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

LONDON, ONTARIO, SATURDAY, OCTOBER 1 1904

Catholic Record.

g off the heavy clouds that press vard upon him? Hope - and hop

fiered apart from some ill, so

Illusions they are-the things of earth

An Omnipotent Father above us, bid-

remain upon earth.

and

make for social growth and gran

VOLUME XXVI.

The Catholic Record. LONDON, SATURDAY, OCT. 1, 1904. THE DECLINE OF CONGREGA-

TIONALISM. A few weeks ago we commented on

the decline of Congregationalism in New England. We pointed out that, despite the fact that it enjoyed the allegiance of the powerful and wealthy, and was revered by thousands as the home of the true religion and of civilization, it has so waned during the years that it is to-day an inconsequential factor among the sects. The charges also against the Church as the enemy of progress have lost their potency. But the other day President Capeu oi Tufts College, in referring to the twelfth and thirteenth centuries, said ;

" But I could wish that we had somebut I could wish that we had some-thing more of the religious faith, some-thing more of the absorbing devotion, something more of the self-denying love of these earlier times injected into our own age, even though it might mean for all of us a simpler life and a loss of all of us a simpler life and a loss of some of the products which we now reckon as a part of the wealth of the world. Economics might show a dimin-ution in its accounts, but our essential humanity would be vastly enriched."

THE AGES OF FAITH.

But every effect must have a cause. If these centuries have names not writ in water in the pages of the world's history it behaves the enquiring mind to seek out the reason. The phenomenon of an age pulsating with love and devotion, rich with the trophies of art and philosophy, and glorying in children who will live for all time, can not be disregarded.

In fact the study of these earlier days has brought to many the first glimmering of the light that has guided them to the fold. And one thing to give thanks for is that men who are mindful of their reputation do not view these ages through the glass of misconception and prejudice. Said Cardinal Newman :

"All the Church asks is an open field and freedom to act. She asks no patronage from the civil power: in former times and places she in former times and places she indeed has asked it; as Pros asked it; as also has availed her testantism self of the civil sword . . . but her history shows that she needed it not, for she has extended and flourished without it. She is ready for any serv-ice which occurs : she will take the world as it comes : nothing but force can repress her."

THE CAUSE ASSIGNED.

A writer in the Universalist Leader, descanting on the decadence of the Church, says that a great cause, if not the great cause, of the decline is found in the fact that the Church has ceased to be a Church where the people may come for the worship of God. The Church has become a social centre,

teaches us the same lesson in the most effectual way. "Be not solicitous" are the words which the doctors of to day use as the text for their rest cure, but Our Blessed Lord used them in a far different sense when He bade us take no thought for the things we need, "Seek ye first the Kingdom of God and His justice." This is what precisely every member of our society is doing by their labors for the spread of Christ's Church.

Much comfort, then, and great encouragement should be ours when we con sider the part we are playing in th the work. For after all what is all else worth if His glory be not furthered? His interests and ours are so closely identified that when one is at stake the other trembles lest failure ensue.

Let our prayers for the succ missions be offered daily and they our missions be offered daily and the will bear fruit in His own good time God's eternal glory first and then all things else shall be added unto us.

THE VALUE OF CHURCHES TO HUMAN LIFE

BY ARCEBISHOP IRELAND.

Archbishop Ireland's address, the principal one at the dedicatory service at the Cathedral of Epiphany, Sioux city, Ia., September Sth, was the fea-ture of the day's programme. The St. Paul prelate is distinguished

for his eloquence, and this is the rea-son why the diocese congratulated itself upon being able to secure Arch bishop Ireland as the speaker of the day. The opportunity was appropri-ately improved by the Archbishop, to deliver an address upon the topic, "Th Value of Churches to Human Life. The address was a masterful answer to the question, "Why Do We Need Churches?" Rhetorically perfect, pregcharches? Interpretary periods, preg-nant with sweeping logic, dignified, scholarly, earnestly spoken, the ad-dress will live long in the memory of the crowded andience that listened. PORTIONS OF THE ADDRESS

Portions of Archbishop Ireland's address follow :

How lovely are Thy tabernacles, O, Lord of Hosts ! My soul longeth and fainteth for the courts of the Lord. Thy altars, O Lord of Hosts, my King and my God. Blessed are they who dwell in Thy house, O Lord; they shall praise Thee forever and ever. (Ps. 83 82.)

Why are churches built? Of what use are they to men? Of what value are they ? This is an age of positivism. Things

are prized for their results-their bearings upon human needs and their power to satisfy those needs. To dreams and to sentiment small room is allotted. Tell me, the age cries out, what the things you what the value is which I shall set

upon them. To this age of positivism, claiming only to know the needs of human life on earth, I put my question : What is the value of churches ? I shall answer

it from the age's own postulates. Build as you will, fellowmen, struc-tures of a hundred other kinds, homes, and shops, schools and justice halls, factories and banks. All such are needed; they minister to the demands of material life. But, fellowmen, are there not bubbling up from our being's deepest fiber other demands, which matter and all the fashions of matter matter and all the fashions of matter do not and cannot satisfy: which, in their craving for their fill, impel us upwards and imperiously bid us seek safety from invisible, supernatural regions? Written it is on holiest page; and written it is in man's na-ture semintured there in traces inclture, sculptured there in traces inef-fable: "Not in bread alone doth Church has become a social centre, ture, schiptured there in traces increases increases in a social centre, ture, schiptured there in traces increases in a social centre, ture, schiptured there in traces increases increases in a social centre, but from the in traces increases in a social centre, ture, schiptured there in traces increases increases in a social centre, ture, schiptured there in traces increases increases in a social centre, ture, schiptured there in traces increases in a social centre, schiptured there in traces increases increases in a social centre, schiptured there in traces increases in a social centre, schiptured there in traces increases in a social centre, schiptured there in traces increases in a social centre, schiptured there in traces in traces in traces in traces in traces in the social centre, a social centre, schiptured there in traces in the social centre, a social centre, a social centre, a social centre, a social centre in traces in the social centre in traces sarv to man's truest life, be grasped by

ion, however rational those be; from calm and sunshine come but seldom. religion itself they do not depart. When they do come the menace is ever religion itself they do not depart. Religion is universal in the life of humanity. What is so universal in humanity as religion is no accident in its life, no

more ripping of whim or fancy upon the surface of its activities. It is a deeply inbedded law of its very nature, such that without it humanity is not itself, as the san of the firmanent is not itself, if the power is not in it to circ out light and heat That here and there individuals de-clare they are void of the roligious in-stinct goes for naught in the presence of humanity's universal ascent towards soul a prize worthy of his labor, and by the promise of this prize begetting comfort and sorrow, peace and sweetthe heavens. A fact of that kind the promise of this print merely imposes the interrogation: Are such individuals moral parts and parcels ness amid agonizing pain.

of legitimate humanity ? From God to God-this is the everasting scroll written across the foremen ? I will answer-religion. ead of humanity. I define the church: the house of

spiritual strength and spiritual health. Is it sufficient that man have strength and health of body in order that his life be human, in order that the noble pur nevel

pose to which he is impelled be safely reached ? Assuredly not. Man is not reached? Assuredly not. Man is not the tiger nor the lion. Man is a moral entity, ruled by the laws of moral righteonsness, and dependent upon the ie observance of those laws for what within him and around him is not the nere animal. Without morals individual man is dehumanized; the family hearthstone loses beauty and sacred life. ness; the social organism becomes a fragile shell; the whole race of mankind is doomed to barbarism and ruin. All teachers of men proclaim the need of struggle, the supreme bliss of the skies: morals; all institutions of humanity cry tion in humanity rest upon morals as the solitary foundation upon which they may be built. Whence, then, do morals Morals are acts of free human will. The intellect propounds principles which guide and influence the will; the will yields assent to those principles. Force from without at times is able to hold back the will from principles. exterior manifestations of evil intent; t cannot control the soul in its interor life where lies the root of human morality. Decrees of legislatures and havonets of armies never create morals.

Principles are required that reach into the fiber of the soul. What shall these principles be? The philosophy of earth has read out its principles. They are idlest theories, vain and futile barriers to the fierce passions that burn with volcanic fury in the bosom of

humanity. The appeal is to the radiant beauty of virtue. But to the eye fevered with passion virtue loses radiance and evil puts on dazzling glow. The appeal is the welfare of society. What cares he for society who is its castaway and the victim, as he believes, of its rules and ordering? The ap-peal is the ultimate weal of the human

race. But he who feels that he is but a mere atom in the mass is but little disposed to do himself violence for the sake of other atoms, of which he knows nothing and for which he cares nothing. The atom is selfish, and seeks self; no promised vista of remote good to others, emoved from it by unreachable time will deaden it in the clamorings of ex-

acting appetites. Human morals come from Almighty God ; and inasmuch as men are in need of morals, so are they in need of the Almighty God, and of intimate intercommunion with Him. Be there over men the living moral

law-the Supreme Sovereign, imposing upon men, in his creative act, the moral law as the native law of their being, and by his omnipotent authority enforcing upon them the observance of law. Abstractions do not tate the will of man ; laws, whatthat

she was excitedly relating her exper-Father Currie, who accompanied Rev. with them that they are of brief dura tion. And then, a short way off, stands Death, sickle in hand, before whom all,

gettin

Nevin F.Fisher, rector of S5. John the Evangelist's, spent a week at Lourdes, during which three pilgrimages, numwhoever we are, however we are armed. bering from eight to ten thousand mem-bers each, visited the grotto .- Philadel must, one time or another, fall to the What is it that sustains in its weary. phia Standard and Times. march the soul of man, evoking him the efforts he must put forth,

PARENTS' DUTY TO CATHOLIC

rules governing the matter. The Archbishop decrees that in places where there are Catholic schools, must, as far as possible, be counterated. Wherefors, or the schools we strictly enjoin that diocesan statut No. 64 be adhered to: 'We decree Blessed hope ! What is it that will beget thee and hold thee in the souls of The things of earth, the fairest and the best, do not satisfy the soul. How-ever plentiful they are given, they leave unfilled vast voids in the human heavt - they have sin, to send their children to them-not only those children who have not made their First Communion, but also those who have received the sacraments. The failure to send children to a Catho-is school is a matter of accusation in heart ; they last but a day ; they are ic school is a matter of accusation in confession, the letter states, and conpain ; and, such as they are, the multifessors are forbidden to give absolution tudes never grasp them-the multitudes to parents who, without permission of the Archbishp, send their children to are left ever thirsting, ever hungering. non Catholic schools. No child is to Only by constant conjuring of shadows be admitted to First Communion who has not spent at least two years in a Catholic school. always attended Catholic schools; and it is simply impossible to do so when the children are allowed to go to nonto blind and deceive is earth able to hold men upon its surface and stir blind and deceive is earth able to them into a hectic flush of effort and of

ciples on the matter of education and quoting from letters of Pius IX. and Leo XIII., Archbishop E der gives the ding us toil and suffer for His sake and for the sake of eternal righteusness, and holding out, as the reward of victorious following rules for the government of priests and people :

See are the law for all. The legislation conquerable hope, and gives to human life a purpose and a meaning. Heaven awaiting us — what matters the emptiof the Third Plenary Council of Balti-more is based upon them. It is evident, then, that the doctrine of the Church, ness of the things of earth? What matwhich it would be erroneous, scandal-ous and even savoring of heresy to con ters poverty or suffering? Heaven awaiting us. Where are the terrors of tradict, is that to attend a non-Catho-lic school constitutes usually a grave death itself? Heaven awaiting us, it is easy to wrestle with temptation: it is a grave and permanent danger to faith, and that, therefore, it is a mortal sin for any parents to send their children to such a school, except where there is no easy to put forth effort to live and to make life profitable, whether to one's self or to others. Heaven awaiting us, pain is chauged into pleasure and dark-ness into light. The foreshadow of other suitable school, and unless such precautions are taken as to make the heaven robes even earth with the glory anger remote. In applying this teaching to prac-

of eternity's light. Why build churches? That heaven tical life, there are difficulties. We often meet with parents who object to sending their children to Catholic We be brought down to men: that hope America, queen of nations, queen of our hearts' love, shall I speak to thee a schools on account of certain features which they dislike or who prefer nonword of warning? Build churches, and Cotholic schools on account of certain see that thy people cross often their thresholds. A giant thou art in all that makes for material development advantages. They claim that if they make due precaution to have their children properly instructed and brought up in piety they cannot justly be interfered with. But such a claim and prosperity ; a giant thou art in the ambition that thou be in all things that cannot be permitted. This is a relig-ious question, and is, therefore, within the sphere of the Church authority. the leader and the teacher. Make, then, religion the foundation upon which thou buildest. Never did a nala such questions it belongs to the tion grow and retain its health and Church to pronounce on the principle involved. It is the office of the tion grow and retain its heath and strength without religion. It is his-tory; the measures of a nation's power to bless its people, to bless the world, the measure of its power to live and to Bishops, as the third Plenary Council of Baltimore teaches, to judge both of the alleged necessity and of the endure, was always the measure of sufficiency of the precaution. This is a matter, then, which lies within the its religious convictions and its relig-ious practices. Rome grew with its temples. Even the religions of the gods of Rome had power for the uplifting of the soul, the propagation of morals, the This is jurisdiction of the spiritual power, and it is far from the true Catholic spirit to decide such a grave question for

begetting of hopefulness, which agnostic-ism, mere secularism, has not and can-"Moreover, there is another aspect of the subject which shows still more not have. If I must choose between clearly how necessary it is to abide by the judgment of the Church. It is religion of Jupiter and Minerva the arid, soul-drying agnosticism almost impossible for a Catholic parent to send his child to a non-Catholic school anywhere in the country where of modern times. I choose for my counry Minerva and Jupiter ; for at least, Minerva and Jupiter bespoke a superschool anywhere in the country where there is a Catholic one without causing scandal. That is to say, such action suggests to other Catholic parents to do the same ; it has the appearance of religious indifference; and it tends to natural world towards which, however faintly, they bade men uplift their eyes, while agnosticism commands men to see but black, cold clay, and to believe break down the strictness and firmness of Catholic faith. It it, therefore, nearly always a very grievous scandal. especially when the parent in question is a person of some standing and in-Now, an action which involves fluen candal of this kind can only be justified by a very grave necessity. the duty of the parent, therefore, to take the judgment of the Church, both upon the possible extent of the scandal and the reason for risking it. The foregoing principles justifying us in laying down the following rules

"4. Confessors are hereby forbidden to give absolution to parents who, without permission of the Archbishop, send their children to non Catholic unless such parents promise either to send them to the Catholic school, at the time to be fixed by the confessor, or at east agree, within two weeks from the day of confession, to refer the case to the Archbishop and abide by his decision. SCHOOLS. Archbishop Elder, of Cincinnati, has issued a letter to the clorgy and laity of his archdiocese regarding the obliga-tion of parents to provide a Cathedia from Sept. 1, 1904. "5. The loss of Catholle training,

tion of parents to provide a Catholic education for their children. The letter lays down some stringent rales governing the matter. The No. 64 be adhered to : 'We decree that those who are to be admitted to in 1898, and we regret that it has not always been observed. The necessity of complying with it is evident. It is difficult to properly prepare for First Communion even the children who have After laying down some general prin- Catholic schools up to a few months before they are to make their First Communion. Pastors, superiors of academies and colleges are admonished to observe this regulation. No exception is to be made to it without our permission. In places where there is no Catholic school, pastors will confer with us as to the pro vision which should be made for the instruction for First Communion.

SACRAMENT OF BAPTISM.

Several times we have said that the essentials of the Sacrament of Baptism are water and the formula of words "I baptize thee in the name of the Father and of the Son, and of the Holy Ghost. Yet we find many ceremonies used in its administration by the priest. These are inheritance of the primitive Church and represents the grace re-

Church and represents the grade ro-ceived through the sacrament, together with the obligations assumed. The priest, having enquired the name of the one to be baptized, then puts the question, "What do you demind of the Church of God ?" To this the sponsers reply, "Faith"; that is, that is full be-lief in the Christian religion.

Next the priest breathes three times into the face, commanding Satan to give place to the Holy Ghost, imitating the example of our Lord when He imparted the Hely Ghost to His Aposties by breathing on them. The sig-nificance of this ceremony is to indi-cate that the one to be baptized is made through the Sacrament the abid-ing place of the Third Person of the

Blessed Trinity. The sign of the cross is then made on the forehead and on the breast. The former as a pledge to loyalty to the closs of Christ and the public profession of a Christian. The latter to signify an inward belief as well as an ou ward profession in the law and faith of Christ. Next blessing salt, some is put into the mouth as a reminder that the speech of a Christian is seasoned with wisdom.

Following this, the priest reads the exorcism commanding the evil spirit in the name of Him Who is to come to judge the living and the dead to de

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soup kitchen, an employment bureau, a political caucus.

A very sad state of affairs, and the writer suggests no remedy. It is quite true that the Protestant sects are fallen into decay. Plasters compounded of oratory and music may give them a semblance of vitality, but cannot cure them. Most thinking men have long since regarded the fundamental assumption of Protestantism as an absurdity. Many are still kept in some sort of loyalty by able divines : thousands bred under its shadow have gone questing for light and peace in fads of all descriptions.

YOU CANNOT SERVE GOD AND MAMMON.

There are some sentences of our Lord which haunt us in season and out of season, and "No man can serve two mators," is among the number of the is among the number. Unmasters fortunately, too many Christians are setting themselves the task which He pronounces fruitless; too many are drawn by conflicting attractions and few ever reach their centre of gravity in the spiritual life. "The world," says Father Faber. "is a pleasant says Father Faber, "is a pleasant place, far to pleasant a place to live in; and so much taken up with the allurements at our feet that we find it a trying task to lift our eyes to the hills whence cometh our strength." "You cannot reconcile God and mammon," and it is because of the effort to reconcile the two that so many soul tragedies occur in the world. Our society has one prominent advantage in giving us a life work which covers the whole duty of man. "Thou shalt tural- Veiled prophets come out from the mountains of India ; self-missioned

love the Lord thy God with thy whole heart and thy neighbor as thyself." How can self live or breathe if all teachers spring up in neighboring city and village; they are the bearers, they that is within us is tending to destroy that is within us is tenang our neigh-it, by giving our very life to our neighbor for the glory of God ? "Plain living and high thinking" is the docliving and high thinking" is the doc-ligious instinct in humanity. Men may the traveler; misfortunes and misery trine of the philosophers, and grace depart from established forms of relig-continuously assail him. Moments of

the hungering soul, build, fellowmen, temples sacred to the religion of the Most High.

I define the church : the house of prayer. Prayer is the rising of the soul

to God in adoration and praise, in thanksgiving and petition.

The rising of the soul to God is the soul's native law. By native law the plant imprisoned in subterranean dark-ness speeds towards the light of day, its restless vines ever weak and color less, until they have absorbed the coveted rays. By native law the dependent infant reaches toward the mother its tiny hands, invoking love and help. In like manner the sonl of man rises towards God.

That religion-the soaring of the soul towards God, is a natural instinct of humanity, is proved by the universality by its manifestations. Never was there

people, or tribe, without religion. The putward forms into which it translates itself are dissimilar ; not seldom these are rude and barbarous, betraying too vividly the lowness of the mind which guided and fashioned them. But what the forms were is a question irrelevant; for the nonce my thesis is the existence of the religious instinct in human nature under all circumstances and conditions, in all ages, beneath all skies. Forms of religion vary; relig-ion itself remains the fact unchangeable. We may take notice of occur rences of our present time. There are those multitudes who are willing to throw aside Christ and His revelations. Do they remain without a form of re-ligion? This they will not, this they cannot, do. They must, if not in one way; then in some other, move to

wards the invisible and the superna-

ever their form, do not command, unless with the laws there be the living legislator and Lord to sanction them and authority. and sustain them with His

The Creator, as His works demon strate, is a God of law. Creating man He made him subject to law—to phy sical law in his physical being, to moral law in his moral being. Raling men, the God of laws rewards then who follow law, and punishes them who

violate it. Those are the principles of eternal truth upon which to build human mor als. Teach men to know and remem ber those principles. And teach them to drawn down upon their souls from the skies the dews of divine grace that they have the force to follow those principles. For man, even in the presence of the Divine Legislatior, is weak and in need of help that he may keep the commandments. The philosophy o earth makes the mistake of ignoring the weakness of man-weakness which man his inner consciousness feels and which the story understands, of humanity is an abiding confession. In vain, however, would the philosophy of earth proclaim the moral weakness of men, since he holds in his hands no to heal his infirmities. Not so balm to heal his infimities. Not so with the philosophy of heaven. The Lord of heaven is powerful "to strengthen the feeble hands and to confirm the weak kness;" to our petitions for His love and grace He gives

Attentive hearing. You perceive, my brethren, why churches are built, why men are bidden through their portals.

I define the church: it is the house of hope.

A deepest need of the human sonl. amid the strugglings over the pathway of life, is hope. O, the pathway of life! How arduous the march! It is never ending effort, never ending struggle say, of a message of religion, and hun-gering crowds hurry to greet them. It is but another manifestation of the re-

hemselves mere atoms of clay. But loving and potent Jesus, Whose pure teachings and sweet influences have given us religion stainless and undefiled, Thou reignest over America, and in Thee America will live and prosper.

SAW CURE OF CRIPPLE IN LOURDES GROTTO.

MEMORABLE INCIDENT OF FATHER CURRIES VISIT TO FAMOUS SHRINE.

Rev. William C. Currie of St. Patrick's Church, this city, who reached home on Monday last after a trip abroad, tells of a remarkable cure witnessed by him at Lourdes in July. On the day in queson Father Currie was one of a great rong assembled in the grotto to assist Mass. Near by knelta young woman

out 20 years of age. "She was one of ten thousand who had me on a pilgrimage from various parts France," said Father Currie. "She aped into the grotto with a crutch, as had been a cripple since she was ears old. During the service she raved very fervently. eaving the grotto after Mass when I saw the girl suddenly arise, and, aching up with her hands, haug her rutch on a hook in the rocks of the rotto. Her mother, frantic with deght, rushed to her and threw her ms around her, when she saw her start walk away-no longer a cripple.

"The girl was thrilled by the exper "The girl was thrilled by the exper-ence. Her eyes were streaming with ears. A great crowd of friends, who had come on the pilgrimage from the same province, followed her as she alked away to the office of one of the octors who are there to give scientific estimony to the cures wrought at

ourdee The friends of the young girl told of w she had been unable to move with-

but a crutch since she was 4 years of age, and yet when Father Currie saw her leave the grotto she had but a slight limp and walked so fast that it was with difficulty he overtook the party of friends surrounding her and to whom I sins.

