

# The Catholic Record.

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

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### THE DECLINE OF CONGREGATIONALISM.

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 Capen of Tufts College, in referring to the twelfth and thirteenth centuries, said:

"But I could wish that we had something more of the religious faith, something more of the absorbing devotion, something more of the self-denying love of those earlier times injected into our own age, even though it might mean for 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 diminution 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 behoves 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 indeed has asked it; as Protestantism also has availed herself of the civil sword. . . . but her history shows that she needed it not, for she has extended and flourished where which she will take the world as it comes; nothing but force can repress her."

### THE CAUSE ASSIGNED.

A writer in the Universalist Leader, descending 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, a lecture-hall, a college, a place of amusement, an institution of philanthropy, a nursery, a kindergarten, a 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 divine: 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 masters" is among the number. Unfortunately, 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 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 love the Lord thy God with thy whole heart and thy neighbor as thyself."

How can self live or breathe if all that is within us is tending to destroy it, by giving our very life to our neighbor for the glory of God? "Plain living and high thinking" is the doctrine of the philosophers, and grace

teaches us the same lesson in the most effectual way. "Be not solicitous," are the words which the doctors of today use as the text for their rest cure, but Our Blessed Lord used them in a far different sense when He bids 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 consider the part we are playing in 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 troubles itself failure ensue.

### THE VALUE OF CHURCHES TO HUMAN LIFE

BY ARCHBISHOP IRELAND.  
Archbishop Ireland's address, the principal one at the dedicatory service at the Cathedral of Epiphany, Sioux City, Ia., September 8th, was the feature of the day's programme. The St. Paul prelate is distinguished for his eloquence, and this is the reason why the diocese congratulated itself upon being able to secure Archbishop Ireland as the speaker of the day. The opportunity was appropriately improved by the Archbishop, to deliver an address upon the topic, "The Value of Churches to Human Life." The address was a masterful answer to the question, "Why Do We Need Churches?" Rhetorically perfect, pregnant with sweeping logic, dignified, scholarly, earnestly spoken, the address will live long in the memory of the crowded audience 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. 84.)

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 things you put the value in 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, structures 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 very deepest fiber other demands, which 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 nature, sculptured there in traces ineffable: "Not in bread alone doth man live, but from every word that proceedeth from the mouth of God." That this is food from the skies, so necessary to man's truest life, be grasped by the hungry 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 darkness speeds towards the light of day, its restless vines ever weak and colorless, 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 soul 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 outward forms into which it translates itself are dissimilar; not seldom these are rude and barbarous, betraying to the vividness 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; religion itself remains the fact unchangeable. We may take notice of occurrences 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 religion? This they will not, this they cannot, do. They must, if not in one way; then in some other, move towards the invisible and the supernatural. Veiled prophets come out from the mountains of India; self-missioned teachers spring up in neighboring city and village; they are the bearers, they say, of a message of religion, and hither-gone they hurry to greet them. It is but another manifestation of the religious instinct in humanity. Men may depart from established forms of religion, however rational those be; from 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 mere rippling of whim or fancy upon the surface of its activities. It is a deeply imbedded law of its very nature, such that without it humanity is not itself, as the sun of the firmament is not itself, if the power is not in it to give out light and heat.

That there and these individuals declare they are void of the religious instinct goes for naught in the presence of humanity's universal ascent towards the heavens. A fact of that kind merely imposes the interrogation: Are such individuals moral parts and parcels of legitimate humanity?

From God to God—this is the everlasting scroll written across the forehead of humanity.

I define the church: the house of spiritual strength and spiritual health. It is sufficient that man have strength and health of body in order that his life be human, in order that the noble purpose to which he is impelled be safely reached? Assuredly not. Man is not the tiger nor the lion. Man is a moral entity, ruled by the laws of moral righteousness, and dependent upon the due observance of those laws for what more animal. Without morals individual man is dehumanized; the family hearthstone loses beauty and sacredness; 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 morals; all institutions of humanity cry out for morals; all progress and elevation in humanity rest upon morals as the solitary foundation upon which they may be built. Whence, then, do morals come? 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 exterior manifestations of evil intent; it cannot control the soul in its interior life where lies the root of human morality. Deeds of legislation and bayoneting 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 idiosyncratic, 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 upon which the eye is fed, with passion virtue loses radiance and evil puts on dazzling gloss. 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 orderings? The appeal 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, removed from it by unreachability, will weaken it in the clamorous of exacting 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 ever 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 that law. Abstractions do not dominate the will of man; laws, whatever their form, do not command, unless other atoms, laws, there be the living legislator and Lord to sanction them, and sustain them with His authority.

The Creator, as His works demonstrate, is a God of law. Creating man, He made him subject to law—to physical law in his physical being, to moral law in his moral being. Ruling men, the God of laws rewards them who follow law, and punishes them who violate it.

Those are the principles of eternal truth upon which to build human morals. Teach men to know and remember those principles. And teach them to draw down upon their souls from the skies the dew of divine grace that they have the force to follow those principles. For man, even in the presence of the Divine Legislator, is weak and in need of help that he may keep the commandments. The philosophy of earth makes the mistake of ignoring the weakness of man—weakness which man in his inner consciousness feels and understands, of which the story of humanity is an abiding confession. In vain, however, would the philosophy of earth proclaim the moral weakness of man, since he holds in his hands no balm to heal his infirmities. Not so with the philosophy of heaven. The God of heaven is powerful "to strengthen the feeble hands and to confirm the weak knees;" 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 soul, 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! Barriers there are at every step; abysses there are beneath every footfall; clouds of dreary gloom overhang the traveler; misfortunes and misery continuously assail him. Moments of

calm and sunshine come but seldom. When they do come the menace is ever with them that they are of brief duration. And then, a short way off, stands Death, sickle in hand, before whom all, whoever we are, however we are armed, must, one time or another, fall to the ground.

