Catholic Record.

ristianus mihl nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

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The Catholin Record

THE LATIN RACES.

A short time ago a Protestant bisbop published some very interesting impressions of a visit to Mexico. Unlike other clerical tourists he saw something else than superstition and degradation. For this we are thankful, more so for the gentleman's sakethan for our own. It is refreshing, however, to know that in this age of golden calf adoration a nation that is termed Latin can, desgood.

Any one consulting history will find that the Latin races are responsible in great measure for any civilization we possess. They are the other peoples are wallowing in the trough of materialism they are refintheir best of mind and heart and receiving in return the epithet of dying nations Good blood and upbringing always tell; and we are, therefore, not likely to witness, for some time at least, the obsequies of the Latin races.

THE BOERS AND THE BIBLE.

In denouncing the unchivalrous treatment of the Boers by some newspapers and clergymen, Jerome K. Jerome merits the commendation of every fair minded Englishman. He SRYS :

Says: "Some there be among us who think to prove themselves Big Englanders by jeer-ing at and abusing a little foe. The cor-respondent of the Daily News, who has met this class of 'patriot,' thus describes him: 'A thing all mouth and no manners; a shaling at and abusing a little foe. The cor-respondent of the Daily News, who has met this class of 'patric', 'thus describes him : 'A thing all mouth and no manners ; a shal-low brained, cowardly creature, always howling about the Boer, but too discreet to go out and fight him, but ready at all times to malign him and ridicule him.' And even the better class among us seem to have al-lowed the war fever to blind them to that spirit of chivalry and fair play which once upon a time was not denounced as non-English. If the English temperament has not altered, and altered lamentably for the worse, during the last half century, then un-derneath all this frothy barbarism there must be growing up in England a silent anger against the self-advertising writers of prose and verse who are misrepresenting us."

As we said before in our columns the sneer at the Bible-reading Boer is decidedly in bad taste. We remember that at the beginning of the Spanish-American war some preachers drew up a plan of campaign for the purpose of giving the "open Bible" to the benighted victims of Spanish misrule. These poor Bibleless people became propagators and custodians of the pic-

and despoiling their neighbors they London, Saturday. June 23, 1900. did not begin to slobber and to assure their victims that it was done for their benefit.

Carlyle was right when he said that the trouble with this generation is that it has forgotten God. We speak about Him, but our ideals and conduct are far from being God-like. If we squared our lives with our principles we should be more efficient workers against the materialism that is defacing the beauty of life and virtually turning us from high and noble aims. But the truth and love that are in our pite many obstacles, be productive of hearts are not made manifest to our brethren. Much talk and little, if any, action.

When another St. Francis makes his appearance he will find auditors and lead them to the places they once octhoroughbreds of the world. Whilst cupled, where love and truth and meekness are the badges of manhood. He will be a brave man-not scornful ing and beautifying life, giving of of the rights of others, nor yet to stand cap in hand before the millionaire-a man to whom the doctrine of Christ is not an irridescent dream, but a source of noble living and noble dying.

> SERVANTS ENSNARED BY MOR-MONISM.

Mormon Elders Making Converts of Protestant Domestics, but They Can Not Get the Catholics.

New York Sun.

For the past three years the large cities of the East have been the scene of the labor of Mormon elders, who have sought converts to Mormonism in kitchens and at basement entrances. Great numbers of pamphlets have been distributed by these elders among the women who are included in the army of domestic help. A careful investiga-tion has been made among the agencies, and particularly among those which act for women that come to this country act for women that come to this country from Protestant Europe. The result seems clearly to establish the fact long known to many housekeepers, that many Swedish, Norwegian, Danish, German and English women have de serted housework and gone to Utah. The exact number of proselytes cannot be given, of course, but those who have been in a position to study the matter declare that a very large proportion of the unmarried Protestant female domestic servants have been converted to Mormonism and taken out West.