"1. In places where there is a Cath-olic school parents are obliged, under pain of mortal sin, to send their chil-dren to it. This rule holds good, not only in cases of children who have not made their First Communion, but also in cases of those who have re-ceived it. Parents should send their children to the Catholic school as long as its standards and grades are as good those of the non-Catholic school And even if there is no school attached to the congregation of which parent are members, they would still be obliged I was just to send their children to a parochial tass when I school, college or academy if they can do so without great hardships either to themselves or to their children.

"2. It is the province of the Bishop to decide whether a parish should be exempted from having a parish school, and whether, in case there be a Catho-lic in the place, parents may send their Each children to a non-Catholic school, ase must be submitted to us, except when there is a question of children living three or more miles distant from Catholic school. Such children can hardly be compelled to attend the Catholic school. "3. As the obligation of sending a

child to a Catholic school binds under the pain of mortal sin, it follows that the neglect to comply with it is a matter of accusation when going to confession. We fail to see how fathers and mothers who omit to accuse themselves of this fault can believe that they are making an entire confession of their

which the priests possess as their suc-

Next the stole is laid upon the person and the Apostles' Creed and the Our Father are recited, signifying thereby that all who are admitted to membership in God's Church profess the doctrine therein contained. Again the ex-orcism is read. The ears and nostrils are then touched with spittle to sig-nify that by this sacrament the ears are opened to Christ's doctrines and the mouth to their profession. At the font the following three ques-

tions are then asked and answered by " Do you renounce sa-his works ? And all his the sponsors : " Do you r tan ? And all his works ? pomps? Next is the annointing on the breast and between the shoulders with holy oils indicating the consecration of the one to be baptized to God and His service. Here follows a profession of faith in the Trinity, in the incarnation, aith in the Trunty, in the re-in the holy Catholic Church, in the re-surrection and in everlasting life, ""Will you be

The priest then asks "Will you be paptized ?" The sponsers answering in the affirmative. Water is then poured on the head in the form of a cross three in the head in the form of a cross three times, the priest repeating the words '' baptize thee in the name of the Father, and of the Son and of the Holy Chert?' Ghost.

Then the top of the head is annointed with chrism to signify that the one baptized is a member of the Church in union with its head, our Lord and Saviour, Jesus Christ. A white linen is next put on the head to indicate the innocence imparted by the sacrament. A lighted candle is placed in the hand to signify that the faith and good works of the one baptized should shine as a burning lamp. Finally the priest says: "Go in peace, and our Lord be with you."—Church Progress.

The measure of capacity is the measure of sphere of either man or woman. --Elizabeth Oakes Smith.

If we had no failings ourselves, we should not take so much pleasure in findingout those of others.

THE BLAKES AND FLANAGANS BY MRS. JAS. A. SADLIER.

CHAPTER VII.

THE SCENES ARE SHIFTED-THE FASHION ALBE EOARDING SCHOOL - UNCLE TIM'S PRACTICAL JOKE, AND OTHER MATTERS

before us

father, subjected to a false system of

ade-ground. There she learned a

something of everything, without obtaining a real knowledge of anything in particular, except it might be the whole

art of charming, or some such science. She could play some eight or ten grand pieces, commonly called by Pro-

grand pieces, commonly called by Pro-fessors "show off pieces;" these she could execute with wonderful ease and

and that was all there was to be

that the Irish race have never

of ages long past ?

her Catholic relatives said it

Seven years had passed since the las appearance of our characters " on any stage." We left the younger branches stage. of the united houses of Blake and Flansgan in a state of transition, just passing from childhood to that mature age, varying in different individuals, when respectively known as young men and young women, or young and gentlemen, as she case ma e may be Fortune had continued to smile on both families. Miles Blake had grown rich and independent. People had somehow would not have been altogether wrong in their calculations. Notwithstanding the habit of calling him Mr. got into got into the habit of calling him dP. Blake, and when any one, presuming on very old acquaintance, did address him by his Christian name, it was quite clear that the freedom was not at all acceptable. He had kept his ground as the grievous disadvantage under which Eliza labored, in having been all along through the unaccountable folly of her education, she was still so amiable, in a natural point of view, that her Protest-ant friends all loved her sincerely, and a trustee of St. Peter's, but I am sorry to say that as a Catholic he had lost ground considerably. Old St. Peter's had been voted as unsafe, and a hand thousand pities to see such a girl spoiled as she had been. She had grown up under the teaching of "dear edifice was put up for the accom modation of its congregation, now much increased. The trustees vested with full power over the temporal affairs of Miss Davison," and in the society of the Misses Thomson, Jane Pearson, the Misses Thomson, Jane Fearson, and a few more—all daughters of Mile's "respectable people." When Eliza was about fifteen, she was sent to a fashionable academy, somewhere in the neighborhood of the Washington Par-ada grand the church were it would seem, wholly anfit for the office they held. Matters grew worse from year to year, debt were gathering like a thunder-cloud over the doomed church ; the prudent remonstrances of the pastor, and his wise counsels, were set at naught, and the trustees held fast by their delegated authority in opposition to the priests though unable to manage the business of their office with any degree of cess. The consequence was, that the majority of them were ranged against the priest in the temporal order, and in the spiritual they were hardly one whit

could execute with wonderful case and rapidity; she could sing all the pop-ular songs from *Casta Diva* to "Jim Crow:" she had painted a bunch of flowers and a basket of fruit, which were hung up in rich gilt frames, in her father's best parlor, and exhibited by her mother to every new visitor, more to her own gratification than theirs are seen as well e docile or obedient. Deck'd in a little brief authority, they began to wax great in their own estimation, and to think themselves quite equal, if not superior, to the priests. It may well be supposed, then, that Miles Blake had not benefited by her hold to be own gratification than theirs, I grieve to say. Eliza was well versed in history—so, at least, she con-sidered. To be sure her knowledge was rather one-sided—that is to say, much, in a spiritual point of view, from his highly valued office of trustee. The was, that whatever religion he had had before that dubious elevation, had nearly all evaporated during these was rather one-sided—that is to say, she had read no Catholic histories, no not one, but what difference did that make? she had read some of the very best histories, Hume's, Gibbon's, Rushad nearly all evaporated during these eventful seven years. What with his angry contentions with the priests, and his great worldly prosperity, Miles had lost many of his good qualities, and ac-quired bad ones not a few. Perhaps quired bad ones not a few. Perhaps these might have been latent in his character, awaiting circumstances to call them forth, but come how they might, they had come, that was certain His comely helpmate bore her honors somewhat more meekly, owing mainly to the fact that she, unlike her hus to the fact that she, unlike her hus-band, went at times to confession, and did not protend to "act independ-ently," which notion had been fatal to poor Miles. Mrs. Blake, I am bound to acknowledge, did carry her head something higher than in the good old times; she had "fallen into flesh," too, considerably, and the world knows that a good portly rotundity of figure is, of itself, a load of dignity to the possessor thereof; so between the fat and the \$20,000 which rumor assigned to Miles, \$20,000 which runner assigned on Miles, and the trusteeship, not to speak of the honor reverting from her "highly-ac-complished" children, Mrs. Miles Blake was a personage of no small pre-

As for Master Harry you would find it no easy matter to recognize him in the tall, thin, and rather cynical looking gentleman I have now to introduce. The light-hearted, hot-headed boy of fifteen or sixteen, with his bright Milesian face, had changed like the caterpillar, into the guady butterfly, if a tashionable "Broadway swell" can ever be so called with propriety. Mr. Blake, junior, or Mr. Henry T. Blake, (though

a friendly way; they sometimes exam-ined the young ladies on matters purely secular-never religious-and always paid an extra compliment to always paid an extra complement to with an air of the most consummate nonchalance, bowing and smiling to any lady-acquaintance whose stray glance lady-acquaintance whose stray glance might wander towards the handsome lawyer. Such is Mr. Henry T. Blake, any one who were pointed out (priv-ately) by Mrs. Danby as Catholics, alias Romanists. It is needless to say when at twenty three he appears again that no priest was ever known to set foot within the walls. Eliza had been to confession some five or six times Eliza Blake was no less accomplished than her brother. She had grown from a delicate, and rather sallow featured child, into a slight, graceful girl, re taining only just so much of her early during fragility of appearance as was requisite to make her what is called genteel look to make her what is called genter loss ing. Her features bore the impress of Irish origin in their purely Grecian character, and her figure, though slight, had that rounded fullness characteristic of the Irish maiden. There was an intellectual expression in Eliza's coun tenance, and a sweetness in "bonnie blue e'en," that spoke of many a rare quality of mind and heart, and they who judged the book by its cover

the three years she spent at Danby's. This she contrived to Mrs. Danby's. This she contrived to keep a profound secret, in order to es-cape the ridice of her companions; they frequently made confession (as they understood it) a subject of merri-ment among themselves. On these oc-casions, Eliza felt a painful conscious-tion of the secret secret to the secret ness that their strictures were but too just, and she could not help envying se who had not to go to confe The poison was making slow but cer-tain progress in her mind, and thus it making them laugh too. Happily for them all, they could afford to laugh at the silly ambition of the Blakes, for tain progress in her mind, and thus he went on for years, until the time came when Eliza's education was declared complete, and her parents thought it time to take her from school. And they were to the full as independent, though not quite so rich. Tim had commenced business on his own account high time it was, too, for she was high time it was, too, for she was turned of eighteen, a most accomp-lished young lady, and a sister every way worthy of Mr. Henry T. Blake. When Eliza came home from school "for good and all," her mother thought it measure to calculate the Edward as a partner. his time to the trade of leather dress

ing in his father's shop, with two other apprentices. Edward kept the books, wrote and answered letters, and began latterly to assist his father in making thought it necessary to celebrate the event by a grand-entertainment. the necessary purchases, while Tim himself worked with the boys in a little Blake had purchased a handsome dwelling in White street, a few months be-fore, at Henry's special request, or rather command ; and Mrs. Blake was room off the store, and, when necessary, helped Edward in the selling depart ment. Thus it was that all three rather command ; and Mrs. Blake was anxious for the opportunity of exhib-iting at one and the same time, her new house, the richness and elegance of her furniture, and the splendid ac-complishments of Eliza. One of Stod-dart's best pianos had been provided in articipation of Eliza's return and worked into each other's hands ; they worked into each other's hands; they had nothing to pay out to strangers, except the trilling wages given to the apprentices, and what was still more advantageous, their business was alto orthogonal by the payments. gether managed by themselves. The consequence was, that in a few years gether in anticipation of Eliza's return and it was arranged that on the evening of "the party," the company should be enit was arranged to be company should be ca-"the party," the company should be ca-tertained with a grand concert, consist-ing of Eliza on the piano, Henry with his flute, and Zachary Thomson on the violin. Then Jane Thomson was to violin. they amassed a considerable su money, and were looked upon as a thriv-ing family. Thomas was studying for the priesthood, and had already gone the priesthood, and had already gone through the Greek and Latin classics, with credit to himself and his friends. Ellie and Susan were still under the care of the good Sisters, and were making a steady, if not a very rapid progress, in the various branches of a good and useful education. They were both learning music, and their brother Edward had made them a present of a niano. ing a duet with Eliza, and Arabella was not much of a singer, was to Stiebelt's "Storm," for the nishment and delight of the audiwho play Stiebelt's ence. The whole was to be, indeed, a grand musical divertissement. These being all duly considered, the natters whole family resolved itself into a committee on the all-important question of who was to be invited. Mrs. Blake would have "Tim and Nelly, and the piano. (they were children still To this Henry and Eliza children " with her). demurred, alleging that their uncle Tim demurred, alleging would not find them-selves at home in such a company as they meant to assemble, and, besides, the Thomsons, and the Pearsons, and the Smiths, and the Greens, would find it so strange; they were not accus-tomed to the ways of the Irish. The Flanagans could be asked some other

best histories, Hume's, Gibbon's, Rus-sel's Modern Europe, etc., so she might well consider herself in full possession of the subject. As to poor Ireland, Eliza had read no particular history of it. None of her teachers had ever mentioned a *History of Ireland*, indeed the casual notice of the course of the course in the course in the course of the set of the course of the set of t "Well 1 but you know they'll not be pleased," said Mrs. Blake, "if we don't invite them now. They'll be sure to hear of the party." events in that country, introduced here and there into the history of Eng-

land, was more than enough. What-ever history Ireland had, was, of sure to hear of the party." "Yes !" put in Miles, "you can't get over asking them. If you didn't they'd think themselves slighted." "Even so," said Henry, "it would be easy to make up the quarrel with them, but it wouldn't be so easy to get course, mixed up with that of England, said about it. Once, indeed, when Eliza, at her father's request, expressed a wish to learn something more about crossing their own threshold." And so

over the unpleasant consequences of Ireland, Mrs. Danby, the principal of bringing them and the others together. the Academy, became quite excited, and actually worked herself into a nervous fit. "You know quite enough about Ireland, Miss Blake !" said she; If you invite my Uncle Flanagan and his family, you would also have to in-vite those Sheridans, and that tiresome A happy family was that of Tim Flana-gan, for they lived in the grace of God, and in the exact fullilment of every Christian precept. They had removed to a larger house, which they furnished Mrs. Reilly and her son. Now this I will not stand, mother-I tell you that "the fact is, the less you know about it, it is all the better for you. What on earth has a young lady to do with the plainly-make up an Irish party some evening, and then you can have all

sanguinary wars, the intestine broils of ages long past? You see yourself your friends. "Our friends !" said his mother distinguished for anything except fer-ocity and superstition, so their history

drawing herself up, "then I suppose our friends are not your friends." "I did not say so, mother," replied have little interest for any refined Henry, with his calm, sarcastic smile; "you Irish are so easily touched, that or cultivated mind. If I had the misfortune, my dear Eliza, to be born of one never knows when he is trampling Irish parents-which is, happily, not on your corns. Be pacified, good mother, I meant no harm, I assure Irish parents—which is, happiny, hoc the case—I would endeavor to forget it myself, and make others forget it, too, if I possibly could." Eliza ven-tured to suggest, in reply, that the you.

Mrs. Blake's heightened color and an approac hing

and plenty of good country cheer, and that of Flanagan. Not one "note of preparation" was lost on the ear of honest Tim-for Tim was still plain good decent country clothing; and better than all that, there was peace in our hearts, because they were simple and contented, and not puffed up, with honest Tim-for Tim was still plant Tim Flauagan, as he was seven years before. It so happened that the two maid-servants of Mrs. Blake, being Irish, as a matter of course, had stored pride." There was a seriousness, al most amounting to solemnity, in Tim's voice, and his face assumed for the up in their memories every word that moment, as expression of pity tender-ness, as memory brought back was said derogatory to their own people and between them they took right good good care that the Flanagans sh "The days that erst had been." good care that the rianagans should know all that passed on the occasion of the great party. Instead of being an-noyed at the slight put upon them by their relatives, Tim and his wife were highly amused, and Tim himself watched Bat Mrs. Blake was not at all liged to him for his reminiscences. Why, Tim, is it a sermon yoa're going give us ?" she said, tartly ; " if it is, it's a queer time you took, just in the very middle of the day, when a body has a thousand things to look after." the progress of the affair with intense the progress of the affair with intense interest, as a capital joke. The young people were not at first disposed to view it in the same light, but their father laughed them out of their resent-ment, and at length succeeded in making them laugh too. Hansily for has a thousand things to look after." "Oh! I beg a thousand pardons, Mrs. Blake !" said Tim, very politely,

John was serving

Ellie had gone through a course of

share to the common stock of amuse

with a view to comfort and conveni

and the waggish smile came back to his face. "Sure I forgot all about the party. Here I am, clavering and talking about things that are not fit to be entioned in such a house as this," lancing moting round on the tastefully-mished apartment; "and you, poor man ! like a hen on a hot griddle, a tastefullyfurnishe ome two or three years before, with I see you are. I was forgetting all about the business that brought me here. I just came up to tell you that you needn't expect either Nelly or myself this evening. At for Edward, he's engaged to spend the evening with Dr. Power. I'm sorry for having to dis-appoint you, but it can't be helped. It would take Nelly or me a week at least, to prepare our best manners-so the to prepare our was quite too short."

Mrs. Blake was thunderstruck. The color came and went on her cheek. "Who, what do you mean, Tim ?-what are you talking about ?" and she threw herself into an arm chair, actually panting for breath.

What am I talking about ?" said Tim, taking up a fan which lay on a table near him, and presenting it to his sister; "there, Mary, dear, you're getting weak, I'm afraid-fan yourself a little, or, stay-here's a smelling bottle-take a snuff of it, and it'll bring you to in a jiffy. What was I talking about? why, about the party, to be

sure But who-who invited you, Tim ?" "Why, Mr. Henry T. Blake, no less a person. You needn't look at me as if I had two heads on me. And mighty polite he was too, and, indeed, the same invitation was a condescension on his part, that I'll not forget in a hurry. Ellie had gone through a course of exercises, and could play and sing most of Moore's Melodies, "without ever looking at the music." She could also sing some of the beautiful hymns of the Church, Adeste Fideles, "Jerusalem, my happy home," O Sanctissinia, and a few others, with a pretty accompani-ment, so that her little accomplish-ments were already a valuable addition to the social enjyment of the family. Even if he is a great American lawyer, he doesn't seem to forget that he has an old frish uncle, a leather cresser in the Swamp. Poor young gentleman ! he'll be quite down in the mouth when he finds that none of the 'Flanagans or the Sheridans, or any of that set,' can ac-cept his kind and flattering invitation. Give my compliments to him and Miss Enza. Good bye, Mary ; take care and don't overheat yourself dancing toto the social enjoyment of the family. Even Susan could contribute a small Enzi.

share to the common stock of amusement. don't She had a remarkably fine voice, and could accompany her sister, or either of her brothers, in their familiar songs and hymns. Edward played the flute, and John the vio-lin, so that, as their father and methor But, Tim," said his sister, following him to the door in great confusion, did Harry really invite you to the

party ?" invite us ! why, to be sure he did ! lin, so that, as their father and mother fondly said, "they weren't depending Didn't you know ?" "Yes-no-oh ! now I begin to think on any one for amusement. They could amuse themselves without ever

of it. "Don't trouble yourself to think of it, Mary dear ! said Tim, with the same provoking smile. "You know all about it, and so do I. Good bye ! I'll come of it." they could, for they were all happy in each other, and desired no other society, except it might be their friends and elatives, the Sheridans and the Reillys.

up to-morrow or next day to see how you all feel after the party !" Mrs. Blake was going to say some. thing in reply, perhaps to make an excuse, but Tim made his exit hastily, drawing the door after him with a clap that rang all over the house. This brought Eliza tripping down stairs, her with a view to comfort and convent ence, rather than show. "I ll tell you what I'll do, Nelly," said Tim to his wife, on the day of the great party of Blakes; "I'll just drop hair done up in papers, and her slight figure wrapped in rure wrapped in a loose calico dress. "What on earth is the matter with you, mother ?" she asked, seeing the

in to Miles's, to see what they're all about. I'll put them into a quandary." confusion still visible on the usually placid face of her mother. "Who have " Don't Tim, dear ; don't go near you had here ?" "Them that I had no wish to see at There's no use bothering them

when they're all busy with their grand "But that's just what I want to do, here, and if I didn't get a worrying no poor unfortunate woman ever got it. my sister left me-left our dearly loved Nelly," replied Tim with his cheerful s nile. "That's the smallest punish-Bat it's jast g is. I shouldn't be led by the nose in my own house, and by my own children. It I had stood it out manfally, and insisted on Tim's people being invited, I wouldn't have had to go through what

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THE PEARL ROSARY.

It was Rosary Sunday, a mild, sunny day, when all nature scemed to be striving to pay homage to the Queen of Heaven, whose joyous festival was being alcherted by hon foitfell abilder celebrated by her faithful children throughout the world.

In the darkened chamber of a tiny cottage sat a young girl, a rosary of rarest pearls, linked with gold, slipping through her fingers, as she ever and anon turned to glance at the sleeper on the bed near her, whose form was dimly discernible in the faint light. At At length she stirred, and immediately the

girl was at her side. "Will you take a little broth, mother ?" she said. "I have some on the fire for you." " A little, dear, if you please," said

the mother, faintly. The broth was given with the ten-derest care, and again the invalid

slept. Nelly Carson, the young girl on

whose presence we have intruded, went to her vacated chair, and holding her rosary still in her hands, fell into a deep revenue. Before her mented vision Before her mental vision ro reverie up a Rosary Sunday of the past—the happy past—when she, a child of ten, had spent that day, which most of all resembles heaven on earth, the day of her First Communion. What joy had filled her innocent heart when for the first time her Lord and her God took up His abode there ! And after the happy, holy joy of the morning, what a delightful day she had spent with her kind parents, one of whom now lay silent 'neath the green grass of the churchyard ! And when the happy day was over, and the little friends who had been invited to share pleasures and the provided feast had departed, a new treat was in store for her. Her kind mother gave her a rosary, the same that Neily now held twined around her fingers, saying as she did SO, child, you have often admired my pearl rosary, with its golden chain, and now I give you the companion of it. There is a history connected with it, which I shall tell you some day. In the mean-time say it very often for one who was once innocent and pious like yourself." Thus her First Communion Day had ended, but when her mother's good night kiss was imprinted upon her brow two great tears fell down, which some-how Nellie connected with the rosary, whose costly pearls looked like great tears themselves. Who was it that had once been innocent and pious as she And to-day again, as so often before, she thought of the unrevealed history, and prayed to the Queen of the Rosary for that unknown soul, that the piety and innocence that had once been hers might be restored.

Her mother's voice woke Nellie from her reverie. She hastened to the bed-side and found Mrs. Carson awake and feeling brighter and better than she had felt for a long time. As her eyes fell on the rosary she said : "Now, dear, open the blinds and let

the beautiful afternoon sun in, and as I feel so strong I will tell you to day the history of the rosary you received on your First Communion Day." The blinds were raised and the glor-

ious October sunshine flooded all the room, giving the invalid's pale face a glow of color and resting like an aureole around the young girl's golden head.

"When I was a little girl," began Mrs. Carson, " I lived in Rio Janeiro. I had besides several brothers, a twin sister, who was my very soul. My father was the captain of a large vessel which sailed between Brazil and Portu-gal, and on the day of our First Com-munion he presented us both with these beautiful pearl and gold rosaries which he brought from the latter country. The two clasps which connected th ends of the chaplet were engraved in gold with our names. Mary on mine and on my sister's Stella. Time went

the present time," replied Mrs. Blake, shortly. "I've had your Uncle Tim need not relate to you all that led to hanny nome-to un

where the T. came from no one knew, where the T, came from no one knew, not even himself), had graduated at Columbia College, after completing his preparatory studies under Mr. Simpson, of unctious notoriety. He and his of unctious notoriety. He and his friend, Zach Thomson, had run the course together, gained a fair share of that laurels the Columbia big-wigs had what laurels the Columbia big-wigs had to bestow, and came out together to electrify the city. Bith entered the office of a famous lawyer, and were, in due time, admitted to the bar.