What is it that sustains in its wearying march the soul of man, evoking from him the efforts he must put forth, holding off the heavy clouds that press downward upon him? Hope—and hope only—the vision of a goal to be reached, beckoning him to go forward despite all obstruction, offering to his troubled soul a prize worthy of his labor, and by the promise of this prize begotting comfort and sorrow, peace and sweetness amid agonizing pain.

Blessed hope! What is it that will begot these and hold these in the souls of men? I will answer—religion.

The things of earth, the fairest and the best, do not satisfy the soul. However plentiful they are given, they leave unfulfilled vast voids in the human heart; they last but a day; they are never offered apart from some ill, some pain; and, such as they are, the multitudinous are left ever thirsting, ever hungriest. Illusions they are—the things of earth. Only by constant conjuring of shadows to blind and deceive is earth able to hold men upon its surface and stir them into a hectic flush of effort and of life.

An Omnipotent Father above us, bidding us toil and suffer for His sake and for the sake of eternal righteousness, and holding out, as the reward of victorious struggle, the supreme bliss of the skies: this it is that begets in man's soul unconquerable hope, and gives to human life a purpose and a meaning. Heaven awaiting us—what matters the emptiness of the things of earth? What matters poverty or suffering? Heaven awaiting us. Where are the terrors of death itself? Heaven awaiting us, it is 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 changed into pleasure and darkness into light. The foreshadow of heaven robes even earth with the glory of eternity's light.

Why build churches? That heaven be brought down to men: that hope remain upon earth.

America, queen of nations, queen of our hearts' love, shall I speak to thee of warning? Build churches, and see that they people cross often their thresholds. A giant thou art in all that makes for material development and prosperity; a giant thou art in the ambition that thou be in all things that make for social growth and grandeur; the leader and the teacher of the world; the religion of the foundation upon which thou buildest. Never did a nation grow and retain its health and strength without religion. It is history; the measure of a nation's power to bless its people, to bless the world, the measure of its power to live and to endure, was always the measure of its religious convictions and its religious practices. Rome grew with its temples. Egypt, the religion of the gods of Rome, had power for the uplifting of the soul, the propagation of morals, the begetting of hopefulness, which agnosticism, mere secularism, has not and cannot have. If I must choose between the religion of Jupiter and Minerva and the arid, soul-drying agnosticism of modern times. I choose for my country Minerva and Jupiter; for at least, Minerva and Jupiter bespeak a superior nature towards which, however faintly, they bade men uplift their eyes, while agnosticism commands men to see but black, cold clay, and to believe themselves 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 GROTTU.

MEMORABLE INCIDENT OF FATHER CURRIE'S VISIT TO FAMOUS SHRINE.

Rev. William C. Currie of St. Patrick's Church, this city, who reached home Monday last after a trip abroad, tells of a remarkable cure witnessed by him at Lourdes in July. On the day in question Father Currie was one of a great throng assembled in the grotto to assist at Mass. Near by knelt a young woman about 20 years of age.

"She was one of ten thousand who had come on a pilgrimage from various parts of France," said Father Currie. "She limped into the grotto with a crutch, as she had been a cripple since she was 4 years old. During the service she prayed very fervently. I was just leaving the grotto after Mass when I saw the girl suddenly arise, and, reaching up with her hands, hang her crutch on a hook in the rocks of the grotto. Her mother, frantic with delight, rushed to her and threw her arms around her, when she saw her start to walk away—no longer a cripple.

"The girl was thrilled by the experience. Her eyes were streaming with tears. A great crowd of friends, who had come on the pilgrimage from the same province, followed her as she walked away to the office of one of the doctors who are there to give scientific testimony to the cures wrought at Lourdes.

The friends of the young girl told of how she had been unable to move without 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

she was excitedly relating her experience. Father Currie, who accompanied Rev. Evangelist, spent a week at Lourdes, during which three pilgrimages, numbering from eight to ten thousand men, each, visited the grotto.—Philadelphia Standard and Times.

### PARENTS' DUTY TO CATHOLIC SCHOOLS.

Archbishop Elder, of Cincinnati, has issued a letter to the clergy and laity who have received the sacraments of parents to provide a Catholic education for their children.

The letter lays down some stringent rules governing the matter. The Archbishop decrees that in places where there are Catholic schools parents are bound, under pain of mortal 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 Catholic school is a matter of accusation, in confession, the letter states, and confessors are forbidden to give absolution to parents who, without permission of the Archbishop, send their children to non-Catholic schools. No child is to be admitted to First Communion who has not spent at least two years in a Catholic school.

After laying down some general principles on the matter of education and quoting from letters of Pius IX. and Leo XIII., Archbishop Elder gives the following rules for the government of priests and people:

"1. These pronouncements of the Holy See are the law for all. The legislation of the Third Plenary Council of Baltimore is based upon them. It is evident, then, that the doctrine of the Church, which it would be erroneous, scandalous and even savoring of heresy to contradict, is that to attend a non-Catholic school constitutes usually 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 other suitable school, and unless such precautions are taken as to make the danger remote.

"In applying this teaching to practical life, there are difficulties. We often meet with parents who object to sending their children to Catholic schools on account of certain features which they dislike or who prefer non-Catholic schools on account of certain advantages. They claim that if they make due provision for the education of their children properly instructed and brought up in piety they cannot justly be interfered with. But such a claim cannot be permitted. This is a religious question, and is, therefore, within the sphere of the Church authority. In such questions it belongs to the Church to pronounce on the principle involved. It is the office of the Bishops, as the third Plenary Council of Baltimore teaches, to judge both of the alleged necessity and of the sufficiency of the precaution. This is a matter, then, which lies within the jurisdiction of the spiritual power, and it is far from the true Catholic spirit to decide such a grave question for oneself.