Recently such an exodus of this kind occurred in Chicago that the news-papers of that city declared that there was a famine of house servants and no relief could be obtained. Various reasons were assigned and some of suddenly the objects of a paternal af-fection of the gentlemen who are the is believed to be the real one was not

a husband. The servant converts are gathered together, it is said, at several head-quarters, one of which is in Green- ministers abundantly to all the wants

With the religious aspects of this matter housekeepers are not concerned; they are accustomed to hire Catholics and Protestants indiscriminately, and do not bother about the religious convictions of their help. But they are concerned in the ecchomic view of the If the Mormon elders are to get all the Protestant servants, where is the supply to come from ? Every servants' agency in New York City, Jersey City and the surrounding towns complains of the exodus of servants, and all are powerless to fill the demand. From all parts of the South colored help is being sent to this city. Men and women cooks from the South are enwomen cooks from the both are the gaged before they start North, and wages far beyond the figures paid them at home are promised. The supply of colored help will not be sufficient, it is declared, and the de-mand for Irish servants is so great that wages have been going up stead ily for two years. It is said that large numbers of young women will come from Ireland this summer to take em ployment as domestics, and, doubtless, women from other countries will be induced to come by representations

made to them by agencies here. The demand for house servants is universal, and all over the country complaints are heard of the dearth that The Mormon elders have exists. worked so successfully that, it is asserted, they are to be credited with the changed conditions in domestic servand they have worked so shrewdly that their proselytizing was not noticed

until it had made great headway. From England come fewer domestics every season, and the work of the Mormons in England is said to be the cause. Many English converts to the Mormon Church pass through New York on their way to Utah, but it is becoming more difficult every day to hire English servants.

PRACTICAL EXPERIENCE THE BEST REMEDY FOR DOUBT.

The consistent practice of our religion is necessary to the strengthening of our faith. A man who does not take interest enough in his religion to live Heart Review. up to it and try to have practical ex-perience of its blessedness is necessar-ily open to the thousand unfavorable influences by which we are especially surrounded in this country, where the doubt and skepticism, and even agnosticism, which are the legitimate, logi-cal result of Protestantism, are constantly exerting their baleful in fluence. Even comparatively intelligent Catholics are not always so thoroughly grounded in the argument for their religion as not to be influenced, more or less, by the plausible objections and mentioned. The elders of the Mormon disingenuous reasonings of pulpit and Church might have explained the platform orators who boldly, confident.

after their fashion. After harrying promises of an independent home and it in the darkness, doubt and uncertainty of agnosticism. His practical experience in the Cath-

quarters, one of which is in Green-point, and here they remain until a party is made up and they journey West. * * * With the religious aspects of this willing to forgive all the sins of which he is consciously guilty, but she sup-plies a wonderful system of means and the ingenious errors which have come to rob men of faith and destroy Christianity. According to its doctrines appliances for bringing home to him Christ could not have been a real per the assurance of forgiveness and at the son. There was no real sacrifice on Calvary ; there was no Church estabsame time for imparting to him the spiritual strength to conquer his evil propensities, to practice virtue and lead a good Christian life. Her sub lished, lead a good Christian life. Her sub lime worship, her admirable sacra-ments, her wise spiritual direction, her strict but sacrasioned to teach, no devil to tempt men men or rebellious augels. her strict but gentle discipline, all tend to strengthen and encourage him, and if he be in trouble, if severe trials overtake him, especially in the hour of death, there is no other source of comfort and consolation at all to be compared with that which Holy Church farnishes him. If he aspires to superior sanctity he has before him the great saints of the Church ; he has treatises on the science of the saints, and there is a great variety of devotions adapted to every taste and temperament upon which he can mount to the greatest heights in the spiritual life.