" Brethren in arms, but rivals in renown."

public

good

as Harry observed, making a somewhat forced application of Scott's line. They were both handsome and of polished "I beg your pardon, Mrs. Danby, I manners-at least, so thought them selves and their friends; both dressed 1 how to your superior judgment. "You are a sweet, gentle girl, Eliza," replied the teacher with her most win-ning smile, "and I was wrong to speak to you in such a tone, but you know my nervous system is so fearfully deli-cate that the least thing excites me. in the tip of the fashion, and were to be met in all public assemblies; both had their pockets full of money, and were on all these accounts set down as "first rate fellows" by their "fast" acquaintances, both male and female. The young lalles were quite in love with this new Damon and Pythias, and And, besides, I am so exceedingly in-torested in your welfare, that I may, at were divided into two parties on their merits as "eligible matches." It is times, overstep the bounds of prad-ence. You had better go now and practice that grand Valse." So Eliza hardly necessary to observe that our quondam friend Harry, alias Henry T took her seat at the piano, heartily ashamed of her (first and last) manifest-ation in favor of Irish history. So Blake, the favorite pupil of sleek Mr Simpson, the distinguished graduate o fared it, too, with Irish music. Moore's Melodies were voted obsolete Columbia College, was not over-bur-dened with religion. He was still in that fashionable academy, and any to patronize St rather inclined young lady who did happen to pick up Peter's, it is trne—that is, he went there occasionally, where there was some great attraction, such as a famous one of them out of doors was not per mitted to practice it in school, as i was only losing time learning such old trumpery music. In fact, it seemed as though everything Irish, and everysinger, or a popular preacher, or On such occasions, the like. Henry T. Blake never condescended to thing Catholic, was studiously ex-cluded from Mrs. Danby's academy go in time for the beginning of Mass. The epistle was always over, and some-It was, or assumed to be, a high-toned institution, professing to cultivate the times the Gospel, when Mr. Henry T walked, or rather lounged up the aisle entered the family pew, and quietly took possession of his seat (after kneelintellect, and to strengthen all the fac ulties by constant exertion. It was a progressive institution, too, and had the proud distinction of always keeping ing for a second or so) where he took care to remain during the up with the improvements of the remainder of services, bendin by with the information of course, every-thing antiquated or old fashioned, was at once rejected by Mrs. Danby, her husband the writing-master, and her two elegant assistants, Miss Johnson, one knee at the Elevation as a mere matter of form. Then Mr. Henry matter of form. Then Mr. Henry T. Blake would lean his elbow grace-fully on the side of the pew, taking good care to exhibit a costly topaz which spurkled on the fourth finger and Miss Hammersley.

which spurkled on the fourth hager of and Miss Hammersley. his left hand. He would put back the One or two ministers visited the Inxuriant dark hair from his forehead academy from time to time, just in

of Greece and of other squall, but Eliza interposed with her tries, which she had read, was also full of civil wars and intestine broils, and squall, but filza interposed with her accustomed gentleness. "My dear mother, you must not take Henry's words unkindly. You know he would not for the world hurt your feelings; yet those histories were considered in-teresting and worthy of all attention. Nonsense, child !' cried her teacher, but remember that the circle in which impatiently, "how could you think of comparing Ireland to Greece-the he now moves is totally different from impatiently, "how could you think of comparing Ireland to Greece—the classic land of Greece—the land of pos-try, the land of architecture, the land of valor, the land which Byron loved, that to which my good uncle and his that to which my good unce and me family belong." "Why, Lord bless me, child ! one would think to hear you and Henry talk, that my brother and his wife and the young people were all half-savages. Don't you know very well that Edward ord Lohn are fit to go into any com

the land for which he died ? For shame, Eliza ! where is your taste ? Ireland and Greece ! why, the girl is crazed, I

and John are fit to go into any com pany, and that Thomas is getting edu am perfectly sane, and I only made the suggestion for the sake of information. cation for a priest? and the little girls are learning music and all the restbow to your superior judgment.

what more do you want ?" "Nothing more on their part, mother," said Henry, cutting her short; "they are all very well in their own way, but I tell you once for all, that it will never do to have them at this

will never do to have them at this party; that is, if you want to make it what we would wish to have it." "After all, Mary, the children may be in the right," said Miles, "we can have another party in a week or two nave another party in a week or two for our own people. They would not enjoy themselves amongst all these stylish, fashionably-dressed friends of Henry and Eliza. Let them have their

own way." Miles had the casting-vote-a priv ilege graciously conceded to him b his son, who was now, as a matter ourse, the head of the house-so the motion was carried. Henry made out the list of those who were to be in vited, his mother sitting by in pouting silence, with a face that seemed to say: "Have it your own way - I'll have nothing more to do with it."

But she had something more to do with it, for the next day she was busy from morning to night preparing the house for the reception of the distinguished guests. The supper was to be upplied by a neighboring confectioner, who was also to furnish waiters. The whole affair was to be kept a profound secret, at least from the Flanagans "and all that set." Alas! for the tability of human plans and projects ! there was not a single move taken in

the house of Blake on this momentous occasion that was not duly recorded in

ment they can get for their nonsensical pride. It isn't that I care about their making little of us-for, thank God! that's what they can't do; but I want to shame them a little, and that's the honest truth,"

Well, well, Tim, have your own way; I know you like to have your joke, let what will come or go." "Poor oke, let what will come or go." "Poor souls !" sighed Nelly, when her husband

was gone ; " your joking will do them as little good now as your advice did when it might have served them." When Tim reached Mr. Blake's door

he rang the bell somewhat louder than usual, whereupon Betty, the housemaid, ran with all speed, and Mrs. Blake put her head out of the parlor door, telling her to be quick, for she was sure there her to be quick, for she was sure there was some visitor at the door. She had scarcely spoken the word when in walked her brother, in his plain, every-day clothes, his hands in his pockets, as usual, and a roguish smile on his fine,

manly countenance. " Dear me, Tim ! is it you that's in it ?" said Mrs. Blake, with a very un-sisterly voice and look ; " I thought it

was someboly else. [Go into the back arlor-but stay-come in here-no, no -it's a little cold-come down to the parlor

--it's a little cold--come down to the kitchen, and take an air of the fire." "No, thank you, Mary, I'll go no further at present. I'm none of your cauld rifed bodies,' as old Elspeth, the Scoth beggar-woman, used to say. Do you remember her, Mary?" he added, seating himself on a handsome ottoman just opposite the door leading to the helse marker or diming-room. to the back-parlor, or dining-room.

"No-no-oh! what am I saying ?-to be sure I do ?" and Mrs. Blake made a desperate and a very visible effort, to "Well, that same's a comfort," said

Tim, drily ; " its wonderful how short beople's memories are growing now a-lays. I often think of the time, Mary, when poor Phelim and myself were a pair of strapping gossoons, vieing with each other to see who'd have his ridge of potatoes dug out first; and you a purty little bare-footed gersha, gather-ing for six spales at a time. We weren't so grand then as we are now

Daty has the virtue of making us feel the reality of a positive world while at the same time detaching us Mary ; but, after all, them were pleas ant times. There were no silks or satins then, Mary, but there was full -Ameil's Journal.

I did this blessed day." "I really don't understand you, mother. I wish you would tell me what has happened to rull's your temper

Just then the door-bell rang. "Oh! here comes Henry !" cried Mrs. Blake; "now I'll see how the matter s'ands. Henry," she said, meeting him at the parlor door, "did you, or did you not, invite your Uncle Tim's people to the party ?" " Is it I, mother ?" said Henry, with

" Is it 1, mother ?" said Henry, with real, unmistakable astonishment. "Why, how, how came you to think of such a thing ?---do you suppose that I have lost my senses since we talked the

tter over before ?" 'If you have not," said Eliza, with matter over

a significant glance at her mother,

fear somebody else has." "Why, goodness me !" exclaimed Mrs. Blake, too much occupied with dis. her own perplexity to notice the dis-respectful bearing of her children.

"Why, goodness me ! your Uncle Tim has just been here to let me know that none of them could come this evening. You may be sure I was astonished, and didn't well know what to say, but a list I asked him who invited them, and he told me you did ; remarking at the same time, that it was very kind and

ery condescending on your part." Henry and Eliza exchanged glances and then both laughed heartily. "He's a jolly old fox—is Uncle Timothy !" said Harry ; "He has been quizzing you, mother. I pledge you my word of honor I didn't invite him. No fear of that-but I may some other time when an opportunity offers. Think no more about it. Let us have dinner as soon as possible, and let Uncle Timothy go for the present."

TO BE CONTINUED.

pose. In the place of her employment she was well liked by the majority of her

companions. She was quiet and re-served with them, but she was ever leady to oblige and treat them all with a gettle deference that won their hearts. One only looked on her with disfavor, and this girl, Ellen Thomas by name, lost no opportunity of insulting and annoying her. Sometimes it was very hard to bear, the more so as she was conscious of no ill conduct on her own part toward the rude girl wao so often male her suffer, but she resolved at last to try by special kindness to make a friend of her enemy.

On the day after the opening of our

with one who despised our holy faith, and to become his wife gave up the family who loved her so tenderly and the religion for which each one of us would have willingly given our life. since that day I never heard of her.

Her neglected rosary I have always treasured, and entrusted it to you on the happy day of your First Communion, hoping that your prayers would win her back to God."

Indeed, dear mother, I have prayed fervently for the unknown soul en-trusted and only to day added another rosary to the many I had recited for her. I noticed the name of Stella on the clasp, and often wondered who and where she was. Now I will pray more perseveringly than ever.'

II.

Nellie Carson had been brought up in omfort, and even in affluence, but the failure of her father's business and his sudden death a few weeks after had thrown her on her own resources, being,

as she was now was, the only support of her widowed mother. . She had secured a place as sales-

woman in a large dry goods establish-ment in Philadelphia, and in that city coordingly she and her mother took up their abode. Great as she found the change from a life of enjoyment to one of hard work. Nellie never complained, but strove to lessen her mother's discomforts by providing for her all the little luxuries she could afford, denying herself many necessaries for this pur

story Nellie went as usual to the store and, being anxious to bring about her aunt's conversion as sweedily as pos-sible, resolved to lose no chance of performing, acts of charity, however trivial, for those around her. Ellen was even more disagreeable than was even was even more disagreeable than usual, but Nellie suppressed her feel-ing of impatience and tried to show no resentment. At last closing time came, and as they stood in the cloak room preparing for departure Nellie overheard Ellen exclaiming to a com-panion who was near by : "Rita, what overheard Ellen exclaiming to a com-panion who was near by: "Rita, what ever shall I do? Mrs. Belmont ordered some goods here to day, and I forgot to send them when the parcel express went out. She is so particular, and makes a fuss over every trifle. She lives away out in Porter Avenue, and Low is such a hurry home to night that am in such a hurry home to night that I can not possibly go there. Mama is very ill, and the woman who is with her will leave at 7, whether I am home or not. I will have to leave it until morning and take the consequences.

You had better not do that," said companion : " the last time that her companion : Belmont's were delayed she re-Mrs. Belmont's were delayed and in fused to take them at all, and Annie Carter was dismissed because she sold them and should have sent them." them and should have sent them. "What shall I do ?" said Ellen, in

despair. "Pardon mo, Miss Thomas," said Nellie, "I could not help overhearing your conversation. If you will allow me, I shall be very glad to take the parcel for you. My own mother is an invalid, and I know how she would me, I invalid, and I know how she would worry if I were late during one of her bad attacks, Besides, Porter Avenue is not much out of my way."

is not much out of my way." Ellen blushed scarlet. "You are very kind," she said. "But it is a very large parcel, and I am afraid you will mind carrying it." "Not at all," replied Nellie. "I am stronger than I look, and should really be very glad to take it for you." Ellen gave her the package, told her the number of the house, and for the farst time the girls narted with a corfirst time the girls parted with a cordial good night, Nellie feeling that her enemy was won at last.

enemy was won at last. Although she walked quickly the parcel was heavy, and the distance longer than she had thought, so that it was dark night when she reached Mrs. Belmont's residence. Her ring was answered by a servant, and, delivering the goods into her hands, Nellie turned to go, not noticing as she did turned to go, not noticing as she did so that her pearl rosary, which she thrust into the bosom of her dress, fell on the stone step and lay there glitter-ing in the light of the electric lamp which shone from the gate post.

That evening when Mrs. Carson and her daughter knelt as usual to say the rosary Nellie noticed that her precious beads were missing, and thought that she must have dropped them in store or cloak room; she started unusually early although next morning that she might search for them before the store was opened, her efforts were fruitless. Ellen assisted her, remarking as she did so:

"I hope you did not drop them near Mrs. Belmont's. They say that any-thing Catholic drives her into a frenzy

Shortly after the commencement of business that morning the manager summoned the young ladies at the silk and velvet counters to his office. When they were assembled he inquired :

"Did any of you young ladies leave "Did any of you young ladies leave a parcel of goods at Mrs. Belmont's, on Porter avenue, last evening?" "I did," said Nellie, rising from her place and standing before him. "How did that happen? Why was it not sent by the express?" "It was forgotten until after he had grap and a server and the girl." and we were

gone," replied the girl, "and we were afraid Mrs. Belmont would be an-noyed at the delay, so I left it there on my way home.' Mrs. Belmont wishes to see at

once the young lady who left the par-cel at her house last evening," said the manager, glancing at a note which he held in his hand. "You will go

wearily up the steps again, and about to re-enter the house when he lefective judgment. about to re-enter the house when her foot struck against something. She stooped, picked it up. The electric lamp from the great entrance hall shone upon a rosary of pearl and gold. She gazed at it in amazement for a moment, read the name on the golden clasp: "My own name!" the ex-claimed. "Where did this come from? What is true of a It is a grace from my happy, innocent childhood, a ray of light for my sin-darkened soul." Falling on her knees true of a manuscript claimed to be correct copy of the original. If found false in one case its claim to be a corshe raised her tearful eyes to heaven. "Great Queen of Heaven !" she cried, rect copy is no longer valid. Such, according to your own admission, was the copy used by the English translat " save my child and I shall return to my faith so long abandoned." She hastened back to the sick room,

placed the precious rosary about the neck of the unconscious girl and kneeling beside the bed prayed silently. After a time the invalid's breathing became more regular, the fever flush died away and the sufferer slept. When the doctor made his appearance he was astonished at the change. He felt his patient's pulse carefully so as not to awaken her and declared that all the symptoms of fever had dis

appeared. "She will sleep for some hours," he said. "and when she awakes she will have a great craving for food. Give her all the nourishment you can and

my services will be no longer neces-When the had retired Mrs. Belmont

threw herself again upon her knees, thanked the compassionate Mother of Mercy who had answered her praver and renewed her resolution for the iuture. She looked at her watch. It was

only 8 o'clock. Calling a servant she desired her to remain in the sick of the particular impressions made room. She went to her own apart ment and taking a dark cloak from her wardrobe, put it on, eaveloped her head and face in a thick, dark veil and went noiselessly out. She walked rapidly through the dark streets until she reached a large, gloomy looking building. She rang the bell, and a lay Brother of the Order of St. Francis stood before her. "May I see one of the Fathers?"

she asked

He opened the door of the little reception room, and one of the religious soon made his appearance. To him soon made his appearance. To him Mrs. Belmont gave a history of her whole life, and begged his help in re-turning to the faithful practice of her religious duties. When she left the monastery it was with a happier heart than for many years, and with a pro-ming to gome heads on the morrow she mise to come back on the morrow, she turned her face honewards. The sick girl still slept, and the ser-

Th

vant sat beside her. "Annie," said Mrs. Belmont, "who

brought that parcel from Cartino's last evening?" "A young lady, madam."

"What did she look like?"

"Madam, she looked so much like Miss Eveleen that I was startled, and the very tone of her voice was the same.

Mrs. Belmont was very much puzzled, and at last resolved to ask for the young lady to be sent to her. The translators. result of her requests we have already seen.

When Nellie reached Porter Avenue point mentioned by each. point mentioned by each." Well, the point mentioned by each was the death of Judas. One gives hanging as the cause of his death, the other gives falling in a field and bursting asunder as the cause of his death, one makes him a suicide; the other, a victim of an accident. We do not say Matthew and Luke did this. But they are made to it by the Protest-ant translation of the Scriptures. her courage almost failed, but one look of Mrs. Belmont dispelled her fears, and explanations followed which filled both hearts with joy. The car-riage was ordered, and together they went to Mrs. Carson's, stopping on the way at Cartoni's to inform him that Miss Carson's absence would be permanent, as Mrs. Belmont declared that her fortune henceforth should be shared with her twin sister. ant translation of the Scriptures. You say there is no contradiction. Suppose Matthew had said nothing about the death of Judas what impres-sion would you get from the words in Acts 1.8. "This man (Judas) pur-

In a short time the cottage in the dingy street was given np. Mrs. Belmont resumed with new

Mrs. Belmont resumed with new fervor her neglected religious duties, and Eveleen, too, was instructed in the mysteries of the Catholic faith. For Ellen Thomas the cousins ever

had a warm welcome, for had she not been, in a measure, the means of bring-

the manager, glancing at a note which he held in his hand. "You will go immediately, Miss Carson, and if any mistake has been made you have only your own carelessness to blame for i and must suffer the consequences. We can not afford to lose a customer like Mrs. Belmant. You will go ing them together? been, in a measure, the means of bring-ing them together? been, in a measure, the means of bring-ing them together? by accident or by a punitive visitation of a robe would not have occurred to you. Suppose, further, that Josephus or some contemporary historian had writ-ten, what Matthew did, that Judas hanged himself, would you not conclude that he died by accident or by a punitive visitation of a robe would not have occurred to you. Suppose, further, that Josephus or some contemporary historian had writ-ten, what Matthew did, that Judas olic Telegraph.

THE CATHOLIC RECORD.

TO GOD OR TO CEASAR? transcription, or errors of malice, or of Render to Casar the things that That the more modern manuscript are Cæsar's and to God the things that are God's." used by the English Protestant translators was vitiated by interpolation you admit and try to explain away. A wit-ness who is convicted o fhaving faisified In these words of our divine Lord, in matters you know of is not to be trusted in matters you know not of.

He teaches us a great lesson, says St. Augustine, for as the coin bearing the image of the sovereign showed he had a claim on it, so man bearing the image of his Creator, God, shows that he bewitness is equally ence.

all earthly things in contradistinction to God, heaven and the things of After such admission is it not eternity, and to each we are to give their dae. We have a double duty, therefore, to man and to God, to the absurd in you to ask us to prove that St. Jerome's translation of an ancient cooy harmonizes with an admitted inworld and to heaven, to time and eternity. The first of these duties is correct copy of the original ? Mr. Jones. "Allow me to repeat generally fulfilled, and more than fal-filled. We imbibe the spirit of the world easily, pay it our homage and that there is no contradiction between Matthew and Luke in the their rendering of the hanging of Judas as described in Matt. 27 5 and Acts 1 18." serve it slavishly. It is not enough for man that he use this world as God In Matt. 27 5 and Acts 1 18." We certainly allow you to repeat that there is no contradiction, but at the same time we reserve to curselves the right to repeat that there is a contraintended as but a footstool to rise to something higher; that he pass through its tangled paths and hidden dangers on to that heaven of peace diction in the texts as given in both the and rest He has prepared for him; but many make the means their end and Authorized and the Revised Protestant version of the Bible. Certainly Mattiew and Luke did not contradict each other, bat your Protestant version live for this world instead of Heavenlive for created things rather than for makes them do so. In St. Jerome's translation of a more ancient copy of the original than that used by the Engtheir great Creator, and exclude God from their thoughts in their pre occu-pation with the things around them.

But the world did not make us, lish translators there is no contradic-tion, a proof of its greater reliability. Mr. Jones. "Each of the writers Casar is not our creator, this earth is not our home. This world soon passes away from us and with it all its vanities; and there will remain with described a different phase of the occurrence, and each gave truly the facts us God alone, our Creator, our Judge, our God and our everlasting reward Each of the writers described the fact if we only serve Him. He has stamped us with the image of and the manner of Judas's death, and we

who believe in the inspiration of the Himself and we are the coin of the trib-ute due Him. We are the master-Scriptures must assume that they did not contradict each other. Assuming pieces of His hands. How wonderful this we are forced to the conclusion is man ! He shows something of the divine perfections. He resembles God that the Protestant translation of the two texts referred to is erroneous, or naturally in His intellect and in His will. Man's mind compasses most of the things of earth. He can fathom the depths of the sea, and penetrate the farthest heavens. He can measure that the manuscript from which it was made was defective, and that the ancient manuscript which St. Jerome translated was a correct copy, for in the former there is a contradiction, in the latter there is not. Mr. Jones. "Matthew emphasized the stars and draw from the bowels of the earth its riches and treasures Mr. Jones. "Matthew emphasized the hanging; Luke the effect, the fall-He can adopt all created things to his use and nothing seems to be beyond his knowledge or his power. And he ing forward from the end of a rope and 'bursting asunder.' How make this out a contradiction?'' has free will, and in this he is almost like God Himself. The will to do or not to do: the will to obey or not obey: the will to serve God for all question is as to the words of the two texts and not as to your interpreta-tion and explanation of them. In the His gifts, or to despise Him. Free will to act a noble, generous part to His texts, as found in your version of the Bible, Matthew tells us that Judas God and His fellow-creatures, or on the hanged himself; Luke tells us he fell in a field and burst asunder. In the latter text there is no suggestion of a rope or contrary to be selfish and unconcerned for any but himself-aye, free will to act cruel part and to hate God and men if of hanging. The contradiction in the texts of your version is evident. Ache will and to do what he dare to jure them. But it is not alone through cording to Matthew Judas was a sui our intellect and our will that we are like to God, but we resemble Him cide; according to Luke he was the victim of an accident. As there is no supernaturally through grace in our such contradiction in St. Jerome's souls, and here we have not only translation of these texts, we must conclude that the ancient copy of the origimage of God in us, but have a partici inal which he translated was more reli pation of His divine nature, which by conformity on our part makes able than the copy used by your English through virtues and goodness the very Mr. Jones. "In order to make it a reflection of Himself. This is the per-fect man, because the perfect image, and this is what God would have us always be, that He might behold in the reflection contradiction these writers would have to contradict themselves on the same us the reflection of Himself, and hence be pleasing in His sight, and the hom-age we pay Him be a tribute worthy

at the first symptom of any childish ailment, and almost at once the little one is all right. Mrs. Thos. Stevensen and acceptable. But this resemblance, so grand and beautiful is soon effaced by sin. It destroys the supernatural and heavenly in us, and reduces us to the mere natural, the simple man of clay, of the earth earthly, and even our natural resemblance lessens when we break with God through sin, for intellect becomes dark and clouded and the will weak and varying, so the man is no longer the magnificent creature he was before he had turned from God. But oh, what havoe sin cause sin in the soul: then the light of God's grace is extinguished, the power of His love is stayed ; the soul is

Would you not conclude that he died dead in the eyes of God, for His image is no longer visible, He fails to recognize his creature, He cannot bless it onger, He cannot g Hig is no longer the limit of His thoughts nor the end of His designs, for the great outrage of sin has annihilated the existence of that soul in the divine mind, and all must be over with it forever un-less the inexhaustible merits of Christ's sacrifice on Calvary be applied to that soul and restore in it the image and likeness of God once more, and thus make it again the object of His mercy and His love. So in our souls we are made speci ally to the image of God and His in-scription is stamped on every part of them. But that resemblance once de-stroyed it requires a miracle, the miracle of His precious blood, to give it



blessed ones, the happiness of Beatific Vision forever.—Bishop Colton in Buffalo Catholic Standard and Times.

