1}{2}\) to \$9\(\text{ canadian lard, } \) \$0\(\text{ compound lard, } \) to \$15\(\text{ in fact the lard, } \) \$1\(\text{ lo for } \) \$1\(\tex

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VOLUME XX

LONDON, SATURDAY, JU

PAPAL DIPLOM

The Montreal Daily V preachment a short time Diplomacy. The editor to know the name of the pant of the Vatican, but presume, to Pius X. He he puts it very nicely-th test against M. Loubet's friction could have been clear to him. Pius X. a nal Secretary of State las and the Papacy pays for prestige among the natio Were the Pope a dip elusive type he might the visit of M. Loubet to -a visit which was sought for by the Italian with a view thereby to rights of the Holy See.

But because he is guardian of the rights of world over he protests ag liberate insult. It seems editor should consider be in the interests of Napoleon III. indeed make successful briganda of International Law, but could put this in harmon;

This action, then, of fence of principle, and is of robbery and usurpat lauded by the reasonab old man poor in the reso the world takes pride sh self forward as the un upholder of the moral law mended without reserve.

The editor refers to t position created by Piu ing to recognize the esta the Italian monarchy. How and why it is

does not state. At an

echoes the sentiments ands who insulted and robbed Pius IX., and bec to condone theft and u to welcome a Governme Crispi declared at Berli relegate the Catholic C hell of Dante, he was d tionary. Pius IX. was, a to-day, invited to give up ers as their freehold provinces arrested from States. Here is his daring and unheard simply means that the which has always been, continue to be the bul and justice, ought to principle that a thing from its owner may be tained by the unjust means also a sanction of maxim that a triumphar

Hence it follows that in nowise consent to wrought by these Va shaking to its foundation of which he is acknowle form and the image.

an infraction of the sacr

THE POPE THE D TRUTH AND JO

The editor also infor that if the Pope's gift had been as good as his have done much to brin state of things. This pronouncement i

facts, rather amusing. escapes the notice of the Loubet, by ignoring the the visits of the chiefs of to Rome, extorted a p Pope. Could he have with honor? Another editor to consider is the senting an injury is no executive ability, and member that not all the papers denounce the protest. Furthermore. certain that the Papacy by this episode. But the case, the glory of fender of truth and just diminished.

THE CHURCH AND It is the fashion wit to contend that M. Co

ring against the Chu ious orders only are a they are disloyal to These writers are ign is a religious order, i standing in the Chu for proofs of disloyalty words of the atheists, Christian who believe