"Moreover, there is another aspect of the subject which shows still more clearly how necessary it is to abide by the judgments of the Church. It is almost impossible for a Catholic parent to send his child to a non-Catholic school 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 break down the strictness and firmness of Catholic faith. It is, therefore, nearly always a very grievous scandal, especially when the parent in question is a person of some standing and influence. Now, an action which involves scandal of this kind can only be justified by a very grave necessity. It is 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:

"1. In places where there is a Catholic school parents are obliged, under pain of mortal sin, to send their children to it. This rule holds good, not only in cases of children who have not yet made their First Communion, but also in cases of those who have received it. Parents should send their children to the Catholic school as long as its standards and grades are as good as those of the non-Catholic school. And even if there is no school attached to the congregation of which parents are members, they would still be obliged to send their children to a parochial 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 Catholic school in the place, parents may send their children to a non-Catholic school. Each case must be submitted to us, except when there is a question of children living three or more miles distant from a 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 sins.

"4. Confessors are hereby forbidden to give absolution to parents who, without the permission of the Archbishop, send their children to non-Catholic schools, unless such parents promise either to send them to the Catholic school, at the time to be fixed by the confessor, or at least agree, within two weeks from the day of confession, to refer the case to the Archbishop and abide by his decision. If they refuse to do either one or the other the confessor cannot give them absolution; and should he attempt to do so, such absolution would be null and void. Cases of this kind are hereby numbered among the reserved cases from Sept. 1, 1904.

"5. The loss of Catholic training, which the children suffer by being sent to non-Catholic schools, must, as far as possible, be counteracted. Wherefore, we strictly enjoin that diocesan statute No. 61 be adhered to: 'We decree that those who are to be admitted to First Holy Communion shall have spent at least two years in Catholic schools. This rule is to be observed also by superiors of colleges and academies.' This statute was enacted in our Synod 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 always attended Catholic schools; and it is simply impossible to do so when the children are allowed to go to non-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 exemption 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 provision 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 received 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 demand of the Church of God?" To this the sponsors reply, "Faith"; that is, that is full belief 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 Holy Ghost to His Apostles by breathing on them. The significance of this ceremony is to indicate that the one to be baptized is made through the Sacrament the abiding 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 cross of Christ and the public profession of a Christian. The latter to signify an inward belief as well as an outward 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 depart. It signifies that we are born in original sin and hence under the power of Satan. From this bondage the one baptized is freed by the power which our Lord gave to His apostles and which the priests possess as their successors.

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 exorcism is read. The ears and nostrils are then touched with spittle to signify that by this sacrament the ears are opened to Christ's doctrines and the mouth to their profession.

At the font the following three questions are then asked and answered by the sponsors: "Do you renounce Satan?" "And all his works?" "And all his pomp?" Next is the anointing 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, in the holy Catholic Church, in the resurrection and in everlasting life.

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

Then the top of the head is anointed 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 finding those of others.



story Nellie went as usual to the store and, being anxious to bring about her aunt's conversion as speedily as possible, resolved to lose no chance of performing acts of charity, however trivial, for those around her. Ellen was even more disagreeable than usual, but Nellie suppressed her feeling 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 companion 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 I am in such a hurry to get home tonight I cannot 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 Mrs. Belmont; "the last time that Mrs. Belmont's were delayed she refused to take them at all, and Annie Carter was dismissed because she sold them and should have sent them."

"What shall I do?" said Ellen, in despair.

"Pardon me, 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 worry if I were late during one of her bad attacks. Besides, Porter Avenue is not much out of my way."

Ellen blushed scarlet, and 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 first time the girls parted with a cordial good night, Nellie feeling that her 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 so that her pearl rosary, which she thrust into the bosom of her dress, fell on the stone step and lay there glittering in the light of the electric lamp which shone from the gate post.

That evening when Mrs. Carson and her daughter Nellie noticed that her precious beads were missing, and thought that she must have dropped them in store or cloak room; but, although she started unusually early 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 anything 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 a parcel of goods at Mrs. Belmont's, on Porter Avenue, last evening?"

"I did," said Nellie, rising from her place and standing behind him.

"How did that happen? Why was it not sent by the express?"

"It was forgotten until after he had gone," replied the girl, "and we were afraid Mrs. Belmont would be annoyed 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 parcel at her house last evening," said the manager, glancing at a note which he held in his hand.

"You will go immediately," said Carson, "and if any mistake has been made you have only your own carelessness to blame for it and must suffer the consequences. We 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 Carson?" she asked.

Nellie told her what had 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, but hoping for the best.

III.

The twilight shades of the October evening were settling over the city. The electric lamps burst into flame 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 and land.

Neither evening shadows nor glittering lights attracted any attention in Mrs. Belmont's beautiful home. The heavy curtains were drawn, the servants glided about with noiseless feet and a deeper shade hung over the mansion than that which the autumn 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 there was a sound of the muffled 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 looked up and down the street. No carriage was in sight. She went

wearily up the steps again, and was about to re-enter the house when her foot struck against something. She stooped, picked it up. The electric lamp 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!" she exclaimed. "Where did this come from? It is a grace from my happy, innocent childhood, a ray of light for my sin-darkened soul." Falling on her knees she raised her tearful eyes to heaven.

"Great Queen of Heaven!" she cried, "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 the patient's pulse carefully so as not to awaken her and declared that all the symptoms of fever had disappeared.

"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 necessary."

When she had retired Mrs. Belmont threw herself again upon her knees, thanked the compassionate Mother of Mercy who had answered her prayer and renewed her resolution for the future.

She looked at her watch. It was only 8 o'clock. Calling a servant she desired her to remain in the sick room. She went to her own apartment and taking a dark cloak from her wardrobe, put it on, enveloped 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 Mrs. Belmont gave a history of her whole life, and begged his help in returning 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 promise to come back on the morrow, she turned her face homeward.

The sick girl still slept, and the servant sat beside her.

"Annie," said Mrs. Belmont, "who brought that parcel from Carlin's last evening?"

"A young lady, madam."

"What did she look like?"