TYEURN AND ITS MARTYR-MEM. ORIES.

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Tyburn stood the gibbet where so many Catholic martyrs offered up their lives for the faith in the days when to be a Catholic was a capital crime in Eng-land. In his book "Tyburn and the English Martyrs," Don Bede Camm, O. S. B., presents some interesting facts, the result of painstaking researches concerning Tyburn. The ex-act spot where the gallows stood at Tyburn, Dom Bede Camm tells us, is obably to be identified with the site

Connaught-place. Quantities of human bones were found when Connaught-place was built. The gibbet stood on a small eminence. Tyburn toll - house (which was removed in 1829) subsequently stood on the spot. A gate crossed the read, and the site of this is still marked by a stone with the inscription, "Here stood Tyburn Gate," which is built as a store with the marked realing placed against the park railings, almost opposite the site of the gallows. almost opposite the state of the gallows, In an old plan of London, dated 1708, Oxford street is called "Tyburn Road." It is described as lying "between St. Giles Pound, east, and the lane leading to the gallows, west." Tyburn Convent then, does not appear to occupy the exact site of the gallows. But it is not many yards distant from the spot, and it doubtles strain from the spot, and it doubtless stands on ground which has been soaked with the blood of martyrs, and in which their sacred relics may

still be buried. The devoted religious who have made their home at Tyburn devote themselves to prayers for the conversion of England. Beneath the chapel, where the Blessed Sacrament is perpetually exposed, is an oratory dedicated to the blessed martyrs, and enriched with their pictures and their relics .- Sacred Heart Review.

We attain to heaven by using this world well, though it is to pass away; we perfect our nature, not by undoing it, but by adding to it what is more than nature, and directing it toward aims higher than its own.

There is only one thing we are will-ing to have others share with us: it is our opinion .- Mignet.

You will always find that the mo

thers who are successful in bringing

up families of hearty, healthy child-ren are those who are careful to note the slightest evidence of illness and

to check it at once. The wise mother gives her children Baby's Own Tablets

13 Bishop street, Halifax, N. S., says

"It gives me pleasure to be able to

speak of the great value of Baby's Own

Tablets. I always give them to my children when they are ailing in any

way, and they speedily make them well. I would advise every mother to keep the Tablets in the house." The

Tablets allay teething irritation, cure

SUCCESSFUL MOTHERS.

longs to Him and is to pay Him the tribute of his respect, love and obedi-Ciesar may stand for the world and

can not afford to lose a customer like Mrs. Belmont. You may return to your duties, young ladies." Nellie put on her hat and cloak like one in a dream. Just then Ellen Thomas entered the dressing room. "Where are you going, Miss Car-son ?' she asked. Nellie told her what has happened. "That is too hed." said Files.

but hoping for the best.

Nellie told her what has happened. "That is too bad," said Ellen. "I shall go at once to the manager and explain. I was over in the milliner's department matching some ribbon with this velvet, so I did not get the order.' "There is no good in your saying anything about it. It is the one who brought the parcel, not the one who sent it, Mrs. Belmont wants. Don't worry about me, Miss Thomas; you are not to blame."

And Nellie set out, a little fearful,

The twilight shades of the October evening were settling over the city. The electric lamps burst into lame and irradiated the streets with their weird

glare as if a host of radiant moons had lost their way and hung trembling over

the regions of earth-land. Neither evening shadows nor glit-tering lights attracted any attention in Mrs. Belmont's beautiful home. The

In Mrs. Belmont's Deautiful nome. The heavy curtains were drawn, the ser-vants glided about with noiseless feet and a deeper shade hung over the mansion than that which the autumn

twilight shed from the sky.

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VERSIONS OF THE BIBLE.

(CONTINUED.)

N. Y. Freeman's Journal.

Mr. Jones. "You say, 'Let the reader judge.' That is just what I want the reader to do. You and I cannot be good judges in our own case. Let the Biblical scholarship of the Let the billed schularship of the country pass judgment thereon. I will abide by its decision. If you can sat-isfactorily prove your translation to be the more correct I am ready to put aside that of the American Revised and accept that of the Vulgate."

That is very well, but your proposi-tion involves what logicians call an ignoratio elenchi, you mistake the real question. You want us to prove that St. Jerome's is a correct translation of tion.

St. Jerome's is a correct translation of a manuscript which he never saw. He translated from a copy much more ancient, nearer the Apostles, than any manuscripts existing now, or than any from which modern translations have been made, meaning that he which trom which modern translations have been made; manuscripts that he called "old" in his time, namely, in the fourth century. His translation was accepted by the Biblical scholarship of

his time, when Greek was better known than now, and when manuscript copies were purer and freer from errors incidto transcription that later copies ent to transcription that later ber St. The question then is not whether St. Jerome's is a correct translation of a

more modern manuscript, which he never saw, and which you admit to have been vitiated by the interpolation twilight shed from the sky. Mrs. Belmont's daughter lay dying, and the frantic mother hung over her pillow or peered up and down the room in a frenzy of grief. The doctor had promised to be here at 6 and have been vitiated by the interpreter, of "For thine is the Kingdom, etc.,"

you. Suppose, further, inaclosephus of some contemporary historian had writ-ten, what Matthew did, that Judas hanged himself, would you not deem it necessary to reject his authority and prefer that of the inspired writer of the Acts, who said that Judas fell and burst asunder and all his bowels burst

ant translation of the Scriptures.

chased a field with the reward of his iniquity and falling headlong he burst

sunder and all his bowels gushed out

gushed out? Mr. Jones. "If Luke stated that Judas burst asunder and Matthew had denied that fact and stated that he did denied that hact and stated that he due not burst asunder ; then and only then would there be a contradiction, and your argument would be entitled to consideration. But this neither Mat-thew nor Luke has done, namely, contradict each other on the same point." The "same point" is the death of Judas and the manner of it. Now a man who comes to his death by hanging cannot truthfully be said to come to his death by falling and bursting as-uader. These two manners of death exclude each other. If one be true the other must be false, hence a contradic-

Reason for Choice of Church.

The following story of why it was that one Seth Bonham, a farmer of Wayne county, Pa., cast in his lot with the Episcopalians after being blown by the winds of doctrine for twelve months is attributed to a Brooklym doctor of divinity with a large church. Seth, after having been awak-ened in a Methodist revival, for a ear resisted importunities from his Methodist, Baptist Presbyterian friends to join them. Finally the word went round that Seth had decided to join the Episcopal Church. A Methodist brother expostulated and wanted to know why

had promised to be here at 6 and it was nearly half-past now. Suddenly there was a sound of the mulled bell, and Mrs. Belmont went to the head of the stairs and listened. The door closed again and the servant brought up a parcel. The poor mother could stand it no longer. She went to the door herself, ran down the stone steps and locked up and down the street. No carriage was in sight. She went

miracle of his precious blood, to give it back to us again. But what if that image be lost a second and a third time by relapsing again and again? Will God restore it again? He may and He does restore it again and again, but will He always do so? Ah, no, dear brethren, we know there would be a limit to His mercy as well as an extent to His justice, and if we trifle with His goodness there

must come a time when the cup of His wrath will be filled to overflowing and He must visit the vengeance of His outraged justice on the head of him offending Him. His image will then have gone out of that soul forever. Death and judgment will have overtaken him in his sins,

and as in the case of the foolish virgins mentioned in the parable, the door of heaven will be closed against it forever. The soul will implore that He open it, as they did, but the same answer must come to him as for them—I know you not. I know you not. The image of God has gone out of that soul and He sees in it only the wreck and ruin of its fallen greatness and must banish it forever from His presence.

Ah, dear readers, let us keep faithful to God and His claims upon us and give Him the tribute of our love and the honor of our obedience. Let us conform to the perfection of Himself as given us in the pattern of our divine Lord Who has shown us how to live and how to die, that we may be always pleasing to the Father in heaven and finally share with the

Dr. J. D. K-llorg's Dysentery Cordial is prepared from drugs known to the prof. sion as theroughly reliable for the cure of cholera, dysentery, diartrees, griping psins and sum-mer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. If enflating from any summer complaint it is just the medicine that will cure you. Try a bottle. It sells for 25 cents.

cents. THEN ARE CAREFULLY PREPARED.-PILE which diss pate themselves in the siomach can-not be expected to have much effect upon the intestines, and to evercome costiveness the medicine administered must influence the action of these cansls. Parmicles Vegetable Pills are so made under the supervision of ex-peris, that the substance in them interded to operate on the intestines is retarded in section until they pass through the stomach to the bowels.



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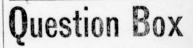
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THE CATHOLIC RECORD.

AN UNLOVELY WORK.

Last week London received a visit from Rev. J. H. Ritson, one of the general secretaries of the British and Foreign Bible Society. Pity it is that these gentlemen who come amongst us bring what might truly be character ized as one or more fairy tales concerning the Catholic Church. Here is one sentence from Rev. Mr. Ritson's address :

" The Roman Catholic Church has put a ban upon our work, and the people of that Church need the bible." Is not the gentleman aware that our late Holy Father, Pope Leo XIII., following the example of his predecessors, strongly recommended the faithful all over the world to study the Holy Scriptures ? Has the rev. gentleman ever opened a Catholic Bible? We think not, else he would have seen therein a letter from Pope Pius VI., wherein His Holiness states that the faithful should be excited to a study of the Holy Scriptures. Mr. Ritson's representation of the matter is therefore very much mistaken one. We put it in this way since we desire to be charitable. The rev. gentleman might wish to leave the impression that the Catholic Church has put a ban upon the circulation of the King James' edition of the Scripture. If such is the case he is quite correct, but why, may we ask, should this gentleman be so desirous of circulating the King James' version amongst the faithful when the Latin Vulgate edition is to be found in almost every Catholic home ? The reporter goes on to say : " Mr. Ritson instanced a case in Brussels where a woman knew it was not the right bible upon opening it at the parable of the wise and foolish

It is more than likely that the good woman in Brussels was making fun of Rev. Mr. Ritson, but he, being a very serious person, could not realize that such was the case. However, were it true, is it not a pitiably silly little yarn to bring all the way from Brussels Some Orange women in the north of Ireland are in the habit of saying when land ?]

that the class to which the Rev. Mr. Ritson belongs is gradually dying out. The bitter and uncharitable and untruth ful word passed between Christians is not an evidence of Christianity, and the people who act in this wise not only give much scandal, but are warring against the teachings of Him Whom they claim to follow and adore.

A PROPOSED REFERENDUM IN FRANCE.

A despatch from Paris states that it is under consideration of the Govern ment to take a plebiscite of the people on the question of abolition of the budget of Public Worship. The presumption would naturally be that if a major ity of the people would vote for abolition, a law would be framed at once putting their expressed wish into operation.

Some doubt is thrown upon this inelligence by the fact that we are told

use of the union as a means of dechrishad undergone an ordeal similar to that

tianizing the nation. It is to be hoped that the present condition shall be only temporary, and with this hope, it is probable that in case of a plebiscite or referendum, the majority of really Catholic votes will be given in favor of the Budget of Worship, though possibly it may be divided between the two sides. The question will be whether the people of France are prepared to support religion by

free personal contributions, rather than by an appropriation from the Government as is the case at present.

It must be remarked that the money now paid by the Government for the support of religion is by no means a donation from the Government, but comes from the funds arising out of Church property confiscated at the time of the first revolution. It is about one-fourth of the income actually confiscated, so that it cannot be said with any truth that the Church is placed under any. obligation of gratitude on account of its reception.

The money is paid annually in the form of small salaries to Bishops and priests and repairs of church buildings. We have said the salaries are small, and that is truly the case, being some times very meagre, but they are

usually supplemented by voluntary offerings at christenings, marriages funerals, etc.

It is undoubtedly an unfavorable time for the maintenance of the union between Church and State that the Referendum should be made, if it is really to be made, now when the Church is under persecution on account of that union, as many votes will be cast against the continuance of the union which would be given for union under other circumstances; but it is certain that any present arrangement made under the Combes Government will be only

temporary. The last annual grant given to the Catholic Church under the Budget was 40,000,000 francs or \$8,000,000. A million and a half francs were given to the Protestant Churches, Lutheran and Calvinistic, and 1,600,000 to the Jews; for it must be borne in mind that all denominations participate therein. Only two classes of Protestants, howver, are recognized in this appropriation, as it was impossible to follow Protestants into all their subdivisions.

The grants are therefore made to the two principal Protestant sects, the Lutheran and Calvinistic.

A BEQUEST OF THE MARQUIS OF BUTE.

The late Marquis of Bute inserted in his will a clause whereby \$100,000 (£20,000) were bequeathed to the Cardiff Seamen's Hospital on condition that the nursing staff of the hospital should consist of members of a Roman Catho-

lic Religious Community. The managing directors of the Hospital refused to accept the legacy on this condition, as they were unwilling to place a Catholic Sisterhood practically in charge of the establishment, and thereupon the executors of the will determined to depart from the strict terms therein expressed, making the provision, however, that a percentage of Catholic nurses be appointed, that there be a Catholic representation on

" Are Catholic interests fairly dealt with in his vast and importat the Board of Management, and that In general the unsectarian press claims to wish to treat us fairly, notwithstanding the frequent grounds of complaint we have, even without being too sens', tive. I believe most of them would be fair if it paid. Well, Catholics must make it pay, or at least make it unprofitable for them to misrepresent ignore our rights. Again, there is occasional legislation which is not purely civil, but intimately affects natural and religious rights. Without defendand religious rights. ers, these will be ignored or trampled on by the secularist. "To all this it is sometimes answered that the American people are fair mind Granting this to the fullest extent of its truth, let us remember that fairmindedness does not require our non-Catholic fellow citizens to devote their time to study out our claims, or incon venience themselves to defend our rights. It only means that they are ready to give us a fair hearing and would not consciously do us a manifest injustice. But they are unacquainted with our position, and from childhood have been accustomed to misrepresentations of it. They expect us to forward and manfully present and de-fend our rights, but have no sympathy with tardy grumblers. "Besides our fair-minded countrymen, there are bigots and enemies wit whem we must reckon ; men who would outdo French infidelity in this country if they could. To assume such a secur ity or confidence in our own superior ity, or in the fair-mindedness of some of our fellow countrymen, as to ignore this hostile element, would be folly deserving persecution. "There is still another class, and a large one it is; a class indifferent to the intrinsic merits of religious quesie intrinsic meries of any action t ons, but prepared for any action t action that will further their social, political interests. Our action will de termine whether they will be fair to us or not. Our Lord foretold that world would be opposed to us. With it there can be neither conciliation nor compromise. Perhaps it is better so. It keeps our faith alive and active. must fight the world, be assimilated to it or crushed by it. "It has often been remarked that pub-

OCTOBER 1, 1904.

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to which the Japanese soldiers have been subjected during the past few months, a pestilential epidemic would have been the result, and deaths would have occurred by the thousands Manchurian correspondent of Harper's Weekly thinks that the Japanese are less susceptible to the attacks of disease germs than are Caucasians, but is of the oninion that there are other reasons which explain their freedom from dis-ease. To begin with, their diet is extremely plain and simple, consisting chiefly of rice, salt fish and unsweetened Other civilized armies, on the tea. contrary, when on active service, eat highly concentrated and heating foods. drink large quantities of strong coffee, and gorge themselves with hard-tack, bacon, canned beef and jam, bringing on a whole train of stomachic and intestinal troubles, and lowering the system generally. The men thereby lay themselves open to the danger of contracting various diseases. Again, the Japanese soldier always drinks boiled water or a very weak concotion of plain hot green tea. Unlike American and British soldiers, upon taking possession of a town the Japan ese fighting man does not proceed to drink to excess; he is temperate to a degree, and indulges stimulant but his mildly alcoholic sake. Thus by careful diet his body is in good physical condition and fitted to resist the onslaughts of disease.

THE NEED OF CATHOLIC CHAM. PIONS

A splendid paper read at the recent conference of Catholic colleges at St. Louis was that of Father E. J. Gleason, J., of St. Ignatius' college, Chicago. The following extracts speaking of the necessity of organization to promote Catholic interests is especially timely In part Father Gleason said :

The world, absorbed in the temporal and ignoring the eternal, is mak-ing extraordinary efforts to promote the secular and eliminate the religious element of education. If we would live up to the spirit and be faithful to the traditions of the Church, if we would preserve ourselves, attract and retain even the pupils of our own faith, we must keep pace with, nay, be in ad-vance of, the world, not only in moral and religious education, but also in the teaching of secular branches. Our inferiority in material resources should not discourage us, for although neces sary to carry on educational work, they are not the measure of its success, and their attractions and advantages are overbalanced in the minds of the discriminating by evidences of superior mental and moral training. "State schools are so dereligionized,

ecularized, materialized, that even Protestants who once lauded them as the bulwark of our liberties now see in them the cause of their empty churches. To extend the secularization of educa-tion, there are unmistakable evidences of a tendency to make religious schools practically impossible and bring all education under State control. travagant and ever-increasing expenditures give secular schools such superior material advantages and attractions and so increase the tax burden of those who for conscience sake maintain Separate schools as to make the latter financially almost impossible. There have been covert attempts to make attendance at State schools a qualification for eligibil-Recent ity to public employment. proposed State have witnessed vears legislation to monopolize the control of all education in the hands of the State or drive opponents from the field.

"Not only Catholic education, but Catholic interests in general need champions. One of the principal agents in the formation of public opinion is the press, including under that term, newspapers, magazines, books, encyclope text books used in state lias, schools and paid for in part by Catholic taxes

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 19 0. ditor of THE CATHOLIC RECORD

London, Ont: Dear Sir: For some time past I have read ar estimable paper, The CATHOLIC RECORD. Dear Sir: For some time past have read your estimable paper. The CATHOLIC RECK RD. and congratulate you upon the manner in which it is published. It is published. Therefore with pleasure, I can recommend it to the faithful. Bleesing you and wishing you success, Believe me, to remain.

Believe me to remain, Believe me to remain, Yours faithfully in Jesus Christ, Y D FALCONIO Arch, of Larissa Apost, Deleg.

LONDON, SATURDAY, OCT. 1, 1904.

"THE UNION IN THE AIR."

The address of the Rev. Dr. Caven delivered early in May, before the delegates of four Churches who were assembled for the purpose of taking into consideration the question of union, is well worth serious consideration, as it not only puts forward the Presbyterian view, in the name of which body Dr. Caven spoke, but it seemed to meet the complete approval of the delegates of nearly all the Churches represented.

Professor Clark of Trinity University ity, on behalf of the Church of England, dec ared at this meeting that he recog nized the difficulties of bringing about a union between the Church of England and the other Churches to be greater than were presented between the other Churches represented at the gathering. Yet "he was personally desirous to see Christian union effected and was ready to make any personal sacrifice to bring it about." He realized that union "is in the air": but if they cannot effect the union sought, they could at least preserve the sentiment of brotherhood which reminds them that they are children of the same Father, and have the same work to

terians have done, it will become an do. It thus appears that there is no im easy matter for sects to unite under mediate prospect that the Church of one creed which tells no truth plainly, England will take part in the proposed but uses formulas which every one may union, but it does appear that the other interpret as he pleases, and there will bodies represented at the meeting will be no trouble for Unitarians, Universal in the not distant future enter into ists, Quakers, Seventh Day Baptists, some sort of union, either what is called Theosophists, and perhaps even Eddy federal or, more probably, organic. The ites and Dowieites, to unite into one latter, which means a complete amalgahappy family religion where every one mation, is the more popular, whereas can find his own belief in a creed uniby a federal union would be meant that versally accepted for the reason that it each body would retain its independent discipline and doctrinal differences, while they would seek not to overlap each other by working over the same field. The words of Principal Caven were enthusiastically received by Methodist, Presbyterian and Congre gationalist representatives, whereby we may justly infer that his proposal is the one which represents the general opinion of all these denominations. The principal said that "The most difficult thing (to be actiled) will be Christian doctrine. They do not want to construct an invertebrate animal out of this union. There is another matter closely allied which he would speak of almost in a which he would speak of almost in a whisper. Is it not possible that the Churches have been covering the dog-matic ground in their standard books just a little too fully? Have they not go; too far adeld in deductions, and in that way made it difficult for the Chris-tian people to pulte? He does not tian people to unite? He does not despair of seeing the wise and despair of sceing the wise and good men in the Churches, if they should commit themselves fully good men to divine guidance, draw up a state ment of Christian doctrine which could be sincerely subscribed to by all, and which, at the same time, would be dequate as a basis of Christian union. d no doubt that if the Presbyter ians, Methodists, and Congregational-ists came together, they would find their views not very different. . . What is needed to bring this union to a sucagree. What cessful issue is that it be taken into consideration in an atmosphere o prayer. We have no doubt at all that these denominations have greatly assimilated during the last fifty years, as Dr. Caven here indicates to have been the he has been victimized. A new weekly case ; but we fear it is too true that magazine is now on the market, and the assimilation has been effected the postollice people are kept basy de- God in His great mercy will shorten through an indifference to Christian livering circulars to every person whose doctrine or dogma. We are, indeed, certain that such is the case. When John Wesley first began to preach greater zeal in the practice of

us that they have paid their money doctrines. He was a minister of the and now find the magazine no good Church of England, and he wished to revive the zeal of the people of that Our advice to all is not to pay any money whatever to any of those travel-Church in the practice of their religers unless they are sure they receive ion. He believed in the necessity of a ministry ordained by Bishops who full value on the spot. The agent may could trace their succession to the assume the role of a very charming Apostles through the Bishops of the person and one may not feel inclined to Catholic Church, as the Church of Engthink that such an individual could possibly bring himself to do an injustice. land still believes. It is well known Experience, however, teaches us that that neither Presbyterians nor Conthis sweet-faced individual, once he gregationalists had any such belief as this, notwithstanding that it was St. gets your money in his pocket and turns his back upon you, will smile at Paul's clear teaching that " neither your credulity, and you may never doth any man take the honor to himhear from him again. In all such

self, but he that is called by God as Aaron was." (Heb. v. 4.) Aaron certainly had a mission from God to teach, being called and chosen specially by God for this purpose under the Old Law, and the mode by which fraudulent. We have in mind now the Aaron's successors should be appointed being marked out by God Himself from

mending a patent nostrum which conthe beginning of Aaron's priesthood. tains 40 per cent. of alcohol and which On this point Presbyterians and Conis becoming a very favorite remedy begregationalists differed entirely from cause of that ingredient, people not both the Church of England, and from seeming to realize the fact that they the early Methodists; but later, when can purchase a very much better the Methodists discovered that in their article in any liquor store for about new ministry, the Apostolic succession one-fourth the price charged for this which they at first supposed they pos-

sessed, had been lost, they changed their views, and, to justify their position, declared that A postolic succession does not exist anywhere, and is not necessary in the Christian dispensation.