But outside all is dark and gloomy and forbidding. If doubts occasional ly arise in his mind from any of the various depressing causes which are always more or less operative and of

which the devil of doubt is ever ready to take advantage, the disturbed soul has only to peer into the darkness without and contrast it with the light and peace and certainty and comfort within, to be led to cling closer to the cross and resolve never for a moment to prove recreant to his holy faith. In the Church he has a settled, fixed faith. True, there are mysteries and difficult-

ies which he cannot comprehend and which sometimes press upon him for solution ; but they do not necessarily conflict with the settled teaching of the Church-that grand system so unique and harmonious and consistent throughout, and which has commanded the homage of the greatest minds the world has ever seen ; while outside there is nothing settled and fixed upon which the mind can rest in explanation of the origin of the universe and the great riddle of life, and there is nothing left for the poor soul seeking rest but eternal doubt, uncertainty,

CHRISTIAN SCIENCE A VAIN DELUSION.

unrest and final despair. - Sacred

without precedent. In a form of prayer, issued in 1797, on the occasion Of all the silly delusions that have of 'many and signal victories,' were the following words: 'And for those whom in this righteous cause Thy succeeded in leading men from the truth, one of the most vain and fantastic is so - called Christian Science. While it directly attacks the basal Providence permits to fall, receive, we pray Thee, their souls to Thy mercy.' principle of Christianity by denying the divinity of Christ, it calls itself Christian. While it contradicts the The Baptist Standard quotes approvingly a prayer written by the late sources and criteria of knowledge, it Mr. Giadstone, for a departer sources and criteria of Science. Like We quote these passages therefrom : Mr. Gladstone, for a departed scul. platform orators who boldly, confident most errors, it has deception written "L ly, and too often ignorantly, hold forth on its banner. Many confound this rest, "Lord, vouchsafe him light and folly with so called Divine Healing, but while they both pretend to cure human maladies without natural means, they differ very essentially in both the manner and reason of doing Divine Healers attribute all dis-80. eases and sickness to the devil, and the cure for them lies in prayer to God. To make use of medicine or to employ physician is for a Christian to strike his colors and enter the service of the devil. When all bodily ills should be cured according to their theory by 'calling in the priests of God and praying over the sick man, anointing Citizen. him with oil," it is only disloyalty to have recourse to medicine. Divine Healing as advocated by the "Healers" is without foundation from a Christian point of view, but it is incomparably less foolish than Christian Science, There is nothing particular ly new in the principles of Christian Science, although Mrs. Eddy is looked up to in our day as a prophetess in Israel. "Science," as interpreted by these latter day saints, is little else than idealism revamped. "Divine Mind is the only reality," "matter and Mind is the only reality," "matter and mortal body are only the delusion of human belief," says Mrs Eddy. Ac-cording to this school, sickness and disease are pure delusions. There is no sickness, for the simple reason that men have no bodies to carry sickness. If a man falls in front of a street car and has an arm taken off, it is only because he thinks so, for he really had no arm to lose. He cannot have . headache, because, first of all, he has no head, and secondly, there is no such thing as an ache. When men think they are sick, all that they have to do is to convince themselve that they do not exist, and they are well. Medicine and doctors are a hindrance instead of a benefit, because instead of freeing men from the de-lusion of sickness, they only fasten their minds on it and retard instead of hastening recovery. To be good Christian Scientists men are asked to discard the evidence of all their senses. While they sit down to eat to satisfy hunger and while they go to the tailors

wild eyed philosopher with entangled unknown, and anxiety whether in the brain contented himself with advocat- short time of life that remains there ing the nonsense of idealism, it did is hope of peace through the ill-underlittle harm outside of a few chosen and stood and unaccustomed means of congenial spirits, but since the folly prayer, confession and communion. No wonder the doctor finds him feverhas been raised to the dignity of a cult and pretends to explain the relation-ship between men and God, according to health."

no apostles selected or commis-

foolish, so empty of even human sense,

PRAYERS FOR THE DEAD.

Literary Digest, " are no new thing in either the English or the American

branch of the Anglican Communion

them, such as was recently given by the Archbishop of Canterbury in a cir-

cular letter to his clergy, is almost un-

Edward VI., published in 1549." The London correspondent of The

Church Standard (Prot. Episc., March

31) writes : "In the House of Lords, Lord Kin-

naird asked the Archbishop of Canter-

bury whether any precedent could be

found in which prayers for the dead

but official episcopal recognition

Catholic Universe.

these wild theories, it is not difficult to see that it is only another of A SAINT AND HER QUARREL-SOME HUSBAND. London Catholic Ti