"Madam, she looked so much like Miss Evelyn 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 result of her requests we have already seen.

When Nellie reached Porter Avenue her courage almost failed, but one look of Mrs. Belmont dispelled her fears, and explanations followed which filled both hearts with joy. The carriage was ordered, and together they went to Mrs. Carson's, stopping on the way at Carlin'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.

In a short time the cottage in the dingy street was given up.

Mrs. Belmont resumed with new fervor her neglected religious duties, and Evelyn too, was instructed in the mysteries of the Catholic faith.

For Ellen Thomas the cousins ever had a warm welcome, for she had not been, in a measure, the means of bringing them together?

The pearl rosary was restored to its original owner, and together the twin sisters recite the fragrant garland to the Queen of Heaven, as they had done in their happy childhood.—The Catholic Telegraph.

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 can't be good judges in our own case. Let the Biblical scholarship of the country pass judgment thereon. I will abide by its decision. If you can satisfactorily 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 proposition involves what logicians call an ignoratio elenchis, you mistake the real question. You want us to prove that St. Jerome's is a correct translation of a manuscript which he never saw. He translated from a copy of the Most Holy Gospels, nearer the Apostles, than any manuscripts existing now, or than any from 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 incidental to transcription than later copies.

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 of "For thine is the Kingdom, etc.," in the Lord's prayer, but whether his is a correct translation of the more ancient manuscript used by him.

The question raised by your proposal is this, which manuscript was the purer and freer from errors, the ancient one used by St. Jerome, or the more modern one used by the translators of the version authorized by King James? According to the rules of sound criticism the more ancient copies are to be preferred as being more free from errors of

transcription, or errors of malice, or of defective judgment.

That the more modern manuscript used by the English Protestant translators was vitiated by interpolation you admit and try to explain away. A witness who is convicted of having falsified in matters you know of is not to be trusted in matters you know not of. What is true of a witness is equally true of a manuscript claimed to be a correct copy of the original. If found false in one case its claim to be a correct copy is no longer valid. Such, according to your own admission, was the copy used by the English translators. After such admission it is not absurd in you to ask us to prove that St. Jerome's translation of an ancient copy harmonizes with an admitted incorrect copy of the original?

Mr. Jones. "Allow me to repeat that there is no contradiction between Matthew and Luke in their rendering of the hanging of Judas as described in Matt. 27 and Acts 1:18."

We certainly allow you to repeat that there is no contradiction, but at the same time we reserve to ourselves the right to repeat that there is a contradiction in the texts as given in both the Authorized and the Revised Protestant version of the Bible. Certainly Matthew and Luke did not contradict each other, but your Protestant version makes them do so. In St. Jerome's translation of a more ancient copy of the original than that used by the English translators there is no contradiction, a proof of its greater reliability.

Mr. Jones. "Each of the writers described a different phase of the occurrence, and each gave truly the facts of the particular impressions made."

Each of the writers described the fact and the manner of Judas's death, and we who believe in the inspiration of the Scriptures must assume that they did not contradict each other. Assuming that the Protestant translation of the two texts referred to is erroneous, or 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 hanging; Luke the effect, the falling forward from the end of a rope and bursting asunder." How make this out a contradiction?

The question is as to the words of the two texts and not as to your interpretation and explanation of them. In the texts, as found in your version of the Bible, Matthew tells us that Judas 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 of hanging. The contradiction in your version is evident. According to Matthew Judas was a suicide; according to Luke he was the victim of an accident. As there is no such contradiction in St. Jerome's translation of these texts, we must conclude that the ancient copy of the original which he translated was more reliable than the copy used by your English translators.

Mr. Jones. "In order to make it a contradiction these writers would have to contradict themselves on the same 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 not contradict each other, but the Protestant translation of the Scriptures does. Suppose Matthew had said nothing about the death of Judas what impression would you get from the words in Acts 1:18. "This man (Judas) purchased a field with the reward of his iniquity and falling headlong he burst asunder and all his bowels gushed out."

Would you not conclude that he died by accident or by a punitive visitation of God? The idea of suicide at the end of a rope would not have occurred to you. Suppose, further, that Josephus or some contemporary historian had written that 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 gushed out?

Mr. Jones. "If Luke stated that Judas burst asunder and Matthew had denied the fact and stated that he did not burst asunder; then and only then would there be a contradiction, and your argument would be entitled to consideration. But this neither Matthew 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 asunder. These two manners of death exclude each other. If one be true the other must be false, hence a contradiction.

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 Brooklyn doctor of divinity who had been a year in a Methodist revival, for a year 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 he had made his decision in favor of the Episcopalians.

"Wa'al," said Seth, "I did think at first that I'd join the Methodists, but they was a little too noisy for me, an', besides, they talk politics. After thinking about it for nigh on a year I've swung to the Episcopalians, because, after watchin' 'em for a year, I've found that they don't have nothin' to do with politics or religion."—New York Tribune.

TO GOD OR TO CESAR?

"Render to Caesar the things that are Caesar's and to God the things that are God's."

In these words of our divine Lord, 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 belongs to Him and is to pay Him the tribute of His respect, love and obedience.

Cesar may stand for the world and all earthly things in contradistinction to God, heaven and the things of eternity, and to each we are to give their due. We have a double duty, therefore, to man and to God, to the world and to heaven, to time and eternity. The first of these duties is generally fulfilled, and more than fulfilled. We imbrace the spirit of the world easily, pay it our homage and serve it slavishly. It is not enough for man that he use this world as God intended 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 and rest He has prepared for him; but many make the means their end and live for this world instead of Heaven—live for created things rather than for their great Creator, and exclude God from their thoughts in their preoccupation with the things around them.

But the world did not make us, Cesar 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 us God alone, our Creator, our Judge, our God and our everlasting reward if we only serve Him.