A despatch from Rome states that on In regard to the doctrine of election, as found in the Westminster Confession, it will be seen by another article in last week's RECORD, that a Hamilton Presbyterian divine declared openly a few days ago that Presbyterians have

whom 1,000 were from France, 300 from Spain and 10 from America. abandoned it as befouling the nature of God. It has been abandoned by the Professor Sergn presided at this gathering and delivered an address United Free Kirk of Scotland which which was studiously insulting to relighas thus been enabled to amalgamate ion, glorifying the triumphs of science one-half of all the Presbyterians of the

ridiculous cure-all.

country in one body: the United States 55.2 over superstition. We are informed that he hailed the Presbyterians have also abandoned it; fall of the Pope's temporal power, conand now we are informed by competent demned Catholicism as prehistoric, authority that though Canadian Presbyprotested against war, and advocated terians have abandoned it in fact, their an indissoluble alliance of nations and creed still contains it; and this has a universal brotherhood of peoples. become the case while there has not been An address was read from Professor any talk of revision of the Confession The Confession of Faith has been left Berthelet, a French infidel, who was too ill to be present. This address was untouched to keep up the delusion greeted by the band playing Garibaldi's among the people that the Church has March and the Marseillaise, and the not changed its belief, and the avowal Socialists singing the workman's hymn of such a change is concealed under the and waving flags. form of dark words given out by Rev.

cases as this we would advise a trial of

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testimonials - oftentimes these are

picture of and a testimonial from a Sis-

ter of Charity who never existed, recom-

FREE THOUGHT IN ITALY.

It was a characteristic assemblage, for in Europe Socialism means Anarchy, though on this continent the two terms are not necessarily identical in mean ing. But Freethought, which means the denial of God, must necessarily result in Anarchy. There is no foundation for law and order outside of our obligation to obey God, and, therefore, where the belief in God is set aside, there is no room for law and order, but Anarchy takes their place.

Thus a generation has sufficed to com plete the transformation of Italy from a religious ration into one over which Anarchy dominates without restraint. The beginning of the Roman College goes back as far as the year 1550, when St. Ignatius, the founder of the Jesuits, started a seminary with 13 pupils. In 1557 the number of students reached 200, and it soon sent forth learned graduates of all nationalities, and branches were established in all parts of Italy

Tuesday, Sept. 20, a Congress of Freethinkers assembled in that city at the Roman College erected by Pope Gregory XIII. in 1574. The despatch says that 5,000 delegates were present, of

virgins, as there was only one virgin."

rocking their cradles : " Go to shleep, or the Pope will take ye." Would this be a fair illustration of the intelligence of the Protestants of the north of Ire-

We are glad to be able to say

says nothing definite on the subject of what is Christian doctrine.

Professor Caven might easily say, under such circumstances, what he said at the May meeting :

Dr. Caven to the effect that " the

Churches had been covering the dog-

matic ground in their standard books

just a little too fully. Had they not

got too far afield in deductions, and in

that way made it difficult for the Chris

If it is lawful for a Christian body

thus to change its creed at will, or to

explain it away under a deceptive for

nula of words as the American Presby-

tian people everywhere to unite ?"

"I do not despair of seeing the will do not despair of seeing the wise and good men in the Churches, if they should commit themselves fully to divine guidance, draw up a statement of Christian doctrine which could be sincerely subscribed to by all, and which, at the same time would be adcounted as a basis for Christ would be adequate as a basis for Chris tian union.'

Would such a Church be the Church of Christ, of which St. Paul says that " it is the Church of the Living God, the pillar and ground of truth," and to which our divine Saviour promised " to send the Holy Ghost, the Spirit of Truth to teach it all truth and to abide with it forever ?'']

The Apostle of Christ commands us to cling to "the faith once delivered to the saints," but this new theology of the Presbyterians, Methodists, Congregationalists, etc., teaches us to cast aside as worthless metal the truths which Christ has taught, for the sake of having a creed from which truth has been eliminated for the sake of effecting a unity on which all the sects may



There are book agents and book agents. At times one gets a fair value for his money, but it more frequently happens that the purchaser finds that

name the publishers can find in the know that they will not last, because directory. Traveling agents are on our Lord Himself has promised that disadvantage rather than a benefit, and the road too, and with a glib tongue against His Church the gates of hell

succeed in persuading many a one to shall not prevail. By this confidence preach greater zear in the plateater is become a subscriber. Many complaints good Christians are sustained even in lish a new religion with distinctive have come to us from people who tells the darkest hour.

France and Germany.

It was greatly enlarged and its operations extended under Gregory XIII. who is, therefore, generally regarded

as the founder of the establishment. It is not to be supposed, however, that Italy has really become an anti-Catholic or anti-Christian nation, though it is governed as such. The recent census has shown that the people are Catholic at heart, though owing to the policy of the Pope, which forbids

Catholics to take part in the national elections, the country is governed by the anti-Catholic faction, and hence it is readily understood how the Government has permitted the Roman College, which was instituted to be essentially a house of Catholic education, to become the meeting place of the enemies of religion.

We can, indeed, agree with Profication of the people. lessor Sergn that war is an evil greatly to be deplored, but it does not appear that the time has yet arrived when the disputes of nations can be settled without war. Infidels have not the mono ooly of a desire for peace. All Christians will unite in entertaining this desire; yet, when the cause is just, Christians admit that a nation has the right to defend the national honor and territory by waging war.

But when this atheistic professor exof free communication between the presses his hope that superstition shall Pope and the Bishops should never be give way to science, we are aware that interfered with, so that the Pope's rule his meaning is that religion shall be of the Church should be complete and overthrown by unbelief, and for the present we can only hope and pay that free.

Under these respects it has often occurred in practice that a union bethe days of trial for His Church. We tween Church and State has been a such seems to be the case in France at the present moment, not that this is essentially 'so, but because an infidel

that Premier Combes is opposed to this Catholic patients shall be attended to mode of settling the present trouble between Church and State ; but if it be by Catholic priests. These conditions true, it is hard to foretell what may be have been insisted on, because in the past the wishes of Catholic patients to the result. It is held for certain by theologians that to a reasonable extent, be attended by their clergy have frea Catholic State should assist the quently been disregarded. It is ex-Church and her pastors in the fulfilpected that under the new arrangement ment of their duties. The Church, to which the directors have given their consent, there will not be such dishowever, must not be the slave of the agreeableness as has occurred at times. State, though she should inculcate the duty of loyalty to the civil government. The readiness of the Catholic executors to accommodate the conditions of She is not to be a slave, receiving from the legacy to meet the views of the the State mandates in regard to what doctrines she should teach, for the Board of Management is highly appredogmas of the Church are revealed by ciated, and it is hoped that there will God and cannot be changed by any not be in future any such friction on power. These dogmas the Church itthe score of religion as there has been self has no power or authority to several times. change. Neither may the State dictate what pious practices the Church should A report in another column in regard recommend or command for the sanctito Irish affairs is of more than ordinary

moment. The Dunraven commission The appointment of Bishops to the recommends the establishment of a various sees of a country also belongs financial council to administer the exolely to the highest authority in the penditure of public money in Ireland. Church, which is, of course, the Pope, It likewise suggests the formation of a nevertheless the Popes have at times body to whom may be entrusted the made agreement with the civil author enactment of laws of a local character. ity whereby it has been arranged that Some of the London papers are up in Bishops shall be selected who are acarms against the report of the commis ceptable to the State, and thus sion. This was to be expected. species of veto has been practically bad conscience makes great cowards of granted to the State, but the right many persons in England.

THE JAPANESE TEMPERATE SOLDIER.

It is a remarkable circumstance that the Japanese troops in the field have not yet been attacked by an epidemic of typhoid fever, cholera, or plague, considering the conditions under which they live The Japanese soldiers are crowded into the houses of the country, which are small and ill - ventilated. The Koreans and Manchurians know essentially 'so, but because an infidel nothing of sanitation, and care less; Government has endeavored to wake and it is certain that if Caucasian troops lic men can with impunity be indifferent

to ignore, or even antagonize Catholic cliams and interest, even when bidding for Catholic patronage by professions of brnad-mindedness and tair promises. are as resolutely opposed to English misgovernment in Ireland as are their Several explanations of this phenomen on have been offered. The fair minded it is said do so unconsciously, through people at home who have never left the shores of Erin. WHAT AN EVICTION IN IRELAND MEANS ignorance. If such be the reason, the WHAT AN EVICTION IN IRELAND MEANS. In my boyhood days evictions were of common occurrence. The landlord had served his notices on the poor-law authorities that he was on a certain date to eviet so many families from their holdings. A wet, cold, gray morning broke, and from the nearest fault is our own and the remedy in our power. Another explanation offered is power. Another explanation offered is that they know Catholies to be peace-ful, law-abiding citizens, who act, not on the principle that the end justifies the means, but according to their judg-ment and conscience, and do not deter-tion their molitical affiliations and opliatheir political affliations and opinmine ions by religion; so the self seekers and time servers think it better policy to concilate others who might cause them trouble. If such be the reason it is highly complimentary to Catholics and we cannot conscientiously, falsify or remove it. But we can conscientiously show them that much less will we take our religion from politics, and that we will make it unprofitable for them to interour natural and religious with fere rights under masks of business or

politics. "Still another reason is sometimes "Still another reason is sometimes given; namely, that notwithstanding our numbers, we are weak for want of organization. Will the proposed feder-ation help to remove this reason?

"There is an object, then, a field in "There is an object, then, a field in which even those not immediately en-gaged in educational work may contrib-ute much to its promotion, and to Cath-olic interests in general; an of ject that calls for men, devoted and equipped wards the grave-his sons or his son doors are barred to prevent them from getting again inside the bare walls of with education, character, standing in the community; and wealth will be no drawtack to their influence. Where what was once a happy though a pov-erty-stricken home, and this devastat-ing cavalcade in all the pomp and drawback to their influence. are they? Have we such men? Our one hundred and eighty Catholic colleges are they? panoply of war marches onward to re-peat again and again—until the dark-ness of night falls on the land—this anually sent forth several thousand graduates. To whom can Catholic education and Catholic interests more heartrending scene. FAMILIES WITHOUT A ROOF TO SHELTER justly look for champions? If after graduation the relations of the alumni with Alma Mater and with one another be only pleasant recollections or social evenings, then our colleges but create power to be spent or squandered, if not left to our, enemies to use against us as they do in France. To accom-plish anything in the noble field I have pointed out, they must be organized." -Rev. E. J. Gleason, S. J.

THE IRISH HARVESTMAN.

LIFE OF THE VICTIM OF THE " WORST SYSTEM OF LAND LAWS THE WORLD EVER KNEW."

friends almost as poor as themselves, drift into the neighboring town and eke Dr. F. J. Greeves, writing in the Blackburn (England) Weekly Telegraph, says: The death at Darwen of the Irish harvestman under such said cir cumstances—lying on a shakedown of straw with a sack for covering, no kind-ly hand to minister to his wants, and, is deale from the senorts the still more Divorced from the land, harshly as that land treated them, they and their descendants often become beggers that to the astonishment of the English tourist haunt the towns of Galway and Mayo and the adjoining counties. But if the tourist from England will try and get judging from the reports, the still more saddening fact that he was unattended back to the first causes that have produced this class he will find that the in his last hours by a elergyman of that religion to which the Irish peasant so tondly elings his whole life through, beggar men and women he sees are the fruits of his Government having first killed the most profitable Irish indus tries and then inaugurated what the but never more tenaciously than when he is about to bid goodbye to the things of this life—calls to mind that Irish Secretary, Mr. Wyndham, de-scribed as "the worst system of land laws the world ever knew." strange and pathetic figure which every strange and pathetic figure which every June appears in the streets of our large towns. Tall, wiry, dark - skinned, dressed in rough Irish homespun, carry-ing his personal belongings in red ker-THE HELLISH SYSTEM THAT PRODUCES THE IRISH HARVESTMAN. on to their little piece of land we have ief, or, mayhap, two or three companions sharing a carpet big with him, of age anything from sixteen or seven-Irish harvestman, who comes over here to make enough to pay his rent; comes teen years to over sixty. Such is the harvestman who migrates to England from the West of Ireland in the early over to work on other men's lands so as to earn money sufficient to pay a yearly toll on his own. Paradoxical as this days of each succeeding June to earn in the fields of this country a pittance sufficient to pay the rent of his own little holding for his father's, and may seem, it is none the less true, and, holding satisfy the claims of a hard and greedy landlord. WHERE LANDLORD GREED BATTENS ON

HUMAN LIFE. Let the reader waft himself in imagin-

ation to the bleak headlands and rock-bound coast of western Mayo, and there this fittle cabin, one-roomed, or at most two, perched on a wind-swept hillside, or larther inland, sunk perhaps below the level of the "boren" ("little road") which leads to bis out of the says. "possesses no account when the

stepmother-holds up to our gaze. BOG AND ROCKS FOR WHICH RENT MUST

the harvest-man labors and moans-labors so that the roughest of the field

THE CATHOLIC RECORD.

the dark months of winter " Johnny " the dark months of whiter bong rest. had been called to his last long rest. EXPOSURES AND HARDSHIPS IN ENGLAND KILL MANY IRISH BARVESTMEN. KILL MANY IRISH BARVESTMEN. Had been called to his last long rest. Here, in this institution, learn to a failed word. Then, after this, I will say, learn to love what you do. If you learn to do that which is disagreeable, to the work be work to nick up the work style themselves " Irish," though the vast majority of them only seen their Motherland in dreams, and where they

A large number return after one or two season's work in the English fields suffering with what is known in Gal-way and Mayo as "the English cold." but the English cold is unfortunately consumption. In a few months the poor fellows are laid under the ruins of some old abbey or in some village churchyard beside relations long dead and gone. Can one wonder companions. at such developments bearing the Dar wen case in mind? They usually sleep in barns and outhouses; house accomtown or village a company of military, a posse of police, bailiffs, etc., were seen coming on side cars, or many times the better, and to live in the straight odation is not provided, and they be-grudge paying for lodgings out of their and narrow way." on foot when the car owners refused their vehicles for such service. The pittance, which they wish to save for the purpose I have stated above. people from the countryside assembled

However, the causes that produced around the doomed home, where for generations the ancestors of the unthe Irish harvestman are rapidly pass ing away, and a few summers mo preaching in his cathedral on Sunday e and happy occupiers had been born, had lived and had died. The forces of the Crown (and these were the usual cirhe will be known no more in our streets or on our farms. Likewise the young In cumstances under which the peasant of Irelard came into contact with the Crown) formed up for work of protectmen and women who throng the Amer-Socialists are seeking to gain the as-cendancy in many of the labor organ will be re ican-bound emigrant ship duced in numbers to within what one might call the bounds of healthy emiizations of this country. The ordinary Socialist is a free thinker and a free liver and an enemy of the Catholic work of unroofing or demolishing by the gration - rovers and people of large battering ram the poor mud walls of the hovel. The doors 'are broken open, and out into whirling snow storm in mid-winter are thrown the aged father ambition we shall ever have with us -and instead we shall find them laboring Church in content and amidst happier surround-ings in their own land, developing new and reviving old industries, Catholic or grandfather-already tottering toand Protestant, orange and green, joining together in Davis' ideal of building wife, she probably holding an infant to her breast, and their children and their up a new and prosperous Ireland.

REFORMATION AND WORK.

BCIRLE ADDRESS OF BISHOP SPALD-ING TO INMATES OF ILLINOIS STATE

REFORMATORY. A broad and kindly, yet forcible address was recently delivered by Bishop Spalding to the Catholic boys who were confirmed by him at the Illinois State Reformatory at Pontiac. The great reformatory force in the world, according to the Bishop's idea, is work. It is in order to give wayward and indolent boys an opportunity to acquire a habit of work, to be trained in industry, that reformatories are valuable.

"There is no wisdom in the young," he said. "They are bright, full of spirit and health and physical force; The London Athenicum has some sharp criticism of Vol. II. of the Cam-bridge Modern History—that volume which deals with the Reformation. Its he said. spirit and health and physical lorder; but they lack the power to weigh, to look into the future. Liberty is good only when given to those who are able to use it. To be free to jump from some high precipice would be no privi-lege. It would be a great calamity. Now it is equally a misfortune to Now, it is equally a misfortune to throw one's self into the company of the criminal. You are here, my dear young friends, not because it is the or intention of our State to devish wish or intention our state to de-prive you of your liberty. It is the aim of our institutions to prepare all to make the right use of their free-dom; and you are here to be trained, to be educated, to go into the world, and to be obedient to the law. The man who does not obey reason is a fool. The first thing, then, is to train you to obey the laws of God and of the world. Why is it that not only you, but all of the young people of the but all of the young people of the United States and enlightened foreign countries are in schools? It is the very mark of a progressive people that they are keeping their boys and girls in school. If their parents did not dear to him from such evils and to hold keep them there, they would grow up unable to partike of the blessings and cleasures of life, and to pass them to the next generation. You are here to be taught. Do not think it a hardship that you are here. Think it God's blessing over you. Had you not come here, forty evils might have befallen There is no earthly power that you. can prevail against the strength of the law. A great number of individuals day, as there have been for half a cen tury, thousands of young men and women who under a happier regime should be try, but they are simply crushed. They are thrown aside in the world. their country's backbone at home send-ing their little savings, a few dollars " You are here, it is always best to

do something with the youth. If you went on and became hardened crimiparents in Ireland may have it as rent day comes around to keep a roof tree over them on their poor plot of ground, nals, then it would be hopeless. But you are here to take advantage of every opportunity. A great part of the wisdom of living consists in ac-quiring habits of industry, to love to is a lazy The human being

of Dr. Fairbairn's statements by declarard. Speak the truth at all times Here, in this institution, learn to speal ing that, with the exception of excellent passages, they are of a tone better fitted to the lecture-room of Mansfield College, Oxford(an Evangeli-cal institution of which he is the princal institution of it prepares you to pick up the work you like when you go out in the world. cipal), than to the pages of unsectarian "His sinceredevotion to "the nistory. Learn to love some one of the books in Protestantism of the Protestant rethe library that will appeal to you. you once learn to read the better bo ligion." says the Athenaum, his familiarity with the details of the believe, my dear boys, you will never need to be on the streets or with evil subject. For ourselves we should say that from I speak to you the what is imitated in the Athenceum's castigation, Dr. Fairnbairn is not only you that, after twenty, thirty or forty years, you could look back over your life and say I had influenced more

AGAINST SOCIALISM.

The Right Rev. Bishop of Scranton

"I call upon the Catholic young me

THE REFORMATION.

on "Calvin and the Reformed Church,

testants.

Catholic Columbian.

lacking in a knowledge of details, but that he has failed to grasp the entire sweep of the subject which he has atempted to describe in those sentences which the Athenaeum well calls "amaz-ing" and "strange."-Sacred Heart

"exceeds

PREPARING FOR THE BREACH.

week, spoke out against Socialism. n his sermon he said: "It is indisputable fact that the

Writing from Ghent, Belgium, to the London Catholic Times, Rev. James O'Haire, Missioner Apostolic, says: All the Catholic journals of France are preparing the people for the coming breach of the Concordat when the Bishops and priests will receive nothing more from the State. The argument put forward is this: (1) How are the more from the state. The arguments put forward is this: (1) How are the Bishops and priests in England and poor little Ireland, and in America and Australia supported, and by whom? And the answer fortheoming is: They who are members of labor unions to refuse to lot any infidel or any schem-ers posing as Socialists lead them away from the Church and the religion in which they were instructed. I also call upon the Catholic young men in the labor unions to see that every day's are well supported by the people, who would scorn State money for their pastors. (2) How is it that the congrefor their labor they give their employers is an honest one. That is the first prere gations now expelled from France ac-quired so much property in France withquisite if they would hope to better their condition. "The Catholic young men need not be in the last fifty years-whose money did all that? The answer is: The money of the people given freely to all the religthe people given nearly to an interfact and question: Why may we not expect that the same people of France will be at least equally generous to the sec-ular elergy who now, or the first time within a century, will have to depend fearful, either, that an honest man can-not succeed in politics." There are four striking thoughts in the above extract from Bishop Hoban's discourse, and every reader of this paper would do well to master them. upon the free offerings of the faithful? This mode of thrashing out the question is making great headway, and the Catholics are beginning to say deter-minedly: We are able and we shall THE LONDON "ATHENAEUM" AND support our pastors.

THE HOUSE OF GOD.

The Catholle Church is the house of criticism covers many points, but prin-cipally it calls attention to the lack of general supervision. Various writers The Catholic Church is the holds of God. How it is so, and why, might be explained by an incident which hap-pened some years ago in the little Church of St. Mary Magdalen in this city. A Catholic engaged in night emhave contributed articles on different phases of the Reformation, and while the result may be brilliant, the lack of ployment, at about 3 o'clock in the morning of Good Friday sought the little church to adore the Blessed Saccentralized direction, to use the Athen æum's phrase, is everywhere manifest. This shows itself in inconsistent historical statements, some of which the Athenaeum mentions, giving as the mament, which is exposed after the Mass of Holy Thursday in the taber-nacle of an altar other than the high worst example the following important passages which have been allowed to remain in the volume although in flat altar. Usually the exposition does not end until the host is again placed in contradiction to each other. At the beginning of Dr. Fairbairn's chapter the high altar at an hour before serv-ices begin on Good Friday. The plous custom of selecting watchers from sodalities to remain all through the we read: "The navigators who, by finding night and hours of the early morning new continents, enlarged our notions both of the earth and man, seemed but to add fresh provinces to Rome; but obtains in Eastern cities. Our Catholic friend was a recent arrival from the East.