The Blessed Rita of Cascia in Um-bria, who, with the Blessed John Baptist la Salle, was \$ canonized on the 24th of last month, afforded an example of corjugal patience worthy of or oppose God, no hell for disobedient imitation in our day by ladies sfilleted with husbands who may be given to The whole doctrine is so vain and strife. As we gather from a notice of her life in the "Child of Mary's Own Journal," her husband, several years so contradictory to all reason and ex-perience that it is difficult to see how the delusion ever found favor outside of an insame asylum, where men with diseased brains dream foolish dreams some and contentious as elsewhere. For and ask the world to take them for eighteen years Blessed Rita had to enwise men. Theories less transparently dure living with this ill tempered foolish have failed to deceive men for man, and by her gentleness and patiany great length of time, and it is im-possible to see how this one can cheat any same people or even amuse the insame, unless they are hopelessly doomed to the ward for incurables... conjuring away his ferocity of kindness. In a word, she was a first rate housewife. She saw to it that when the man came to his meals they were ready, that his clothes did not want buttons, and that his home was comfortable. No doubt there are So reasonable is a pious interest in we find it repeatedly cropping out (de-spite its inhibition as "Popish") among the sects. a great many saints of this kind amongst us to day, but we should like "Prayers for the dead," says The

OUR RELIGION.

The Catholic religion is worthy of God.

It gives a reasonable explanation of life, of the mysteries of sin and sorrow, and of the ways of Providence. precented since the first prayer book of

It brings God down to dwell among His own, verifying His statement that it is His delight to dwell among the children of men.

Its Sacrifice offered up at the Mass is the most awful that the mind of man can conceive, and the most acceptable that could possibly be presented to the Divine Majesty.

had ever been introduced by author-Its Sacraments are the channels of ity into any special services put forth grace by which the mercy of God and by a Primate, and urged him to 'say the merits of Christ are applied to something to calm the fears of those who had been surprised and pained.' souls.

Its power to forgive sins uplifts the repentant sinner and endows him with Dr. Temple is not supersensitive, and when he has a message to deliver courage to amend his course. halts not for sympathy or response. In the course of an exhaustive speech,

Its possession of the Holy Eucharist is its chief treasure, a gift that only Almighty Wisdom could have devised he showed that his petition was not and a celestial food that unites its worthy members to the very Godhead. blesses its members from the It cradle to the grave. It enables them to attach a supernatural merit to their every action. It invites them to growth in holiness and provides the means for this sanctification. solace for pain and a balm for grief. It makes perpetual use of the redemption wrought by Jesus Christ. It lives

turesque Christianity that abounds in our citles. Now, one would think that individuals who have Bibles and treat them with greater respect than some preachers would receive a due measure of praise.

But as if to verify the adage that the unexpected always happens the Boers are branded as hypocrites and their love for the Bible becomes a fruitful source of cartoons and paltry ridicule.

POVERTY vs. WEALTH.

Bishop Spalding warns us that we are hypnotized by the glitter and glare, the pomp and the circumstance of wealth, and are becoming incapable of a rational view of life. We have lost a taste for simple things and simple ways. This is the result of the civilization that persists in ignoring the spiritual and eternal. The public prints are saturated with its spirit : and even they from whom we should expect bet. ter things are imbued with it. It is preached at the fireside, and the chilren are taught, very effectually, that money is the great aim of life.

Poverty, we say, is a blessed thing. But do we believe it ? Some indeed do, but the others in whose cars are ringing the praise of gold look upon it as a thing accursed. The saint and the sage are, if poor, oftimes jostled rudely; whilst the speculator who owns thousands and incidentally ruins some fellow-creatures is pointed out as the most convincing proof of our superior enlightenment. The good people who berate the pillaging barons of the Middle Ages should devote their attention to the money lords. There was never a cattleraising baron who even in his paimlest days enjoyed as much power or did as much harm as the merciless and grasping speculaters of this cen-tury—and the old barons were honest influenced, even by the glowing pastures. Least of all will he seek for

matter, for scores of young women went out to Utah from Chicago at one time.