He has stamped us with the image of Himself and we are the coin of the tribute due Him. We are the masterpieces of His hands. How wonderful is man! He shows something of the divine perfections. He resembles God 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 remotest heavens. He can measure the stars and draw from the bowels of the earth its riches and treasures. He can adopt all created things to his use and nothing seems to be beyond his knowledge or his power. And he 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 to obey: the will to serve God for all His gifts, or to despise Him. Free will to act a noble, generous part in God and His fellow-creatures, or on the contrary to be selfish and unconcerned for any but himself—aye, free will to act a cruel part and to hate God and men if he will and to do what he dares to injure them. But it is not alone through our intellect and our will that we are like to God, but we resemble Him supernaturally through grace in our souls, and here we have not only the image of God in us, but have a participation of His divine nature, which by conformity on our part makes us, through virtues and goodness, the very reflection of Himself. This is the perfect man, because the perfect image, and this is what God would have us always be, that He might behold in us the reflection of Himself, and hence be pleasing in His sight, and the homage we pay Him be a tribute worthy 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 havoc sin causes in the soul; then the light of God's grace is extinguished, the power of His love is stayed, the soul is no longer visible, He fails to recognize his creature. He cannot bless it longer, He cannot give it His love. It 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 unless the inexhaustible merits of Christ's sacrifice on Calvary be applied to that soul and restore to 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 specially to the image of God and His inscription is stamped on every part of them. But that resemblance once destroyed it requires a miracle, the 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 was then gone out of the 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.

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



is all salt — pure, clean, crystals, and nothing but salt.

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

TYBURN AND HIS MARTYR-MEMORIES.

Tyburn in London is a place consecrated to Catholic devotion, for in 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 England. In his book "Tyburn and the English Martyrs," Don Bode Camm, O. S. B., presents some interesting facts, the result of painstaking researches concerning Tyburn. The exact spot where the gallows stood at Tyburn, Don Bode Camm tells us, is probably to be identified with the site of the house at the south east corner of Connaught-place. Quantities of human bones were found when Connaught-place was built. The gibbet stood on a small eminence. Tyburn Hill-house (which was removed in 1829) subsequently stood on the spot. A gate crossed the road, and the site of this is still marked by a stone with the inscription, "Here stood Tyburn Gate," which is placed against the park railings, almost opposite the site 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 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 willing to have others share with us: it is our opinion.—Mignet.

SUCCESSFUL MOTHERS.

You will always find that the mothers who are successful in bringing up families of hearty, healthy children 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 at the first symptom of any childish ailment, and almost at once the little one is all right. Mrs. Thos. Stevens, 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. I would advise every mother to keep the Tablets in the house." The Tablets allay teething irritation, cure colic and stomach troubles, prevent constipation, destroy worms, allay fevers and break up colds. They can be given safely to a newborn child. Sold by all medicine dealers or sent by mail at 25 cents a box by writing to the Dr. Williams Medicine Co., Brockville, Ont.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 21st, 1904.

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, on behalf of the Church of England, declared at this meeting that he recognized 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.

It thus appears that there is no immediate prospect that the Church of England will take part in the proposed union, but it does appear that the other bodies represented at the meeting will in the not distant future enter into some sort of union, either what is called federal or, more probably, organic.

The most difficult thing (to be settled) will be Christian doctrine. They do not want to construct an invertebrate animal out of this union.

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 case; but we fear it is too true that the assimilation has been effected through an indifference to Christian doctrine or dogma.

When John Wesley first began to preach greater zeal in the practice of religion he had no intention to establish a new religion with distinctive

doctrines. He was a minister of the Church of England, and he wished to revive the zeal of the people of that Church in the practice of their religion. He believed in the necessity of a ministry ordained by Bishops who could trace their succession to the Apostles through the Bishops of the Catholic Church, as the Church of England still believes.

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 Aaron's successors should be appointed being marked out by God Himself from the beginning of Aaron's priesthood.

On this point Presbyterians and Congregationalists differed entirely from both the Church of England, and from the early Methodists; but later, when the Methodists discovered that in their new ministry, the Apostolic succession which they at first supposed they possessed, had been lost, they changed their views, and to justify their position, declared that Apostolic succession, does not exist anywhere, and is not necessary in the Christian dispensation.

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 abandoned it as befouling the nature of God.

It was a characteristic assemblage, for in Europe Socialism means Anarchy, though on this continent the two terms are not necessarily identical in meaning. But Free thought, which means the denial of God, must necessarily result in Anarchy.

This generation has sufficed to complete the transformation of Italy from a religious nation 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.

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.

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 he has been victimized.

FRAUDS.

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us that they have paid their money and now find the magazine no good. Our advice to all is not to pay any money whatever to any of those travelers unless they are sure they receive full value on the spot.

It 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.

FREE THOUGHT IN ITALY.

A despatch from Rome states that on Tuesday, Sept. 20, a Congress of Free-thinkers assembled in that city at the Roman College erected by Pope Gregory XIII. in 1574.

We are informed that he hailed the fall of the Pope's temporal power, condemned Catholicism as prehistoric, protested against war, and advocated an indissoluble alliance of nations and a universal brotherhood of peoples.

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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.

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.

We are glad to be able to say that the class to which the Rev. Mr. Ritson belongs is gradually dying out.

A despatch from Paris states that it is under consideration of the Government to take a plebiscite of the people on the question of abolition of the budget of Public Worship.

Some doubt is thrown upon this intelligence by the fact that we are told that Premier Combes is opposed to this mode of settling the present trouble between Church and State.

The appointment of Bishops to the various sees of a country also belongs solely to the highest authority in the Church, which is, of course, the Pope.

Under these respects it has often occurred in practice that a union between Church and State has been a disadvantage rather than a benefit.

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THE NEED OF CATHOLIC CHAMPIONS.

A splendid paper read at the recent conference of Catholic colleges at St. Louis was that of Father E. J. Gleason, S. J., of St. Ignatius' college, Chicago.

The world, absorbed in the temporal and ignoring the eternal, is making extraordinary efforts to promote the secular and eliminate the religious element of education.