Entering the church, all was darkness by moving the centre of intellectual gravity from the shores of the Mediter-ranean to those of the Atlantic, they except for the little red light before the high altar, which is never extininflicted on her a fatal wound. More-over, by the easy acquisition of the guished. No watchers. No one pres-ent but himself. Yes, One other; and that other, God. God in the Blessed vealth which lower races had accumu-Sacrament. God all alone and waiting for him. What a transcendent privlated there was begotten in the Latin people so fierce and intolerant an avarice that their highest ambitions ap-peared ignoble in contrast with the magnanimity and the enterpise of the ilege was this, he thought, to be alone with God. Even he could hear Him say, as He said in the Garden of Olives when He found the apostles asleep: "What, could you not watch one hour with Me?" With joyful heart, the Catholic replied: "I, Lord, will watch beside thes here." Teutonic nations that became Pro-Side by side with this "strange sen-Side by side with this "strange sen-tence" as the Athenaeum well calls it, our esteemed London contemporary places the statements of Mr. Pollard summing up the results of the Reforma-tion in Germany. Mr. Pollard says: "The Reformation began with ideas and ended in force. . . No ideas, in religion or politics, could survive un loss they wave cast in the hard material

And so this Catholic remained at the exposition altar in prayer and medita-tion until the light of day shone through the windows of the church. He did not know that the host had already been removed, and was even then concealed in the tabernacle of the high altar.

No matter. His faith beheld the Master before him as clearly as the

AN IRISH FINANCIAL COUNCIL

THE IMPORTANT SCHEME RECOMMENDED. London, Sept. 25.—The report of the committee of the Irish Reform Associa-tion, which was adopted at a meeting presided over by Lord Dunraven at Dublin on Friday, was issued to night. The report outlines an important scheme for the devolution of the Irish government in finance and local busi-

It suggests the constitution of an Irish financial conneil composed of 24 members order the presidency of the Lord Lieutenant, and with the Chief Secretary for Ireland as vice president twelve members to be elected by groups of existing parliamentary con-stituencies and twelve to be nominated by the Crown; one-third of the mem-bers to retire every three years. The functions of the council will be

to administer the \$30,000,000 expended annually on Irish services, Parliament,

be delegated all private bill legislation affecting Ireland and any other Irish business that might be referred to it by Parliament.

The report concludes with suggesting the submission of its proposals to a

royal commission. London, Sept. 26 - Except for the avowedly home rule morning papers which comment on the surprising fact that opinion should have veered so far in a few years as to permit a body of landlords to propound what is virtually a scheme of home rule, Lord Dunraven's proposals embodied in the report of the committee on organization of the Irish Reform Association is universally condemned. The Morning Post declares " it is fraught with mischief." The Standard says : "The sponsors for the plan are a body of amateurs, not representative of the Irish people. Sensible Unionists re-gard the report as an amiable dream."

The League of the Sacred Heart doing a great work by training its members to make the morning offering of the thoughts, words and deeds of the day to God, whereby they supernatural-ize their actions and make them meritorious for Heaven.



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road ") which leads to his outer world, road ") which teads to his older world, and surrounded with soft bog stuff which oozes a dark brown fluid at every step; leaning against one gable is piled turf for the winter's needs, and near at hand a raised mound of earth contains a supply of potatoes to last himself and a supply of potatoes to last himself and family, and in very many cases provide their only food until the summer comes around again. View the surroundings. On this coast, exposed to the full fury of the numerous storms that sweep over the wide Atlantic Ocean, the word cold adequately describes the lands-cape. Short, thin grass and stunted thorn bushes, interpersed with a very considerable sprinkling of limestone rocks is what nature—here the veriest stepmother—holds up to our gaze.

These Irish landlords who have thus "wrung from the hard hands of peas-ants" $\pounds 6,000,000$ (\$30,000,000) per annum to be squandered at the race meetings of England or on the demi-monde of Paris, are now, after years of mende of Faris, are now, after years of weary, hard, unremitting toil for the Irish peasant, getting to the end of their rope—the rope of which they have had such a lot that they have practi-cally hanged themselves, or at least have hear heared by their friends in have been hanged by their friends in power in this country.

tew and scant household goods; the

THEM CROUCHING BY THE WAYSIDE. Our little homeless group crouches by the wayside, no shelter to be had ex-

cept that of the far off workhouse - a

shelter that no self respecting Irishman at home over dreams of soeking—as a

landlord has, under penalty of eviction also, forbidden his other tenants to

succor them in any way, and thus the night goes by and day and night comes round again, and bereft of food and

cover the weakest succumb and die, and

the survivors if unfriended, or not sent

abroad to England or America by

To save himself and those near and

in our midst each recurring summer the

furthermore, there are in America to

now and a few dollars again, so that their

ut an existence as best they may.

THE DAYS OF LANDLORD RULE IN IRE LAND ARE NUMBERED.

HOG AND ROCKS FOR WHICH RENT MUST BE PAID. Here through the dreary winter months, months of dripping rain and severe winds — months sufficient to crush all joy of life out of the average man, and rendered only possible by the high spirituality of the Irish peasant— the harvestman labors and mons-Government. A few thousand land-lords will be swept away and replaced by an infinitely greater number. But who will say that when the Irish laborer, the Irish artisan, and the Irish tradesman settle down into building up their country, will not see that there is a land question to be still solved; a is a land question to be still solved; a land question which will be settled by Irishman in Ireland on the old Land League basis, "The land of Ireland for the people of Ireland," not for any one section of it, but the property of the whole people as a beneficent Nature must have intended it to be? This would unabors so that the roughest of the held work may be done ere he departs for England to reap the harvest there, and can then be turned over to his women-folk to complete, sometimes with the assistance of the very young boys or doubtedly have been the solution found

the very old men, who on account of their years are unfitted to cross the Irish sea to seek work. He mourns lest a wet summer may doubtedly have been also solitors for the by a Home Rule Government, and then we should have seen Ireland, so long the Cinderella of the nations, unfurling a banner which would lead the van of all the countries of the earth in a true, just, bring ruin on his only crop—the potato; for then his money earned in England will of necessity be spent on the food-staffs which he can purchase in the towns and villages, and when rent day comes arcund he will be unable to face and equitable settlement of this world-wide question, and would endow every child born with something that very fe the landlord or his agent, and eviction-cruel, merciless eviction-stares him in the face. Eviction! What must that of us now possess—an interest, a direct stake in the land of its birth. The harstake in the land of its brut. The har-vestman comes year after year in many instances to the same farmers, and is ex-pected and waited for. In one case known to the writer "Johnny" as he was called, had come for nineteen years. word mean, what memories must it conjure up from many an Irish laborer toiling by dockside or in colliery, or in one or other of the large English or Scotch towns, or three thousand miles away in what has been aptly termed "the greater Ireland beyond the sea"—the United States—where something like towns, or three thousand miles away in what has been aptly termed "the greater Ircland beyond the sea" -- the United States--where something like twenty millions of my people proudly an adjoining farm called to say that in

animal by nature. Savages are loaf-ers and fighters. Now children, like ers and fighters. Now children, like savages, are indolent, lazy, love to play and hate to work; but there is no hope for a man or people except through work. This is why we tax ourselves in order to take care of boys like you, and do all we can to prepare you to do a man's work in the world. You should not take it as a headehic but prepare yourselves to do world. You should not take it as a hardship but prepare yourselves to do a Christian's work in the world. Said a pagan emperor, "Where it is possible to live, it is possible to live right." It is possible for you here. You have buildings to shelter you, food to give LAND ARE NUMBERED. A new era is dawning, and though you strength, work to do, and teachers to instruct you. Learn to live an or is not by any means the best, still it was the best that could be obtained from a Government that is a landlord Government. A few thousand land-lords will be swept away and replaced your voins. Be not discouraged by the little accident that led you astray for a while. Talk with one another of high and noble things. Let no boy put an evil thought into the mind of an-other. The boy who seeks to deprave the conscience of another is a real criminal. Avoid him. We do not want any harm to come to any of you here. It is the pride of the managers of this institution to say that a large percent-age of the boys going out from this in-stitution are successful. Do not lag behind.

"Now, I will tell you, the great "Now, I will tell you, the great thing in any man is his character, his habits. And all, if they only take the pains, can base their lives upon right principles. I appeal to you to form such habits. Overcome the radeness hy contingmanth behavior. That shows by gentlemanly behavior. That shows that you are of the better sort. But I will say to the Catholic boys, it is your duty, above all others, to give examples of a true, Christian life. Uphold the name of your religion by your lives. If we lead the life that the Church sets before us we shall be blameless where-

In religion or pointies, could survive an less they were cast in the hard material mould of German territorialism. . Henceforward Germany was but a col-lection of petty states whose rulers more deminated by mutual inalogation were dominated by mutual jealousies From the time of Charles V. to that of Frederick the Great, Germany ceased to be an international force; it was rather the arena in which the other nations of Europe fought out their dip lomatic and military struggles. . . . With the decay of civic life went also the ruin of municipal arts and civiliza tion, and in its stead there was only the mainly formal culture of the petty

German court. . . . An era of uni versal lassitude followed ; intellectually, morally and politically, Germany was a desert."

was a desert." This passage by Mr. Pollard, the Athenaum declares to be "a masterly summary of the situation which the Reformation left in Germany"; and revorting to Mr. Fairba rn's "amazing lines," in which the ignoble ambition of the Latin or Catholic races are con trasted with the magnanimity of the races Teutonic and Protestant, this

scholarly London paper says : "England and Holland alone of Teu tonic races that become Protestan showed 'magnanimity and enterprise in generations succeeding the Reforma-tion; while it is surely odd history to talk about the highest ambitions of the Latin peoples being ignoble at the period in which France produced an unparalled series of writers who exalted the standard of human thought and asthe standard of numan though that as-piration. . . The fact that Spain and Italy fell into decadence while the British race started on its career of world-conquest at this epoch is no reason for misleading generalizations about Latin and Teutonic peoples What, too, does Dr. Fairbairn mean by 'moving the centre of intellectual grav-'moving the centre of intellectual grav ity from the shores of the Mediter ranean to those of the Atlantic?' Thi Thi puzzle we give up. Neither England nor France can accurately be said to be on the shores of the Atlantic; Portugal and Ireland are the only European countries in that case. Perhaps Dr. countries in that case. Perhaps Dr. Fairbairn has some vague vision of the "There are certain virtues more im-important than others. Sincerity and truthfulness are the basis upon which conturing the particular of America which at all events has not been realized three and a half conturing the particular of the particular of the particular truthfulness are the basis upon which The Athenæum concludes its criticism

Cu.

apostles saw the Saviour in Galilee. Therefore the adoration was just as complete as if the host were really exposed.

Such is the faith which presages the victory over the world. And this faith it is which makes the Catholic Church house of God. - Intermountain Catholic.

It is possible to be kind without giv ing crooked counsel or oily flattery; and it is possible to be true without magnify ng faults and indulging in cruel rebukes

The cross is a gift so precious that if thou couldst remain whole years pros-trate on the earth praying for the grace

7 to 9 O'Clock.



na'es, Oxydonor triumphs haved and cured of Rneu-Master of Disease und trall circumstances fonditions through metic. More than a untillion pople have es-matism. Namevica, Pattannik, Clearch, Atonas, Li and fevers of all kind, Liver K dasy, Bladder and di what disease yon have, this is to en or narual curs for asomais, Typagi seasos, No mate matter of fai h, n

electricity nor magnetism but the embodiment of the God given haw of Diaduc ion, the complete exygenation of the bood, and the elimitation of algeage through the vigorous action of all the organs of the body.

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23.

Sacred Heart Review. LIC CHURCH. ST & PROTESTANT THEOLOGIAN.

CCCXX.

Having paid our respects to the Presbyterian Witness, as far as there seemed occasion, we will now revert to the long letter of the Boston corres-pondent of the Springfield Republican, of Jan. 20.

of Jan. 20. This gentleman, after giving an ac-count of the conversions to Rome fol-lowing upon the Oxford Movement, an account which we have seen 13 be far from faithful either to their character or their numbers, speaks of the "chief fault" of M. Bremord's narrative of the Oxford Movement as being his as sumption that the Catholic Church is the only true form, that is, as I suppose the only true form, that is, as i suppose is meant, the only sound and perfect form of Christianity. This assumption, he says, neither France nor England will admit.

think it warrants the simile

than is not a Christian amount to be the con-summate fulfilment of the world's spirit-ual hopes. He must therefore hold

Christianity, in any genuine, (Of course the Rev. Mr. Starbuck does not mean to imply that there can be more than

to imply that there are to make the one genuine form of Christianity: the Church.—Ed.) even though imperfect form, as having uniquely full religious knowledge and opportunities. Even the Puritans, with all their harred of Rome,

ist"; although of course they main tained that he did best of all in becom

ist '

velopment.

Protestant England, naturally, is not Protestant England, naturally, is not very likely to receive it. France, on the contrary, whether believing or un-believing, usually would admit it. All French Catholics, of course, would allow it, and I think most French unbelievers. The usual position of a French unbeliever seems to be this : "I do not believe in God or Christ, but II did, I should receive the Catholic Church as the authentic and developed Ourien as the action of the Hora a form of the Gospel. When I was a Catholic, and if I became a Christian again, I should be the second of the come a Catholic again.

Ernest Haeckel says : "I have Ernest Haeckel says: "I have ceased to be a Christian, but I glory in still being a Protestant." Even so Ernest Renan would probably have said: "I am no longer a Christian, but I am about as much a Catholic as very distinctly as being, not a Protest ant, but a Protestant unbeliever. A Protestant unbeliever is one ever." Indeed, in his lectures de-livered in England he treats Catholic without circumstance, as being ity, true historical development of Christianity. Even the Vatican Coun-cil and its decisions he finds, germin-He may easily be guilty of injustice, but not of blackguardianism. Of course M. Bremond, in treating ally, in the Roman Church of the first entury, in Clement's epistle to Corinth, and as being something agreeable to the essential spirit of Christianity it self. He therefore, like most French atheists, and like the deist Voltaire, may fairly be called, "A Catholic un-believer," (That is, in a Catholic coun-try an unbeliever almost of necessity retaiss much of the form, though reject-ing the substance, of Catholicity.) Hold-ing, as Huxley says of Comte, "Catholic ism minus Christianity." He treats Pro testantism with friendly condescension, tury, in Clement's epistle to Corinth, testantism with friendly condescension as having very considerable merits, but, as some one says of him, as not quite authentic, and "a little bit plebeian." It is true, he calls Calvin, personally, "the most Christian-minded man of his age."

Nor is this opinion, that the Catholic Nor is this opinion, that the canonic Church is the only complete historical embodiment of Christianity, configed to Catholics or to Frenchmen. Professor Huxley, we know, hated Christianity intensely (although almost adoring Christ), and hoped for its ultimate ex-tination by the sword. Meanwhile. Christ), and hoped for its ultimate ex-tirpation by the sword. Meanwhile, he was for maintaining "a friendly truce with enemies," and, recognizing the exterior form of Christianity as necessary for full respectability, he had his children duly baptized, provid-ing positivist godfathers, in order, as ing positivist godfathers, in order, as he expressed it, "to do the necessary lying for me." When once the Archlying for me." When once the Arch-bishop of Canterbury helped him on with his overcoat, he declared that he "felt as if he had received the pallium." Yet through it all he kept his eye eniefly fixed on the Roman Catholic Church. Her he regarded as the only thoreough self-consistent and coherent theroughy self-consistent and coherent form of Christianity. He hoped that, if only she could be persecuted out of existence, the rest of Christianity would tumble to pieces of itself. There is no reason. I suppose, to doubt that a is no reason, I suppose, to doubt that a great many of his unbelieving country-men think just as he did about the

hurch of Rome. Then it seems strange that cur friend Description of the early in th Church of Rome.

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. Nineteerth Sunday After Pentecost. LYING.

Wherefore, putting away lying, speak ye the truth every man with his neighbor. (Epistic of the day.)

that when some great national solemn-ity occurs, they shall withdraw their worship from under the superintendence of the Archbishop of Archbishop of Westminster, and shall commit it to the presidency of the Archbishop of Canterbury. He is not content with the leave freely granted by Rome, that they may attend any great function, like a Coronation, which is both relig-ious and civil, discharging their cere-mopial parts, and maintaining seemily respectfulness during the religious services. No, they must join actively in the Protestant worship, or be ac-Of all the vicious habits into which we are prone to fall, there is none more we are prone to fall, there is none more common, and none more miserable, mean, and contemptible, than this one of which the Apostle here speaks. There is also none about which Chris-tians in general have so lax and care-less a conscience. True, every one re gards lying as in some sense at least sinful; and many would hesitate about coing to holy Communion if they had in the Protestant worship, or be ac used as offenders. Mr. Hutton thinks I am rather absurd sinful; and many would hesitate about going to holy Communion if they had told a lie after confession. But in spite of that, when the Communion is once made, the tongue which has just re-ceived the God of justice and truth will immediately begin again to offend Him by telling falsehoods which are too often uninst as well as untrue. in treating this temper as incipient per-secution, but I do not see what else it is. I think it warrants the simile which occurred to me then, borrowed from Leigh Hunt. If I dream that my friend Jenkins is a bull, this seems nothing amiss, but that, being a bull, he should have horns, throws me quite off my balance. If a man is a Catholic, he is using his rights as a citizen, but if, being a Catholic, he acts as a Catholic, he gives Mr. Hutton, and if he writes as a Catholic, he gives the Republican correspondent, grave matter of offence. This appears to me to be granting rewhiel unjust as well as untrue. Still, when there is an injustice done

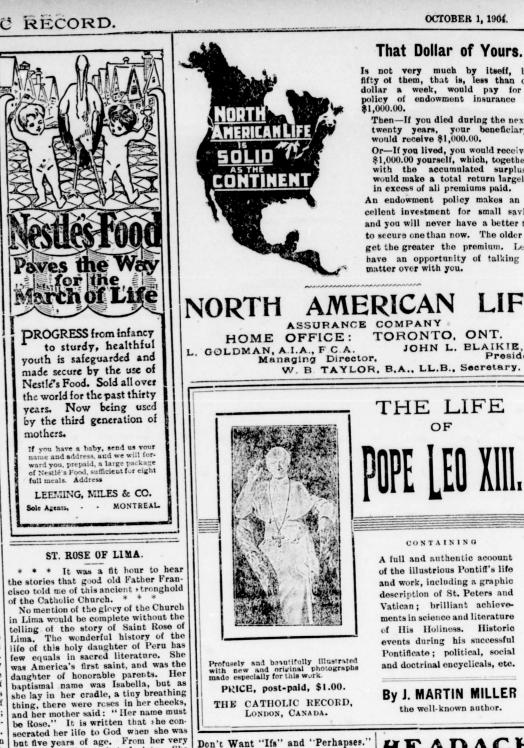
Still, when there is an injustice done by telling a lie; when some one else suffers by it in his character or his goods, there are, I hope, few who do not see what a sin they have committed, and understand that they must make reparation by taking back what they have said, if they wish to be good Chris-tians. But, for all that, how many in-jurious lies are told, even by those who think themselves good Christians, and This appears to me to be granting re-ligious freedom in the letter, and denying it in the spirit. M. Bremond's offence, however, is not think themselves good Christians, and never properly retracted or even thought of afterward by those who tell exhausted with his view of Roman Catholicism as superior to Protestant. Catholicism as superior to Protestant ism, as being the only consummate form of Christianity. He treats him as guilty of a still graver fault, in regard ing the Catholic religion "as superior to any other of the world religions." This censure, I think, marks the writer near distingth as being, mata Protest. them! The most abominable slanders pass from month to mouth; they are listened to and repeated with the greatest interest and cagerness, without any trouble being taken to ascertain whether what is said is true or not. These people who are so free with their tongues never seem to imagine for a moment that, even when circumstances Protestant unbeliever is one was no longer accepts Christianity, but who still hates the Church of Rome as cordially as when he was a Protestant Christian. He hates her would justify them-and it is very seldom that they do — in telling a fact bearing against their neighbor they are under an obligation first to find out by cordially, but with no vulgar viru-lence, of which indeed, he is too thor-oughly cultivated a mind to be capable. careful examination whether it be in-deed a fact; otherwise the sin of an in-

urious lie will rest on their souls

There are, however, some, and indeed many, who abhor slander, and who are Of course M. Bremond, in treating Christianity, especially in its central historical development of Roman Catho lici-m, as "superior to any other of the world-religions," simply agrees with all other Christians. (That is, all Christians believe this of Christianity, and Bremond believes it specifically of Catholic Christianity. The correspond-ent is really censuring both.) A Chris-tian is not a Christian unless he holds Christ and His Gospel to be the coneally careful about telling injurious lies, and who hasten to retract what they have said against others, if they find out that, after all, the fact was not as they had good ground to believe. But there are not by any means so many who are careful about the truth for its own sake, and who do not scruple to tell

white lies, as they are sometimes called. What are these white lies? They are of two kinds. The first are those which are told for some end in itself good, to get some advantage for one's self or for another, or to get one's self or some other person out of a scrape; to conceal a fault, to avoid embarrassment, or to save somebody's feelings. These are called officious lies. Then These are called onletous lies. They there are others, called jocose, which do no good to any one, but are told merely for fun; such as the little tricks on others which are often indulged in, acknowledged, in their own words, that "a Pagan does well in becoming a or boasts made about things which one has never done. They may be taken back before long, and only meant to de-Mussulman; better in becoming a Jew; better still in becoming a Pap ceive for a moment; still they are meant to deceive, if only for a moment, and are, therefore, really lies.