Occasionally a mistress has come upon a pamphlet relating to religious matters, generally printed on poor paper, in pocrer type and rarely clean or attractive in make up. The major-ity of these pamphlets have had such titles as "A Friendty Discussion Upon Religious Subjects," the seeming harm-lessness of which has not tempted in vestigation. Sometimes tracts entitled 'A Voice of Warning and Instruction to all People" has been seen in the hands of servants, but beyond an occasional discovery of this kind people generally have been in utter ignorance

of the work being done in the cities among servant girls by agents of the Mormon Church.

One clever woman who happened to be in the basement of her house alone one afternoon answered a summons to the street door and there saw a young man whose appearance was that of a countryman, and whose manner showed a restraint born of inexperience in his business. The woman's kitchen apron led him to conclude that he was talking with the cook, and he asked her if she would whisperingly asked her if she would read a little book he would lend her, and let him come and talk with her about it sometime? Then, before waiting for her rep'y, he said :

I wonder if you are a Catholic ?"

Being reassured on that point he smiled confidently, and with a show of renewed interest said that he would lend her another little book, which she would call good, and he hoped she would read both. Thereupon he handed to her a volume of two hundred pages, pocket size, and bound in vivid red cloth. It looked harmless enough, as did the begrimed pamphlet he also gave her. The man eagerly inquired when he might call, and was told to come back one week later. He did so, and was met before reaching the basement bell by a member of the house hold, who warned him to leave and return no more. * *

The two classes of domestic help not affected by this new factor in the ser-vant problem are the Irish Catholics

in opposition not only to the Catholic religion in particular, but to Chris tianity in general.

Of course, it is a very important thing that the mind should be fertified with an intelligent comprehension of the dogmatic teaching of the Church, so as to be able to meet the popular objections which are constantly being repeated against the Church.

But, after all said and done, it still remains true that the best protection against doubt and skepticism is the consistent practice, and interior, heartfelt experiance of the blessedness of our holy religion.

It would be well for those Catholics who are tempted to doubt to realize what would be their intellectual, moral and religious condition without their Of course, they could neve religion. Of course, they could never have any faith in any of the so-called Christian sects outside the Catholic Church. Those very sects are the true origin of the doubt and skepticism which are now so rife in the com munity. There is absolutely no half-way-house between the Catholic Church and atheism. More than forty years ago that profound philosophe abie publicist, the distinguished Dr. Brownson, with perfect truth wrote: 'The distinctive principles of Protestants, in that they are Protestants, if logically carried out, would ren-der them atheists; the principles der them atheists; the principles they profess, in that they pro-fess to be Christians, if logically carried out, would require them to be Catholics." The latest phases of Protestantism, Christian science, spiritual-ism or spiritism, theosophy and kindred devices are but efforts on the part of certain enthusiasts to make up for the deficiencies of Protestantism by professions of superior spirituality and appeals to the higher ideals which are found and realized only in the Catholic Church. They all tend equally and logically to atheism. The man who has made himself thoroughly ac quainted with the Catholic system and has become practically identified with it so as to have learned by blessed experience the inexhaustible spiritual resources of the Church will never have occasion to

peace and refreshment, joy and lation, in Paradise, in the comconsolation, in Paradise, in the com-panionship of saints, in the presence bian.

of Christ, in the ample folds of Thy THE POWER OF A CATHOLIC PAPER. great love." "If he hath ever been hurt or

maimed by any unhappy word or deed Writing of those who fall away from of ours, we pray Thee of Thy great the Church, and suggesting remedies pity to heal and restore him, that he may serve Thee without hindrance." "Mercifully keep us from every act means of bringing religion to those

which may deprive us of the sight of who fail to come for it than the silent him as soon as our trial time is over, missionary of the press-the fifty-twohim as soon as our trial time is or the times-a year visit of a Catholic providence or mar the fulness of our joy when the speaking to every member, young and speaking to every member, young and speaking by every device THE PRIEST AT THE DEATH Old, and speaking by every device from the insinuated Catholicity of the story to the Five Minute Catholicity of the story to the Five Minute Sermon. Catholic father or mother can b