The last annual grant given to the Catholic Church under the Budget was 40,000,000 francs or \$8,000,000.

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 Catholic 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.

The realness of the Catholic executors to accommodate the conditions of the legacy to meet the views of the Board of Management is highly appreciated, and it is hoped that there will not be in future any such friction on the score of religion as there has been several times.

A report in another column in regard to Irish affairs is of more than ordinary moment. The Dunraven commission recommends the establishment of a financial council to administer the expenditure of public money in Ireland.

It likewise suggests the formation of a body to whom may be entrusted the enactment of laws of a local character. Some of the London papers are up in arms against the report of the commission. This was to be expected.

There is still another class, and a large one it is; a class indifferent to the intrinsic merits of religious questions, but prepared for any action that will further their social, business or political interests.

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 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 nothing of sanitation, and care less; and it is certain that if Caucasian troops had undergone an ordeal similar to that 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.

Other civilized armies, on the contrary, when on active service, eat highly concentrated and heating foods. They 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 world, absorbed in the temporal and ignoring the eternal, is making extraordinary efforts to promote the secular and eliminate the religious element of education.

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.

The realness of the Catholic executors to accommodate the conditions of the legacy to meet the views of the Board of Management is highly appreciated, and it is hoped that there will not be in future any such friction on the score of religion as there has been several times.

A report in another column in regard to Irish affairs is of more than ordinary moment. The Dunraven commission recommends the establishment of a financial council to administer the expenditure of public money in Ireland.

It likewise suggests the formation of a body to whom may be entrusted the enactment of laws of a local character. Some of the London papers are up in arms against the report of the commission. This was to be expected.

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

BY A PROTESTANT THEOLOGIAN.  
CCXX.

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 correspondent of the Springfield Republican, of Jan. 20.

This gentleman, after giving an account of the conversion to Rome following upon the Oxford Movement, an account which we have seen to be far from faithful either to his character or their numbers, speaks of the "chief fault" of M. Bremond's narrative of the Oxford Movement as being his assumption that the Catholic Church is the only true form, that is, as I suppose is meant, the only sound and perfected form of Christianity. This assumption, he says, neither France nor England will admit.

Protestant England, naturally, is not very likely to receive it. France, on the contrary, whether believing or unbelieving, 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 if I did, I should receive the Catholic Church as the authentic and developed form of the Gospel." When I was a Christian, I was Catholic, and if I became a Christian again, I should become a Catholic again."

Ernest Haecckel 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 ever." Indeed, in his lectures delivered in England, he treats Catholicism without historical development of Christianity. Even the Vatican Council and its decisions he finds, germinally, in the Roman Church of the first century, in Clement's epistle to Corinth, and as being something agreeable to the essential spirit of Christianity itself. He therefore, like most French atheists, and like the most adoring of Catholic unbelievers, "A Catholic unbeliever," (That is, in a Catholic unbeliever, an unbeliever almost of necessity retains much of the form, though rejecting the substance, of Christianity.) Holding, as Huxley says of Comte, "Catholicism minus Christianity." He treats Protestantism with friendly condescension, as having very considerable merits, but, as some one says, "a little bit quite authentic," and he calls Calvin, personally, "the true Christian-minded man of his age."

Nor is this opinion, that the Catholic Church is the only complete historical embodiment of Christianity, confined to Catholics or to Frenchmen. Professor Huxley, we know, hated Christianity intensely (although almost a deist in the end), and he was for its ultimate extinction 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, providing positive godfathers, in order, as he expressed it, "to do the necessary lying for me." When once the Archbishop of Canterbury declared that with his oversight, he had declared that he felt as if he had received the pallium. Yet through it all he kept his eye chiefly fixed on the Roman Catholic Church. Her he regarded as the only thoroughly 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 great many of his unbelieving countrymen think just as he did about the Church of Rome.

Then it seems strange that our friend the correspondent will not allow to M. 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 permitted to write as a Catholic.

This is a very good illustration of the disloyal intolerance with which Catholics are treated by so many Protestants and Protestant unbelievers. They may be Catholics, but they must not treat any important religious matter 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 Catholics in form, but they will become Protestants in substance.

It agrees also with the position of the Rev. Mr. Dickinson, late our Superintendent of Schools, in a lecture given here at Andover, to which I have repeatedly referred, and which I think ought not to be lost out of mind. This 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 educated 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 Oaterton priest and subordinate of Cardinal Newman, now again a sort of Protestant agnostic, bewails rather plaintively that at the Queen's jubilee in 1887 the Catholic peers interrupted "the national unity of worship." That is, they refused to join with the Queen in the Protestant service held at the Abbey, and held a thanksgiving service of their own. This Mr. Hutton regards as "most tolerable, and not to be encurred," as Dogberry says. These peers may be Catholics as much as they like—Mr. Hutton does not seem to have any objection to that—provided only

that when some great national solemnity occurs, they shall withdraw their worship from under the superintendence of the 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 religious and civil, discharging their ceremonial parts, and maintaining solemnly respectful during the religious services. No, they must join actively in the Protestant worship, or be accused as offenders.

Mr. Hutton thinks I am rather absurd in treating this temper as ineffectual persecution, 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 to be granted religious freedom in the letter, and denying it in the spirit.

M. Bremond's offence, however, is not exhausted with his view of Roman Catholicism as superior to Protestantism, as being the only consummate form of Christianity. He treats him as guilty of a still graver fault, in regarding the Catholic religion "as superior to any other of the world's religions."

This sentence, I think, marks the writer very distinctly as being, not a Protestant, but a Protestant unbeliever. A Protestant unbeliever is one who no longer accepts Christianity, but who still hates the Church of Rome as cordially as when he was a Protestant Christian. He hates her cordially, but with no vulgar virulence, of which indeed, he is too capable, roughly cultivated a mind to be incapable. He may easily be guilty of injustice, but not of blackguardism.