Now officious lies are really forbidden by God's law as well as injurious ones, ing a Puritan. This question invites still further dethough of course not so bad as those. And yet how few act as if they really were sins at all! People will say, "I CHARLES C. STARBUCK. Andover. Mass. told lies, perhaps three or four every day, but there was no harm in them." No harm ! No harm to other people; READING CIRCLES. had done. REV. MORGAN M. SHEEDY URGES THAT no, perhaps not, except by bad example and the loss of confidence in your word and that of others; though there is THE WORK BE TAKEN UP ANEW AND BROADENED. great harm even in that way. But there is a greater harm than this: it is An important incident of the closing An important include Summer School of America was an address on the Reading Circle movement by Rev. Morgan M. that which the liar does to the sacred-ness of truth itself, and, as far as he can, to God Who is the eternal truth, Sheedy, of Altcona. As first president of the Summer School Father Sheedy Who loves truth unspeakably, and re-quires that we should love it for His sake. He will not allow us to tell the had ample opportunity to know in-timately the Reading Circle's influence in the establishment of that institution. He narrated the early history of the Reading Circle movement, its wide field and its great influence on the Catholic people of the country. In successful the souls which have been damned out of hell and put people of the country. In summing up Remember this, then: there are lies which are not injurious, but there are no lies which are not harmful and sinthe results of the movement, he said : "The work of the Reading Circles has only just begun. The movement, like all such, has its ebb and flow. But Her whole life was a miracle. She ful; no lies for which you will not have ful; no lies for which you will be have to give an account at the judgment of God. Stop, therefore, I beg you at once, this mean, disgraceful, and dis honorable habit of falsehood; it will its mission is not at an end. Never was there greater need in the history of our country of wisdom and of Catho-lic faith, than at the present moment. Let us, then, take up this work anew by establishing and multiplying our Catho-lic Reading Circles. Let us make never be forgiven in confession unless never be forgiven in contestion unless you make a serious and solid purpose against it. Put away lying then at once and for ever, and speak the truth in simplicity; you may sometimes lose by establishing and multiplying out of California lie Reading Circles. Let us make our young men and women prize the things of the mind; let us propagate Catholic truth and sup-port Catholic literature; let us en-courage our young writers; let there be once more in every community an in-culteral centre whence will radiate it for the moment, but you will profi by it in the end, both in this world and in the world to come.



baptismal name was Isabella, but as she lay in her cradle, a tiny breathing thing, there were roses in her checks, and her mother said: "Her name must be Rose." It is written that she con-secrated her life to God when she was but five years of age. From her very youth her walk was that of piety. She had purity as white as a virgin's soul. The mere fact that her parents had changed her name caused her great grief of spirit, for she believed it was the result of their vanity, and she conthe result of their vanity, and she con-sidered pride of that sort greatly un-becoming to a worthy daughter of God. becoming to a worthy adgiter of Gou. She was very beautiful as a child, but steadfastly refused to dress in the gay fashion of the young. Once when her mother insisted that she wear a crown of flowers on her head, she pinned it to her flesh with needles, and the pain she suffered was not discovered until her nurse, late at night, found out what she

As a girl she kept a garden and cultivated bitter herbs, planting them in the form of crosses. When men came the form of crosses. When men came to court her she was displeased at the on the beauty which attracted them, and scalded herself with hot lime. After she became a nun she was not content with the ordinary discipline, and chas-tised her body with instruments of pen ance. The bed she used was in the form of a rough, wooden box, filled with stones, pieces of wood and broken tiles. The fasts she kept were truly wonderful. During the forty days of Lent she took no bread, and at other times she was known to subsist for fifty days on one loaf of bread and a to subsist fo pitcher of water. During her supplica tions she tortured herself mercilessly nothing, as regards safety. with iron chains.

POPE LEO CONTAINING A full and authentic account of the illustrious Pontiff's life and work, including a graphic description of St. Peters and Vatican: brilliant achievements in science and literature of His Holiness. Historic events during his successful

THE LIFE

Don't Want "Ifs" and "Perhapses." The Protestant minister in New York who voiced the following sentiments the other day is seeningly on the right track. He said : "Why should people come to Church

to hear a man air his misgivings and donbts? As Goethe said, a man has enough of his own. Men are too busy to day to go anywhere to hear 'ifs' and 'perhapses.' They demand to hear the man who has convictions and who can deliver them without mouthings and mumblings."

and mumblings." People who attend the Catholic Church do not hear "ifs" and "per-hapses." They hear God's Word preached as the eternal and everlast-ing truth, and they are left in no doubt as to what the Church teaches on the sphere of sin and extration subject of sin and salvation .-Sacred Heart Review.



"PURELY VEGETABLE" Look out for these "purely vegePontificate; political, social and doctrinal encyclicals, etc.

OCTOBER 1. 1904

That Dollar of Yours.

Is not very much by itseff, but fifty of them, that is, less than one dollar a week, would pay for a policy of endowment insurance for

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JOHN L. BLAIKIE, President

LIFE

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the correspondent Bremond the right, being a Catholic, of holding his own Church for that which so many unbelievers regard her as being, the only thoroughly authentic form of Christianity. He may be a Catholic, it seems, but he is not to be permitted to write as a Catholic.

This is a very good illustration of e disdainful intolerance with which Catholics are treated by so many Pro-testants and Protestant unbelievers. They may be Catholics, but they must not treat any important religious mat-ter from the point of view of their own Church.

This reminds us of what was said by the present editor of the Boston Herald some thirty years ago, as quoted in the Review. He says that if the Catholic children can only be kept in the public schools, they may still be Catholics, but Catholics of a very harmless kind. In other words, they may remain Catho lics in form, but they will become Pro testants in substance.

It agrees also with the position of the Rev. Mr. Dickinson, late our Superin-tendent of Schools, in a lecture given here at Andover, to which I have re-peatedly referred, and which I think ought not to be lost out of mind. Thi gentleman, going beyond the Herald editor, is not merely for encouraging, but for compelling, all the children into the Public schools, in order, as he says, to be education into unity of belief. That is, the Catholic children are to be trained into Protestantism, not necessarily in outward form, but in inward fact.

I may be permitted to advert here to something that I have already written in the London Tablet. Mr. Arthur Hutton, once a Protestant, then an Ocatorian priest and subordinate of Cardinal Newman, now again a sort of Protestant agnostic, bewails rather plaintively that at the Queen's jubilee "the national unity of worship." That is, they refused to join with the Queen in the Protestant service hold Abbey, and held a thanksgiving service of their own. This Mr. Hutton regards as²" most tolerable, and not to be en-dured," as Dogberry says. "These peers may be Catholics as much as they like -Mr. Hutton does not seem to have bany objection to that-provided only

tellectual centre whence will radiate among the people great and enobling thoughts which will interest, console

and strengthen." In regard to the future he said the work of the Reading Circles must be broadened so as to include not only among their members those of culture, but also those who have had few ed-ucational advantages. In order to ac complish this, he said, a sort of a school extension movement would be he said, "give our Catholic youth the means and opportunity to continue education after they have left school. The great mass of our children leave school at the age of from twelve to school at the age of from two to to fourteen years, and before the habit of good reading has been cultivated. All will concede the importance of attaching these youths to a system

that will continue by practical methods their educational training. The hope is felt that such a movement will be considered worthy to be recognized as a practical part of the educational system of the Church, an institution into which boys and girls may enter after they are obliged by necessity to leave school to earn their living. Discipline and habits of study as the result of school training make boys more easily managed if taken n hand at once.'

The priest who has the confidence, affection and admiration of the men of the congregation, is the pastor who will achieve a spiritual success .- Catholic

IMITATION OF CHRIST

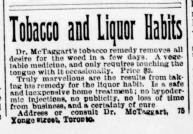
OF THE DAY OF ETERNITY, AND OF THE MISERIES OF THIS LIFE.

I desire to cleave to heavenly things but the things of this life and my un-mortified passions bear me down. I am willing in mind to be above all things, but by the flesh am obliged against my will to be subject to them.

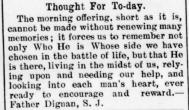
Thus, unhappy man that I am, I fight with myself and am become burden-some to myself, whilst the spirit seeketh to tend upwards and the flesh down wards.

Oh, what do I suffer interiorly, whilst on, what do I suffer interforty, whits in my mind I consider heavenly things presently a crowd of carnal thoughts and offers to interrupt my prayer ! O my God, remove not Thyself far from me, and depart not in Thy wrath from Thy servant.

Dart forth Thy lightning, and dis perse them; shoot thine arrows, and let all the plantoms of the enemy be to flight.



was a saint if one ever lived in the flesh. Her little habitation was on a place where mosquitoes were very thick. They made it exceedingly uncomfortable for every one else, but one contortable for every one else, but one of them never alighted upon the con-secrated person of the saint. The birds knew her well. She could com-mand them at her will. When she desired them to come and sing praises desired them to come and sing praises to the Master they responded and went away at once when she wished them to depart. The strangest thing of all was that she knew the day and the hour when she was to die, and her white soul winged its way to Paradise at the exact time she appointed. Fifteen years later, when her body was taken up, the collin did not smell of the odor of decay, but was sweet with the un-mistakable perfume of roses. In her name many miracles have been wrought here in Lima. A blind boy got his sight when her picture was laid upon his face. A cripple stepped upon a garment of hers and he straightway threw down his crutch. We of old Lima will ever hold her sweet memory in reverence.—J. Haskin in New Or-leans Picayune. to the Master they responded and went leans Picayune.



Are you a sufferer with corns? If you are, get a bottle of Holloway's Corn Cure. It has never been known to fail.

never been known to fail. Sudden transition from a hot to a cold tem-perature, exposure to rain, sitting in a draught-unessonable substitution of light for heavy clothing, are fruitful causes of colds and the resultant cough so prilous to persons of weak lungs, Among the many medicines for bron-chial disorders so arising, there is none better than Bickle's Anti-Consumptive Syrup. T.y it and become convinced. Price 25 cents.



(HATS WITH YOUNG MEN.

If you would be happy, try to be If you would be happy, try to be cheerful, even when misfortunes assail you. You will soon find that there is another aspect to nearly all circum-stances in even the ordinary trials of life. When the hour of misfortunes comes-whether it appears in the form of disease or pecuniary loss-face it manfully and make the best of it. Do not nurse your troubles to keep them warm-and avoid that useless and sensehabit of constantly referring to them in your conversation.

The Positive Man Always in Demand. The great demand of to-day is for the The great demand of to-day is for the strong, vigorous positive man, the man who not only makes up his mind, but does so with firmness, and, when he has considered all the circumstances and conditions of the matter he is called upon to decide, does so once for all, and then throws it off his mind and passes then throws it off his mind and passes to something else. Such a man usually has superior executive ability. He can not only make a programme, but he can also carry it out. He can not only de-cide upon a course, but he can also execute it to a finish.—O. S. Marden in Success in Success.

Laying the Foundation

A few insecure bricks at the base of foundation wall make the whole asafe. One day wasted spoils the unsafe. week. If you live a single year with no higher standard than the wish to no higher standard than that which please yourself, all the years which follow suffer. Remember that youth is the time for laying the foundation. Do not imperil the future by carelessness now.

The Fable of the Four Men.

"I got off a street car this morning," "I got off a street car this morning, said a doctor to me, "and being in no hurry, I began moralizing on the ac-tions and probable character of three men who had alighted just ahead of me. The first one was even then half way down the block and was going on with such rapid strides that he had already put a couple of hundred yards between himself and the next man. "There,' thought I, 'goes a hustler. ⁴ There,' thought I, ' goes a hustler-a man who's bound to succeed in life. a man who's bound to succeed in life.' The second man was walking rather slower, and impressed me as one who would do fairly well, perhaps, in this world. But the last fellow was just dwalling along in the most shiftless sort of way. I very quickly set him down for a loafer. "Just then an idea came home to me. All three were ahead of me !"—Hubert Johnston.

Johnston.

The Specialized Mechanic.

Is the multiplication of machinery making specialists of workingmen in restricted lines? Is it tending to put the old time versatile mechanic out of

business ? "Look at the carpenter's trade," says Egbert Wilson in the Engineering Magazine. "It is no longer necessary for the carpenter to plow out mold-ings and house 'trim' generally. Mills supply such details at a tithe of the expense and of uniform quality throughout. Sashes and blinds, doors, winding-stair treads, transoms, everywinding-stair treads, transoms, every-thing required in a house almost is delivered at the carpenter shop ready to The same is true of boilermak Details of all kinds that formerly hang. had to be band made can be purchased in open market. With the advent of hydraulic flanging the most difficult and critical work the boiler maker had to execute by hand is now delivered as per blueprint furnished exectly to dimensions. All this is of benefit to everyone except the man who has to sell manual dexterity."

Get a Home.

Every man should have a home. Be Every man should have a home. Be it ever so humble, their is a comfort in having a dwelling of one's own. There is also a security when no landlord can come in every month for his rent or order the tenant to move out.

Every man that lets a house pays its value in rent about every ten years. A man that has been paying rent for thirty years has paid in enough to own three homes. There are plenty of capitalists who

more responsive to the new, to the progressive, to the new, to the pro-gressive, to the up to date. They are not so bound by superstition and pre-judice. They do not eling so tenacious-ly to the methods of their fathers. As a rule, they are more ambitious, they get a wider vision of life because they have pushed their horizon a little farther away. College men are not, as a rule, rutty men. The lines which farther away. College men are not, as a rule, rutty men. The lines which they manage are not so likely to be-come strangled, to stop growing. As a rule, they are better posted in their specialties, better trained, better read, and this is an age when general intelli-gence pays. Then again, the very reputation of having a liberal education is a great advantage everywhere, prois a great advantage everywhere, pro-vided the quality of the man is suscept-ible of a liberal education, of taking on

a broad culture. Nothing else will stand you in such good stead, nothing else will do so much for you in the great battle of life as to text on your career with a trained for you in the great battle of life as to start on your career with a trained brain, a well-disciplined mind, a well-balanced soul, a well-equipped mental-ity. Then you are a power wherever you go. You do not have to show people your bank account or give them

people your bank account or give them an inventory of your property. They see your wealth in your personality. They see power in your character. They read the inventory of your real riches in your eye. They feel your power in your presence. You carry the evidence of victory in your very step and in your masterful bearing. You radiate force, conviction, confidence from every pore. This is power which no bank account can give, which no amount of property can convey. — Suc-cess. C988.

Standing Fast for the Right.

The very fact that you can come out of a questionable situation boldly and take a stand for the right, regardless of consequences, will help you immeasur-ably. The greater self-respect, in-creased self-confidence, and the tonic Greased self-confidence, and the tests influence which will come from the tense of victory, will give you the air of a conquered. Nobody ever loses any-thing by standing for the right with decision, with firmness, and with vigor. You have a compass within you, the needle of which points more surely to the right and to the true than the the right and to the true that the needle of the mariner points to the pole star. If you do not follow it you are in perpetual danger of going to pieces on the rocks. Your conscience is your compass, given you when you were launched upon life's high seas. It is

the only guide that is sure to take you safely into the harbor of true success. sately into the harbor of true success. What if a mariner should refuse to steer by the pointing of his compass, saying that it is all nonsense that the needle should always point north, and should pull it around so that it would onint in some other discrition. For the it

point in some other direction, fasten it there, and then sail by it? He would never reach port in safety. It takes only a little influence — just a little force — to pull the needle away from its natural pointing. Your con-science-compass must not be influenced by greed or expediency. You must not trammel it. You must leave it free. The man who tampers with the needle of his conscience, who pulls it away from its natural love, and who tries to convince himself that there are other standards of right, or other stars as re-liable as the pole star of his character,

and proposes to follow them in some questionable business, is a deluded fool who invites disaster. Some Helpful Thoughts

One of the very best prescriptions for good health, stout appetite and excel-lent digestion is cheerfulness. The

lent digestion is cheerfulness. The effect is electrifying. It lifts out of the shadows and the mists into the beautishatows and the mists into the balant ful realms of hope. It makes every-thing bright and warm. There is a world of magic in the cheerfulness of man, and he who has it not should pray for it as his daily bread.

Those who do not know the value of time have been well called the greatest spendthrifts of all. Treat your friends for what you know

them to be. Regard no surfaces. Con-sider not what they did, but what they intended.-Thoreau. Show a helpful spirit toward every body, and a willingness always to lend a hand. Everyone despises a man who is always thinking of self. be interpreted as slighting the faith.

THE CATHOLIC RECORD.

the book. It was not difficult, and in a little while it became very interest-ing. He was soon reading simple German, and from that point his progress was rapid, and the pleasure of the ocwas rapid, and the pleasure of the oc-cupation steadily increased. In less than a year he had German so well in hand that he began to study Spanish. He became engrossed in the study of languages as an occupation for his leis-ure hours; he found it very enjoyable. and every language learned was an open door to more enjoyment. In a few years he was reading German, tew years ne was recaing German, Spanish, French and Italian casily and with keen enjoyment. In the mean-time his business advancement had been rapid, and he had secured a very immediate and he mean secured a very important and lucrative position in great organization. His studies had not only given him an education, but they had also conduced to his success in practical affairs by the quickening and training of his mind. This is but one among thousands of similar achievements .- Sacred Heart Review.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By LOUISA EMILY DOBREE cowning of Our Lady in Heaven THE PROVING OF JOSIE.

They usually had luncheon with Miss Linton on Sunday, but on that particular day she had gone out for a day's excursion with some American friends whom she had met casually, and who

were passing through Siena. Mrs. Wilcox was sorting some of her Mrs. Wilcox was sorting some of her sketches in a portofolio, looking at them critically and comparing them one with another, and examining, with parti-cular attention, two which an artist friend of Miss Linton's had seen the day before, and had praised. He, the artist, had thought they were done by one of the girls, but on Mrs. Wilcox's admission that they were here, he had admission that they were hers, he had talked kindly to her about them. He talked kindly to her about them. He was a long-haired, spectacled German, an enthusiast in the matter of art, not given too much praise, and whose opinion was worth having. Mrs. Wil-cox had told him all about her efforts and failures in London, and this artist concurred in the opinion that she would never effect anything much in the way of illustration; but he thought she might do designs if she learned free-hand drawing, and her spirits rose at the idea. She was to see him the next

the idea. She was to see him the lext day and show him more of her work. "Mother," said Veronica, who had been writing at the same table where Josie was, as so often the case, deep in a book, "I though Miss Linton was a Control in " Catholic.' "So she is-at least Mrs. Saunders

said so, and I took it for granted,' said Mrs. Wilcox. "What makes you speak as if you doubted it ?"

"She doesn't go often to Mass, mother," said Veronica. "How do you know?" inquired Mrs.

Wilcox. "I thought she didn't, and the other day she talked about having stayed in bed all Sunday because she was tired, and then I told her about the late Masses at the Duomo and the Provenzano, and she did not answer. I did not like to say any more, but when we went in yesterday to St. Agostino's, she just genuficcted, but did not kneel down or make a visit to the Blessed Sacrament." Mrs. Wilcox looked grave. She was not a fervent Catholic by any means, not doing more than she was actually

obliged to do, but still, the actual laws of the Church she obeyel with consci-

of the Church she obeyed with Conten-entious fidelity. "Miss Linton never approaches the subject with me." said Mrs. Wilcox, "and she is not the kind of person to whom I could say anything. I should not have the courage. I shall write and ask Mrs. Saunders if I made a mis-take." take.'

In reply, Mrs. Saunders, who is a mutual friend, said she had not met Miss Linton for many years before that autumn in London. When she had

known her in Chicago, she was a Cath-olie practising her religion. Whatever Miss Linton may have done then, she certainly did not practise it ow, as was very evident, but as st

herself to please her mother or show her the many little attentions which

wrong time, and the continual blame had crushed her a good deal, until the hard fit had come and she had thought it was no use trying. Now she was different, and she battled against being up in the clouds, failing often but succeeding sometimes, now and then eliciting faint praise from her and then eliciting faint praise from her mother, more often having her efforts pass unnoticed. These slights now, however, wore a different aspect, so did the very pain she suf-fered because of her own faults, as well as the discontent, the longing for more love and appreciation. These things were all part of the "proving," they were the tests of her endurance. they were all part of the polyng, and it was by these that her fortitude was tried. When she examined her conscionce, or was sensible of these hateful accesses of jealousy, which comed to weaken even her natural seemed to weaken even her hauran affection for her mother and sister into what came very near dislike, she was humiliated indeed, and so her very faults, struggled and fought against, were the means of teaching her that

best of all virtues—humility. But all this that I write about telling you of Josie's inner life was hidden from human eyes. In outward appear-ance she was only a very ordinary girl, with faults of carelessness and negli-gence which irritated her mother and teachers, and very little about her to make her attractive, for she was shy, silent and reserved. When Mrs. Wil-cox reproved her for carelessness, she cox reproved mer for cardiesans, and little thought of the graver faults with which Josie was doing battle, or of the difficulties she herself made for her little daughter. She carelessly thought it natural that she should care more

for her pretty Veronica than for her, and she forgot that she might, by want of thought and tact, be inflicting a good deal of pain. At Easter Veronica left school, and

At Easter Veronical Fat Solid go on for another term or two. For some time during the summer Veronica was wery much with Miss Linton, who was making her sit for her for a picture she was painting. Jose had not seen the picture at all until one evening in the autumn, when she went up to the studio autumn, when she went up to the studio with a message from her mother. The door was half open and, entering, she saw the lovely picture in which Ver-onica was the central figure. Josie felt as if she had never realised her sister's beauty until then. How ex-quisite she was! The artist had caught Veronica's expression at its very best and as Josie looked spell-bound she turned her head to catch sight of a reflection of herself. A deep-drawn sigh escaped her, and with eyes filled with tears, the result of many mixed with tears, the result of many mixed feelings, she drew her rosary out and pressed it to her lips. As she was in the act of doing so two hands were pressed on her shoulder, and she started

to find herself held by Miss Linton. "You startled me," said Josie, hurriedly putting her rosary into her hurriedly putting her rosary into her pocket again, and winking back her tears uselessly, for one large one spirshed down. Miss Linton had been behind a curtain at the end of the studio where she kept some of her studio properties, and she had watched the little scene with interest. It had been irresistible to her not to stay and ob-serve the impression her picture made serve the impression her picture made on Josie, for she was an ambitious woman, loving praise and aspiring to make a great hit with this particular piece of work.

"Now, what's it all about?" said she kindly, pushing Josie into a low chair and then closing the door. Josie wiped her eyes and was silent.

every day the Five Precious Wounds. Let your kisses and your prayers be like pearls and precious stones, which you never tire of setting in each of the Five Wounds of your Saviour in the wounds of the feet for having so long and so wearily followed you; in the wound of the left hand for having so often lifted you up and car-ried you: in the wound of the right "Do you think the picture a good likeness?" asked she, as she saw Josie did not wish to answer her question and she felt it best to change the conversaried you; in the wound of the right hand lor having so often blessed and

tion. "Yes, it is beautifal—jast like Ver-onica," said Josie, who was looking earnestly on the picture. "I was afraid that I had made her hair too light, but it has all those golden lights in it, for I have often seen them." seen them." "Yes, so have I," said Josie. "It's

just exactly Veronica. She is lovely quite lovely—and I never realised quite how beautiful she was till I saw this."