Speaking before a meeting of the English Church Union recently, Col. Hughes, C. B, a non Catholic, gave the following testimony to the comforting effects of the last sacraments upon the dying :

"The military medical officers have often asked me the queetion : "Why is it when a soldier is in hospital and at the point of death, that they alal'ze.' ways find that the visit of the Roman (sic) priest has, medically speaking, been of benefit to the patient, whilst that of the Church of England chaplain nearly always has the contrary effect ? The explanation is a very simple one. Whatever we may think of the Roman system, it yet has this great merit, that the members of that communion have a definite belief in grace through the sacraments, and so when the priest dying soldier, the man receives them naturally as the expected remedies for quer and they as a naturally as the expected remedies for the needs of his soul. So the priest's visit leaves him calm, and expecting that end. - Buffalo Commercial. the great change with a quiet con-

This the doctor recognizes by a quiet pulse and lowered temperathan his Catholic comrade, has gener-ally made little, if any, use of the means of grace offered him by his Church; has not troubled himself to But the Church of England

think of sin as something to be con-thing, or as very little compared with feesed and atoned for, and has seldom the great doubt which arises in men's to cirthe their nakedness, they are to fessed and atoned for, and has seldom the great doubt which arises in men's believe that they are only feeding and clothing a delusion. As long as some dishevelled and The man is filled with fear about the doing another. - Jowett,

power for good at this time we live in that no one has as yet begun to re-A COMPLIMENT.

insure the Catholicity of their children

than by cultivating among them a taste for Catholic reading. It is dif-ficult to induce them to read books, but

this is the age of newspaper reading,

and a good Catholic newspaper is a

better

No matter how intense a man's religious prejudice may be, or how keen his sectarian animosity, or aggressive his Protestant sympathies, he must concede that there is not an organization in the world superior in the method, system, industry, persistency of its work, to that of the Roman Catholic Church. Its forces always in marching order, the sacraments, and so when the priest and are, as a rule, directed by officers has to apply the sacraments to the admirably qualified for their positions. what they set out to conrule present a united phalanx in the attainment of

> Some peoples' religion is just like a woodeu leg. There is neither warmth nor life in it; and, although it helps

THE CATHOLIC RECORD

AURELIA;

THE JEWS OF CAPENA GATE.

2

Albeit, on the day of trial, Regulus was Albeit, on the day of trial, Regulus was ready for the struggle he had to sustain against Pliny-the-Younger. He had pre-pared himself for it with the superstition which it was his wont to mix with his most trifting acts, and he had not failed to consult the auspices. He had even been considerate enough to warn, Pliny-the-Younger that these auspices were force the to him and consequently threatfavorable to him, and consequently threatening for his (Piny's) case. "So be it," Piny had simply replied

"we shall see." The celebrated lawyer had acted with

The celebrated lawyer had acted with the greatest reserve since the beginning of the suit. He knew that he was watched by his adversary's spies, and that advantage would be taken of the most trifling circumstance. Accordingly, he had shut himself up in absolute sil-ence, and lived in the most complete re-tirement. This course made Regulus feel very uneasy, for he had had occasion to learn, at his own expense, the magnifi-cence and power of Pliny-the-Younger's voice, when he concentrated, by study and preparation, all the resources of his

and preparation, all the resources of his extraordinary talent and admirable elo Quence. Catus-Sulpicius-Numerius, Aulus-Ager-

ius-Ursidio, and Pablius-Hortensius Niger, the judges designated by the Pretor, hav-ing taken their seats in the court, their criers (acensia), or ushers, proclaimed sil-ence in the assembly. Pliny-the-Younger then arose to open

Pliny-the-Younger then arose to open the case. It had been decided, the case being one of peculiar importance, that the lawyers should be entitled to as many clepsydras as would absorb the day's sit-ting of the court. Pliny, who was to have the closing reply, reserved his most crushing arguments for that occasion, and confined himself, during this first attack, to the points involving the nullity of the monstrous contract by which a young girl monstrous contract by which a young girl had been deprived of her liberty.

had been deprived of her liberty. With all the science of a great juriscon-sult, and the elequence of a briliant ora-tor, heightened by the burning indigna-tion of a noble heart, he explained how the legislation which gave such impious rights to parents over their children, after subsisting too how we at last dimension subsisting too long, was at last disappear-ing under the double influence of public opinion and of the highest intellect among the jurisconsults, who repudiated it openly as parbarous and inhuman.