Of course M. Bremond, in treating Christianity, especially in its central historical development of Roman Catholicism, 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 correspondent is really censuring both. A Christian is not a Christian unless he holds and His Gospel to be the consummate fulfilment of the world's spiritual 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 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 hatred of Rome, acknowledged, in their own words, that "A Pagan does well in becoming a Mussulman; better in becoming a Jew; better still in becoming a Papist"; although of course they maintained that he did best of all in becoming a Puritan.

This question invites still further development.

CHARLES C. STARBUCK,  
Andover, Mass.

**READING CIRCLES.**

REV. MORGAN M. SHEEDY URGES THAT THE WORK BE TAKEN UP ANEW AND BROADENED.

An important incident of the closing days of the Catholic Summer School of America was an address on the Reading Circle movement by Rev. Morgan M. Sheedy, of Altcona. As first president of the Summer School Father Sheedy had ample opportunity to know intimately the Reading Circle's influence in the establishment of that institution. He narrated the early history, its wide field and its great influence on the Catholic people of the country. In summing up the 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 its mission is not at an end. Never was there greater need in the history of our country of wisdom and of noble life, than at the present moment. Let us, then, take up this work anew by establishing and multiplying our Catholic Reading Circles. Let us make our young men and women prize the things of the mind; let us propagate Catholic truth and support Catholic literature; let us encourage our young writers; let there be once more in every community an intellectual centre whence noble thoughts among the people shall 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 educational advantages. In order to accomplish this, he said, a sort of school extension movement would be necessary. "Such provision would," 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 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 in 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

**FIVE-MINUTE SKETCH.**

Nineteenth Sunday After Pentecost.  
LIVING.

Wherefore, putting away lying, speak ye truth each one with his neighbor. (Eph. iv. 25)

Of all the vicious habits into which we are prone to fall, there is none more common, and none more miserable, mean, and contemptible, than that of lying. There is also none about which Christians in general have so lax and careless a conscience. True, every one regards lying as in some sense at least 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 received the God of justice and truth will immediately begin again to offend Him by telling falsehoods which are too often unjust as well as untrue.

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 Christians. But, for all that, how many injurious lies are told, even by those who think themselves good Christians, and never properly retracted; or even thought of afterward by those who tell them from month to month; they are listened to and repeated with the greatest interest and eagerness, 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 would justify them—and it is very seldom that they have their neighbor they are bearing an obligation first to find out by careful examination whether it be indeed a fact; or otherwise the sin of an injurious lie will rest on their souls.

There are, however, some, and indeed many, who do not tell 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 so goodly meant to believe. But there are not by any means so many who are careful about the truth for their 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, to get some advantage for oneself, or for another, or to get one's self or some other person out of a scrape; or to conceal a fault, to avoid embarrassment, or to save somebody's feelings. These are called officious lies. Then there are others, called peccosa, 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, or boasts made about things which have never done. They may be taken back before the 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, though of course not so bad as those. And yet how few act as if they really were sins at all! People will say, "I told lies, perhaps three or four every day, but there was no harm in them." No harm? No harm to other people; perhaps not, except by bad example and the loss of confidence in your word and that of others; though there is great harm even in that way. But there is a greater harm than this: it is that which the liar does to the sacredness of truth itself, and as far as he can, to God Who is the eternal truth. Who loves truth unspiteably, and requires that we should only love it for His sake. He will not allow us to tell the most trivial falsehood, though by it we could save the whole world from destruction, or bring all the souls which have been damned out of hell and put them in heaven.

Remember this, then: there are lies which are not injurious, but there are no lies which are not harmful to the soul; no lies for which you will not have to give an account at the judgment of God. Stop, therefore, I beg you at once, this mean, disgraceful, and dishonorable habit of falsehood; it will never be forgiven in confession 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 it for the moment, but you will profit by it in the end, both in this world and in the world to come.

**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 burdened to myself, whilst the spirit seeketh to tend upwards and the flesh downwards.

Oh, what do I suffer interiorly, whilst in my mind I consider heavenly things and offer 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 disperse them; shoot thine arrows, and let all the phantoms of the enemy be to flight.

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**ST. ROSE OF LIMA.**

It was a fit hour to hear the stories that good old Father Fraunce told me of this ancient stronghold of the Catholic Church. No mention of the glory of the Church in Lima would be complete without the telling of the story of Saint Rose of Lima. The wonderful history of the life of this holy daughter of Peru has few equals in sacred literature. She was America's first saint, and was the daughter of honorable parents. Her baptismal name was Isabella, but as she lay in her cradle, a tiny breathing thing, there were roses in her cheeks, and her mother said: "Her name must be Rose." It is written that she consecrated 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 that the result of their vanity, and she conceived a pride of that sort greatly unbecoming to a worthy daughter of God. 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 had done.

As a girl she kept a garden and cultivated bitter herbs, planting them in the form of crosses. When men came to court her she was displeased at the beauty which attracted them, and scolded herself with hot fire. After she became a nun she was not content with the ordinary discipline, and chastised her body with instruments of penance. The best she could do was in the use 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 pitcher of water. During her supplications she tortured herself mercilessly with iron chains.

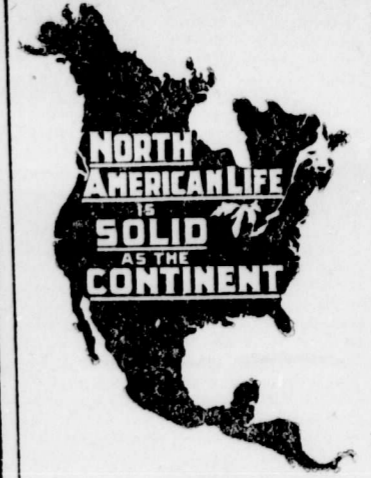
Her whole life was a miracle. She was a saint if one ever lived in the flesh. Her little habitation was on a place where mosquitoes were very thick. They made it exceedingly uncomfortable for every one else, but one of them never alighted upon the consecrated person of the saint. The birds knew her well. She could command them at her will. When she 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 coffin did not smell of the odor of decay, but was sweet with the unmistakable 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 Orleans Picayune.