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One Poor Boy's Rise,

He sometimes, but not very often, poke to me of his life as a boy. I spoke remember in 1890, says a writer Scribner's, when we were staying in Cincinnati together, his asking me one afternoon to go for a walk with him. took me through obscure back He took me through obscure back streets and down dirty alleys until we reached a wharf on the banks of the Ohio River. He stopped at the bottom of the street, which ran steeply down to the river, and pointed out a lad who to the river, and pointed out a had who was rolling a large cask of tallow from cellar down to the wharf. He said : "I have brought you here because I wanted to show you this place. It was in this street that I worked as a boy. I was doing exactly the same work as that lad, and, if I mistake not, that is that lad, and, if I mistake not, that is the same cellar in which I worked." Who was "he," this maa who had rolled tallow casks on a Cincinnati wharf? He was Sir Henry Stanley, the famous African explorer.

The Evidence of Victory. Our civilization is becoming so complicated that a narrow, ignorant man plicated that a narrow, ignorate that stands a very poor chance compared with a broad, liberally educated, many-sided man. There never was a time in the history of the world when a liberal education counted for as much, when a college degree was worth as much to a young man as to day.

Even a quarter of a century ago, there was a strong prejudice against the average college man, especially in business, but now a great many concerns employ only college men (if they can get them), for they find that they make stronger, abler men-men of wider range. They are not so likely to fall into ruts, not so likely to become narrow. They are

Mrs. Wilcox felt she could do nothing. As time went on, Josie found her re Kind words, kind looks, kind acts and gentle handshakes are the best solution, made on that October night, was tested and tried in many ways. Temptation, instead of being less felt, weapons to use in the unseen battles of lite.

as she somehow fancied it would be, Young Men and Leisure Time. as she somehow fancied it would be, appeared stronger than ever. It was really that she was experiencing the trath of the words: "My son, when thou comest to the service of God, No matter how busy we may be, we all have some little leisure, and the use we make of this leisure is of the utmost importance to us. Too many of us are prone to drcam of what we might do had stand in justice and in fear and prepare thy soul for temptation." It was hard to Josie to find all the we plenty of time and large opportunity, but the time and opportunity, small as they may be, which we actually have, we, all too often, waste. A recent old trials meeting her with renewed force. When the many new friends writer says:

they made in Siena turned quickly to Veronica with admiration, more or less "A young man, who ceases to dream openly expressed, who she had to see her sister the favourite with her fellow-"A young man, who ceases to utcam about the things he would do if he had plenty of time, and plans the things he will do with the time he has, may go pupils, and she always obliged to take a lower place, it was all very hard to her. At Christmas cards came from old school fellows in England, and those

will do with the third ho has, any g slow, but he will go far. "Such a young man, thirty years ago, suddenly discovered that by using in a continuous way the time he spent in the spent in the spent in the might for Veronica were often the prettiest; and Mrs. Wilcox herself, foolishly pleased at her elder daughter's popuomnibuses and railway trains he might have a good deal of leisure. This leisure was made up of half and quarter This hours at the beginning and end of the day-the odds and ends of time which dreams revive, and she wondered whether, after all, some Italian prince, most people regard as of no account. most people regard as of no account. Taking them separately, they are of lit-tle account; putting them together, by treating them as a whole, they furnished a fine opportunity for the liberal edu-ation of a round man of husiness or at least a count, might not, later on, fall in love with her beautiful daughter. It was so usual for Josie to be found

cation of a young man of business. This young man saw the uses of these odds and ends of time if he could treat them as a whole. This was really a very simple matter, though multitudes of people have never found it out. To utilize these hours, and make them as if they formed a continuous period of time, it was only necessary to make a little plan of work, and to have the material in hand so as to turn every

material in hand so as to turn every quarter of an hour to account. "This young man wanted to know German. He sought an elementary grammar and phrase book and some

TO BE CONTINUED. maintained strict silence on the sub ject, never saying anything that could

OUR GUARDIAN ANGELS.

WE SHOULD HAVE RESPECT, DEVOTION AND CONFIDENCE IN THEM.

If it be true, as the Church teaches us, that there is no moment of our lives spent without the unceasing preslives spent without the unceasing pres-ence of our guardian angel, then surely we must, in St. Bernard's words have reverence for the angelic presence, de-votion for the angelic goodness, con-fidence in the angelic protection. First of all, there must be a profound respect. For who is our God-given companion ? Nothing less than a prince of heaven, a courtier of the Eternal King. No stain of sin has ever sullied his spiritual purity; he has stood from the morning of creation has stood from the morning of creation in the presence of the All-Holy Whom he obeys in his ministry on our behalf. The practical test of this outward reverence is thus eloquently expressed by St. Bernard : "Do not hear in his (thy guardian angel's) unseen but most real company, what seeing me present thou wouldst not hear; nor do alone what thou wouldst not dare to do if larity in their little Siena circle, which consisted chiefly of Italians and one or two impecunious English, let her old who is watching thee." Next, there must be real devotion—

Next, there must be real devotion-the devotion that has its root in heart-felt affection. Our guardian angel's care is notiring, his loving watchful ness lifelong. In life he never leaves us for a moment; in death his tender fault with by her mother, and to succeed so seldom in pleasing her, that before that fresh start made in October arms embrace us as we enter the chill waters. Though he acts in obedience she had got into the way of taking things as they came, seldom exerting to Gol, yet he serves us with a true personal unwearied love. We should indeed be heartless ingrates if we did not show him a corresponding devotion came spontaneously from Veronica, but

came spontaneously from veronica, but not show him a corresponding devotion which absent-minded Josie found so difficult to offer. It was not that she would not have done them, and been glad to do it, but she was rather absent which absent is a mailed of dramatic and the pure virtue of unsullied strong in the pure virtue of unsullied which absent-minded Josie found so difficult to offer. It was not that she would not have done them, and been

in the Eucharist, our centre of life, only centre of consolation, in plin, in sorrow, in deception. He invites us: Come to Me, all ye who labor and are burdened, and I will refresh you."

The Use of the Crucifix.

Keep a crucifix and kiss and adore

absolved you; in the wound of the Sacred Heart for being a furnace of

love, always open to receive you with love and forgiveness.—The St. John's

Quarterly.

day the Five Precious Wounds.

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THE CATHOLIG RECORD notably as Crown Counsel, and is fast b: com-ing one of the leading counsel in Ostario. It is gratifying to flad that in the larger field such success attends Mr. Day as to precessitate his establishing a Toronto firm and taking in a partner.

BIGOTRY REBUKED.

AN EDITOR'S REPLY TO THOSE WHO CRI HIM FOR SPEAKING KINDLY TIZED OF CATHOLICS.

It seems to give offense to some It seems to give offense to some persons who write us long letters (enclos-ing no money) that we are disposed to speak kindly of The Sisters of Mercy and other good Roman Catholics. We assure these writers, once for all, that so long as we control the publica-tion of this parce it shall without four

and fewer young men and women in that island than any other country on earth. The death of the race can only be warded off by acting in the living present. We must not neglect an tion of this paper it shall, without fear or favor, tell the good deeds of Roman opportunity." Then he made this prediction: "We ants. Catholics just as freely as of Protest-

If a Roman Catholic policeman, or driver, or teamster, or Sister of Mercy says a kind word or does a kind act to or for dumb animals, we shall be glad to mention it; and on the other band, if Then he made this prediction: "We shall seize our opportunities. Before the oldest man in this audience is audi-ence is dead Ireland will have won a

good measure of self government." Mr. Redmond declared he wanted to take back to Ireland with him fifty any of these writers can point us to a thousand dollars, subscribed by Irish Americans. Following his plea Chair-man John F. Finerty announced that sympathetic Chicago Irishmen already h d subsc i red \$4 000. Roman Catholic school or college in which cruel vivisection is practised -or any of those college and school outrages so common in some of our Protestant institutions of learning-or Resolutions were adopted declaring a Roman Catholic clergyman who spends

are more old men and little children

dent of alien influence.

IMPRESSIONS OF LOURDES

have been performed here."

mans do," that is followed the forms

otto and

A

that the "certain, fixed and positive demand of the Irish people is, and for er vacation shooting harmless birds for fun-or any Roman Catholic ever shall be, 'home rule for Ireland.'" It was explained that by "home rule" was meant the vesting of the govern-Sunday school in which the boys are being armed and drilled in United States army tactics, we will tell that. ent of Ireland in a Parliament assem

army tactics, we will tell that. But we will never forget that in nearly all our large cities most of the men who are liable to be called upon at any hour of the day or night to risk their lives in defense of the lives and rty of their fellow-citizens-and prop most of the drivers and teamsters upon whose kindness and mercy depend those whose kindness and herey depend there whom it is our duty to protect are Roman Catholics—nor shall we ever forget the great assistance we have received in our humane work in Northern, Southern and Western cities from Roman Catho-

his time. When within fourteen miles of Lourdes he learned of his proximity lic clergy and laymen and women. When in 1890 we hegan the formation to the famous shrine, and, though of the Illinois Humane Soclety, one of the first to give us substantial aid was the Roman Catholic Bishop of Chicago.

beauties of the place, and at least sym-When we started the "American Band of Mercy" one of the first to join was the Roman Catholic Archbishop of Bospathetic in his view of the spiritual side of Lourdes. To a friend here he ton, and one of the first Bands of Mercy mailed an illustrated souvenir post card containing a view of the grotto and basilica upon which he marked crosses formed was in the parochial schools a Lynn.

then ten years ago we asked the school committee to grant us permission to address for one hour every public school in Boston, the first to rise and move that we have the unanimous consent of the school committee was a Roman Catholic.—Geo. T. Angellin our Dumb Animals.

A PROTESTANT'S TRIBUTE TO HOSPITAL SISTERS.

Catholic Standard and Times

Trenton, September 20.—A communi. cation in a Trenton paper signed "Pro-testant" pays a tribute to the Sisters of St. Francis' Hospital. Among other

of devotion, lit a votive candle and kissed the stone where the apparition things the communication says: "Having had to undergo an operation of our Lady appeared to Bernadette. and being advised to go to St. Francis Hospisal, I made this fact known to my friends, whereupon I was the receipient of such advice as: 'I wouldn't go to that hospital if you paid me. The Sisters will not treat you as well as if The scene was most impressive at the open-air Mass, where the choir boys sing and thousands of worshippers were assembled in the pretty valley in view of the snow-clad peaks in the dis-tance. While he merely intended to Sisters will not treat you as well as in you were of their religion, etc. I knew, however, I had to go and timidly approached my 'doom.' At first I was a little skeptical as to the teaching of the Sisters' restop for a few minutes he was so deeply impressed that he remained for two days, during which he visited the bas ilica, the architecture of which he says is strikingly beautiful. While he was unable to see thos ligion and of their dealings with patients. Consequently I received everything at first with a feeling of distrust. The operation came at last and to my surprise and relief I found who were cured immediately before and after their cure, he did see several leave the baths throwing aside their crutches, and he read in the local papers of the cure of a young Parisienne not Sisters in name only, but Sisters, indeed; such as are neglectful of their Mr. Gross expressed himself as con-vinced of the authenticity of the mir own sufferings and weariness to comfort administer kindness to others. acles performed at the shrine. They truly have given up their all for the blessed Lord, to work to work for the blessed Lord, and faithfully they do it. I felt it my duty to say a few words to help remove the erroneous ideas a few of the public have of St. felt it my duty to say a few words to help remove the erroneous ideas a few of the public have of St. Francis' Hospital. Spiritally I bene-fited by the example and conversation of these followers of the blessed Master, the Sisters. They only receive food, have been suppressed has reached seven-budged and thirty-one.

President a few weeks ago various Bap-tist journals intimated that Mr. Roosetist journals Intimated that Mr. Roose-velt was preparing to sell America to the Pope. Will they now proceed to fume because the Canterbury pilgrim is shown Presidential courtesy?"

> WHAT TO DO WITH THE ORANGEMEN.

Of course Mr. John Redmond wa right in his repudiation and condemna-tion of the sentiment, "To hell with the Orangemen," by which he was in-terrupted by a "Voice" in his speech

at the recent Irish convention in New York. "No, no," said he, "far be it from me

to tolerate such an expression. The Orangemen are Irishmen. They are mistaken Irishmen. They are, to large extent, uneducated Irishmen. admit they are intolerant Irishmen.

What is our duty? What is and what should be our mission? To drive these men from Ireland? No. Educate them. Enlighten them."

them. Enlighten them." That, of course, was the right thing to say, and what Mr. Redmond advised is the right-thing to do. It is best to educate and enlighten the Orangemen, or a least to try to do it, difficult though the task may be; to cure them of their intolerance, apropos of which we find the following in answer to a correspond-ent in the latest issue to hand of $R \in y$. bled upon the soil of Ireland indepennold's Newspaper (London): "Have you noticed that when Cardi-

PHILADELPHIA LAWYER'S nal Varnutelli visited Armagh the Protestants created a most dis riot; that the Orangemen in disgraceful Belfast

Joseph W. Gross, Esq., of the Phila and other northern towns are always delphia Bar made an interesting tour of France by automobile during his attacking their Catholic fellow country-men, who happen to be in the minority whereas in the middle, south and west of Ireland, where the Catholics are in the majority, you never hear of attacks summer vacation. Among the points visited was one not on his itinerary, but which eventually claimed two days of upon Protestants ?" Nevertheless, the proper thing to do

is to educate and enlighten these mis guided men and make them good Irish-men, if at all possible. - N. Y. Free on-Catholic, he determined to visit it. He is enthusiastic as to the physical man's Journal.

A PROTESTANT ABUSE OF FUNERALS.

For many years the opinion has been calling attention to the collection of crutches left at the shrine by pilgrims who had been cured. The postal, dated expressed by numerous people of good sense that, as a general thing, more actual harm has been done by ministers August 7, read : "This is the famous place to which who officiated at funerals than moral benefit has been rendered. No human being can accurately decide as to the thousands journey annually to seek the remarkable cures effected through wor-ship at the shrine of the grotto. correctness of such an opinion, but it is certain that many a minister has very seriously abused his opportunity Places marked X represent crutches, canes, sticks, etc., discarded by those on a funeral occasion. Commendatory statements concerning the departed one cured. Wonderful miracles are said to which were entirely unwarranted, were While at Lourdes Mr. Gross heard Cardinal preach on the miracles of the New Testament and to use Mr. Gross' own words, ho "did in Rome as the

made. Some vary ungodly persons have been spoken of as though $th \in y$

and the second and selfah creature, and had been all her life ! Now, isn't it about time for this to stop ?'' I say that the time to stop such an evil abuse has long been past due. That minister referred to must have possessed a vast amount of hardihood, else he would not have thus The dials of earth may show The length, not the depth, of years; Few or many they come, few or many they spoken about the woman. It looks as though he wanted to particularly please the relatives who were present, but why suffered from a tumor in the side. he tell falsehoods for the sake of the relatives and friends? He showed plainly that he set far less value upon the truth than he did upon saying com plimentary words that were false in fact. And the worst feature of such a gross abuse is the unspeakable harm that it does to worldly hearers. They are en-

Not so do we count our years; Not by the sun of the earth, but the shade Of our souls, and the fall of our tears. couraged to continue in a sinful course, even up to the hour of death, and are led to believe that they will be gladly For the young are oftimes old, Though their brows be bright and fair ; While their blood beats warm, their hearts are received into heaven as soon as they leave this world.-C. H. Wetherbe in cold O'er them the spring-but winter is there the Lutheran. A Word for the Catechism. "This is a much - neglected book among adult Catholics," truly declares the Church Progress. "Yet what book have we which can be read with greater form the doctrines which our Lord came upon earth to teach to mankind? As we learn from its title page, it is an As we learn from its title page, it is an abridgment of the Christian doctrine. It is the primer of Catholic faith. Hence it is a book which should be treasured by every Catholic – a book with which none should be ignorant. It is the one book of all others whose lessons should never be forgotten. It contains the most essential knowledge, and therefore demands that all should acquaint themselves thoroughly with its contents. That many have only dim recollections of this essential knowledge is the most potent argument Two Sisters of Charity Killed at Liao for again finding time for its careful perusal.' PROMISING CATHOLIC YOUNG



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OCTOBER 1 1904

REDMOND'S WARNING. Chicago, Sept. 23.—To a big audi-ence of his countrymen John E. Red-mond, Irish Nationalist, has uttered this warning: "Our race is slipping from its moorings-it is dying. If we are passive and inactive Ireland will cease to be the home of the Celt. There are more old men and little shifter

hundred and thirty-one. hire clothing and shelter Surely they are doing the work of the Good Samaritan. How many of us for the same hire would 'Go thou and do likewise ?" I can only add, God speed them in their noble avocation."

WEPT AS COFFIN PASSED.

Think of 40,000 people attending the funeral of a priest! The Catholic press, of Sydney, Australia, says : "The funeral of the late Very Rev.

"The funeral of the late Very Rev. Father Le Rennetel was probably one of the largest seen in Sydney since that of Archbishop Polding, in 1877. It is estimated that over 40,000 people took part in the last obsequies. The Catho. lie Church has not only lost a priest : the whole eity has lost a friend. Among those who wept unashamed in the open streets as the coffin passed to the grave were men and women of all denominations ; among those who stood with bowed heads and those who stood with bowed heads and those who stood with bowed heads and sorrowful faces as the Cardinal pro-nounced the last absolutions in the parish church were repre-sentatives of every department of our commercial, political and official life. The bells of churches outside the Catholic fold joined their melancholy Catholic fold joined their melancholy tolling to the muffled peaks of St. Mary's Cathedral.

" Pathetic indeed were the scones in the church and at the graveside. It was a grief too sacred to be described. Whilst the Requiem was chanted the great choir of ecclesiastics was surounded by hundreds of tear-stained faces. When the remains of the parish peiest were being carried out of his old church forever strong men cried like children. At the grave, when the whispers of the waves mingled with th the prayers of the priests and the collin disappearing into the earth, a great sob went up from the enormous gather-ing It was all pitiably sad, yet sweet as well when we reflect that it was all a tribnte to the worth of the big-hearted French missionary who for twenty-five years had made the peace and welfare of his people, and all who came to him for help and comfort 'his unending care.'' This? This? This? In the Catholic Young Men's Societies. Since and Archbishop of C. terbur / now in this country is sche... ed to dine with President Roosevei. Septem or 24. When Cardinal Satol... called on the

Irish exchanges record the death at Marino, Clontarf, of Rev. Brother Max-well, who for over twenty years filled the important position of Superior General of the Christian Brothers.

CATHOLIC NOTES.

The third Eucharistic Congress of the United States will be held in St. Patrick's Cathedral on Sept. 27, 28, 29. The Pope will be represented at the congress by the Apostolic Delegate, Mgr. Falconio.

The Very Rev. Dr. Joseph V. Butler, O. C. C., the famous Irish pulpit orator, has arrived in New York. Dr. Butler will make a visitation of the houses of his order in America.

At the international Congress of Science and Art held in St. Louis on September 21, addresses were made by two Catholics-Right Rev. Bishop Spalding and Rev. Thomas E. Judge of Chicago, whose subject was " Education.

Yang. It has always been the proud boast of Catholics that where suffering humanity required ministration the good Sisters of Charity would be found. The serv-ices rendered by the Sisters of Charity to the work of the Red Cross Society in successive wars have done more than will ever be told to alleviate the horrors of war. Some weeks since it was recorded that seven hundred Sisters from the Catholic orders had proceeded to the front ; and it is to be regretted that in the severe fighting at Liao Yang one was severely wounded, while two were killed. In the attack on the Rus sian position the first Japanese shell injured one Sister and while the Russians wounded were being entrained shraphel burst near an ambulance, killing two others.

Will the Baptists Find Fault With

MEN. Congratulations are extended to Mr. John L. Ferguson of Toronto who was called to the ar with honors at O goode Hall on 16th inst. Ir. Ferguson's career has been a credit to hing, a received honors on every examination at to Law School and at the examinations in the c. C. L. course at Trinity University. Mr. Law School and at the examinations in the C L course at Trinity University. Mr. guson has earned a name also among the holic young men in fortonto by the oner-ies and able mann r in which he has dis-arged the various offices he has held in their leites. Ma James E Day who wont frem elph to Toronto, on the appointment of Mr. the Aoglin, to which up the business of gin & Mallon, has taken Mr. Ferguson in partner under the name of Day & Fer-son. The old firm has had a distinguished ord. The late D A of Sulfivan, Q C., was the time of his death the leading Catholic the profession in Ontarico Mr. Mallon now Inspector of Legal Offices d Mr. Aoglin a Hgh Court Jange-ne new members of the firm bid fair to attain milar success. Mr. Day practised some years To onto with marked success and was yell in the Mr. og the

ato with marked success and y

And the old are ofttimes young When their hair is thin and white: And they sing in age, as in youth they sung. And they laugh, for their cross was light. But, bead by boad. I tell The rosary of my years; From a cross to a cross they lead; 'tis well And they're blest with a blessing of tears. Better a day of strife Than a century of sleep; Give me instead of a long stream of life The tempests and tears of the deep. A thousand joys may fcam On the billows of all the years; But never the foam brings the lone home-He reaches the haven through tears. NEW BOOKS. A new book which will be of particular in-terest to all who have the instruction of our youth is that lately issued by the Dolphin Press of Philadelphia, namely, 'Course of Christian Doctrine "--a handbook for teachers. In his perface the author says: 'The Course of Religious Instruction "herewith presented is the outcome of attempts to bing the 'Naw Education " to bear on the old sacred and un onangeable truths, and to lead the children not only to know, but to love and practice them. Prepared at files as a guide to young teachers of a religious community, it met, with the ap repared as need as a guide to young teac of a religious community, it met with the probation of priests who saw its practica suits; then it passed into wider circulation that for several years it has stood the tei actual use in the scholtroom. In respon-repeated requests it is now published general use, in the hope that it may not be effective in a wider sphere than it has bee a comparatively limited circle."

BY FATHER RYAN.

go-But time is best measured by tears.

On forehead and face have made.

S me reckon their sge by years. Bome measure their life by art; But some teil their days by the flow of their lears. And their lives by the moans of their heart.

Ah! not by the silver gray That creeps through the sunny hair, And not by the scenes that we piss on our

way, And not by the farrows the fingers of care



DIED.

DIED. GAUGHAN-At Doluth, Minn., U. S on 20th inst, Thomas Gaughan, formerly of Mara Tp., Outsrie, Uptergrove, on 24th inst, May his soul rest in peace! KELLY. -At Kickora, on Sept., 15, Mra, Mary Keity, reliet, of the late Patrick Kelly, sged eighty-eight years. May she rest in peace! LANGAN.-At her home on the 4th Con., Adeiade, Mrs, Ellen Langan, reliet of the late orse: in peace! wel

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