The admirable picture which he traced of the condition of public morals, of the disposition of the public mind, and its tendency to more generous ideas, was se powerful in energetic simplicity and vir to sublimity, he beseeched the judges to associate themselves with this great that when rising almo movement towards a new life, and to le the iniquities of former days be buried with the past, the whole assemblage was carried away, and interrupted him by their cries of enthusiasm and a thunde

of applause. Marcus Regulus, meanwhile, raised his hands to heaven as if protesting against these attacks on the tutelary in-stitutions of the empire. The large black bandage which concealed ha'f of his face, still more expression to the play the uncovered features, upon which sur-prise and indignation were admirably deicted.

When Pliny-the-Younger came to speak of the influences which had con-trolled the free will of Cscilius, he was designedly very concise. He demonstrated clearly, and by means of the most ele mentary principles of law, that Cecilius, harassed in every direction by Parmen-on's claim which threatened his liberty, by the letter of the city prefect which who invented made him fear for his last resources, and the crime! by the citation of the pontifie, which placed him under the terror of an accusation of sacrilege, had necessarily given

public had to bear. Marcus Regulus held these distributers of glory in high esteem. His plan of defence was the simplest. He did not attempt to reply to that part of Pliny's argument where Cecilia's sale was attacked in the name of the eternal principles of morality, civilization, and family ties. As might be expected, he confined himself to the purely legal grounds, and argued that the text of the Law of the Tweive Tables was in perfect harmony with the public and private constitution, with the interests of the commonwealth and of the family ; and that it had never been repealed by con-tradictory legislation, or even abrogated public had to bear. Marcus Regulus held the crime! Cecilius came to this man for advice, and this man played with a father's despair as the tiger plays with his prey. Oh, Regulus! truly have you been styled the most pitiless of wild man been better tradictory legislation, or even abrogated by custom, as alleged. He recalled all the circumstances in

which the greatest citizens of Rome had exercised the right of the father; and he further established that on certain rare but recent occasions, citizens had con-tinued, without opposition, to show by similar or analogous acts their power tinued, without opposition, to show by similar or analogous acts their power over the bodies of their children. But the speaker dwelt with greater force on the question of Cecilius's free consert

over

"How," he exclaimed, "could the free dom of this consent be vitiated? By underworkings, by fraudulent supposi-tions, by means of terror held supended over the head of the father! But what can be more real than the mysterious affiliation of Cecilius with the Jews of Capena gate? Is not his daughter known to be a Christian; and then is it no Capena gate: I show the output of the sit not natural that Honoratus Messio should have wished to discharge an unworthy and treacherous agent? Will it be said and treacherous agent? Will it be said that the Pretor's judgment in favor of

that the Fretor's judgment in favor of Parmenon was supposititious? Was not the transfer made by Gurges, of his claim against Cecilius, a reality and an act per-formed in good faith?" "It was an infamous surprise; and

Parmenon and you are two great vil-lians!" cried out the vespillo, at this mention of his name. But his voice was immediately drowned in the furious cries of the lawyer's stipen-

diaries. Regulus proceeded without noticing the

Interruption : "Finally," he said, "there remains the pontiff's citation! Great gods !" he con-tinued, attempting an oratorical flight, "have ye not been insulted in the face of Rome? Was not the statue of the divin-ity venerated by ity venerated by young maidens con-temptuously dashed to pieces on the pavement of the public street? And by pavement of the public street: And by whom? By a Jewess! By a Christian By the enemy of our creed! Oh horror On abomination! Oh sacrilege! I should throw a veil over my face and pre-

sent myself in the attitude of a suppli cant-

"And your bandage, and your morning toga?" remarked Pliny-the-Younger, with a smile, trying to remind his adversary of the theatrical desolation exhibited in is apparel.