**Thought For To-day.**

The morning effort, short as it is, cannot be made without renewing many memories; it forces us to remember not only Who He is Whose side we have chosen in the battle of life, but that He is there, living in the midst of us, relying upon and needing our help, and looking into each man's heart, ever ready to encourage and reward.—Father Dignan, S. J.

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

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**Don't Want 'Ifs' and 'Perhaphses.'**

The Protestant minister in New York who voiced the following sentiments the other day is seemingly on the right track. He said: "Why should people come to Church to hear a man air his misgivings and doubts? As Goethe said, a man has enough of his own. Men are too busy to day to go anywhere to hear 'ifs' and 'perhaphses.' They demand to hear the man who has convictions and who can deliver them without mouthings and mummings."

People who attend the Catholic Church do not hear "ifs" and "perhaphses." They hear God's Word preached as the eternal and everlasting truth, and they are left in no doubt as to what the Church teaches on the subject of sin and salvation.—Sacred Heart Review.

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CHATS WITH YOUNG MEN.

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 circumstances in even the ordinary trials of life. When the hour of misfortune 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 needless and senseless habit of constantly referring to them in your conversation.

**The Positive man Always in Demand.** 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 to something else. Such a man usually has superior executive ability. He can not only make a program, but he can also execute it to a finish.—O. S. Marden in Success.

**Laying the Foundation.** A few insecure bricks at the base of a foundation will make the whole unsafe. One day wasted spoils the week. If you live a single year with no higher standard than the wish to 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," said a doctor to me, "and being in no hurry, I began moralizing on the actions 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—a man who's bound to succeed in life.' The second man was walking rather slow, and impressed me as one who would do fairly well, perhaps, in this world. But the third was just dawdling along in the most shiftless sort of way, very quickly set him down for a loafer.

"Just then an idea came home to me. All three were ahead of me!"—Hubert Johnston.

**The Specialized Mechanic.** Making multiplication of machinery making specialists of workmen in restricted lines? It is 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 moldings 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, everything required in a house almost is delivered at the carpenter shop ready to hang. The same is true of boiler-making. Details of all kinds that formerly had to be hand made can be purchased in open market.

**Get a Home.** Every man should have a home. Be it ever so humble, there 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 has a home to move in. A man that has been paying rent for thirty years has paid in enough to own three homes.

**One Poor Boy's Rise.** He sometimes, but not very often, spoke to me of his life as a boy. I remember in 1890, says a writer in Scribner's, when we were staying in Cincinnati together, his asking me one afternoon to go for a walk with him. 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 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 the same cellar in which I worked."

**The Evidence of Victory.** Our civilization is becoming so complicated that a narrow, ignorant man 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.

**Some Helpful Thoughts.** One of the very best prescriptions for good health, stout appetite and excellent digestion is cheerfulness. The effect is electrifying. It lifts out of the shadows and the mists into the beautiful realms of hope. It makes everything bright and warm. There is a world of magic in the cheerfulness of man, and he who has it should pray for it as his daily bread.

**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 presence of our guardian angel, then surely we must, in St. Bernard's words have reverence for the angelic presence, devotion for the angelic goodness, confidence in the angelic protection.

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**Estate of John Battle.** THOROLD, ONT. THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA

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more responsive to the new, to the progressive, to the up-to-date. They are not so bound by superstition and prejudice. They do not cling so tenaciously 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, ruddy men. The lines which they manage are not so likely to become strained, to stop growing. As a rule, they are better posted in their specialties, better trained, better read, and this is an age when general intelligence pays. Then again, the very reputation of having a liberal education is a great advantage everywhere, it provides the quality of the man is susceptible 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 start on your career with a trained brain, a well-disciplined mind, a well-balanced soul, a well-equipped mentality. Then you are a power wherever you go. You do not have to show 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.—Success.

**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 immeasurably. The greater self-respect, increased self-confidence, and the tonic influence which will come from the sense of victory, will give you the air of a conqueror instead of that of one conquered. Nobody ever loses anything 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 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.

What if a mariner should refuse to steer by the pointing of his compass, saying that it is all nonsense that the needle should point north, and he should pull it around so that it would 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 conscience-compass must not be influenced by greed or expediency. You must not tamper with it. You must leave it free. The man who tampers with it away from his conscience, who pulls it free from its natural love, and who tries to convince himself that there are other standards of right, or other stars as reliable as the pole star of his character, and proposes to follow them in some questionable business, is a deluded fool who invites disaster.

**OUR BOYS AND GIRLS. STORIES OF THE ROSARY.** BY LOUISA EMILY DORRICE. The Crowning 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.

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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, falling often but succeeding sometimes, now and then eliciting faint praise from her mother, more often having her efforts pass unnoticed. These slight rows, however, were a different aspect, so did the very pain she suffered 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, and it was by these that her fortitude was tried. When she examined her conscience, or was sensible of these hateful accessions of jealousy, which seemed to weaken even her natural affection for her mother and sister into what came very near dislike, she was humiliated indeed, and her very faults, struggle and her very wrongs, struggled and fought against, were the means of teaching her that best of all virtues—humility.

**OUR BOYS AND GIRLS. STORIES OF THE ROSARY.** BY LOUISA EMILY DORRICE. The Crowning of Our Lady in Heaven. THE PROVING OF JOSIE.

At Easter Veronica left school, and it was arranged that she should go on for another term or two. For some time during the summer Veronica was very much with Miss Linton, who was making her sit for her picture she was painting. Josie had not seen the picture at all until one evening in the 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 Veronica was the central figure. Josie felt as if she had never realized her sister's beauty until then. How exquisite 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 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.

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