Regulus seemed struck with a well-"What has Parmenon done?" he con-

tinued; "what has this honorable citizen done, to whom they would dispute to-day his dearly-paid property? Not only did he hand to Cecilius his title for ten thouity.

sand sestertii, but he paid the pontiffs! Yes, he has settled the penalty for the sacrilege, and here is the receipt!"

sacrilege, and here is the receipt!" And Regulus waved triumphantly a sheet of papyrus, the apparent proof of the twenty thousand sestertii paid by the slave-trader to the pontiffs for abandon-ing the assessments.

ing the prosecution. "So," resumed Parimenon's counsel, "I have paid thirty thousand sesteril for rights of which they now want to deprive rights of which they now want to deprive me, on the singular pretext that I have in-fluenced the man whom I found sur-rounded by these embarrassments! On good faith! On justice! As if it was I who invested the surface is in the surface of the surface of the surface of the surface is a surface of the sur who invented the anguish and committed the crime! As if Cecilius did not have an evident interest in escaping from the responsibilities that threatened him responsibilities that threatened intain Weil, he has done it! Can one maintain any longer that it was not in the full liberty of his right, and all the strength of

tion when Parmenon reported that Ca-cilia's friends offered to double the sum first proposed, if the young girl was im-mediately set at liberty. " Come with me," he said to the slave-Your hand, red with so many murders, has alighted on this poor girl; I recognize its bloody impress! It is you who have prepared those odious snares! By all the ords! it is you who have accumulated on as! it is you who have accumulated on be head of this wretched father all the misfortunes through which he has been led to sell his daughter. Oh shame! Oh

"Come with me," he said to the slave-dealer, after reflecting an instant; "in a few hours that immense sum will be ours! What a magnificent result, Par-menon! By all the gods, this is more than I ever hoped!" The informed and his worthy accom-plice proceeded to the latter's tayarn. Regulus hoped to extort, by bribes and and threats ar immediate condession nd threats, an immediate confession Cecilia

The second secon blood when a pretext was offered, would "Send the girl here," he said to Par-menon, "and leave us. I shall recall you directly." Parmenon obeyed, and Cecilia was in

the presence of her real persecutor, "My dear child," said the arch hypo crite, "I have come to restore you to free dom and your father." Cecilia started, a hopeful surprise sen a bright glow her delicate features; bu

this feeling soon vanished when she met the cold, anxious gaze of this man whom the cold, anxious gaze of this man whom she had never seen, and whose sight caused her an instinctive fear. She stepped back, involuntarily; but, gather-

"I thank you, my lord. I shall always remember your generosity—" Regulus had not failed to perceive the impression caused by his presence. He was angry thereat, and resolved to stop at nothing to attain his object. There was, besides, little time to lose ! "Yes," he repeated, " I come to restore

you to freedom and your father, but on one condition-

one condition—" ____Cecilia looked up. She was firm now. "That condition," resumed Regulus, who had made a slight pause, " is that you will reveal to me all the mysteries of the sect to which you belong, and tell me the names of those who are, like you Christians ! "O my God !" the young girl muttered

with unspeakable contempt, "I felt that this man had not come to save, but to de-"Well ?" asked Regulus, who feigned

not to have heard. "Well, my lord," replied Ceellia, "you must know that the Christians confers their faith, but do not betray their breth

"So you refuse to reply to my quet tions? wretch. Take care !' exclaimed

"I certainly refuse to betray," the cour "I certainly recluse to betray," the con-ageous girl replied, unhesitatingly. "Very well," said Regulus, with a sneer. "We shall see if we can't make you change your mind," he added threateningly; and he called Parmenon. "Show her," said the informer to his accomplice, "what a master is, and whether, when he questions, a slave can whether work?"

the Younger, brought suit against Parme efuse to reply." The slave-dealer drew from under his non for the recovery of Cecilia. Marcus Regulus had new cause to fear, and degarments a long, narrow, and thick stray of leather, of the kind styled taurea, and voted all his attention to the strugg

uncovering the young girl's shoulders, commenced striking her violently. The first blows of the lash, cutting into the flesh like a sharp-pointed instrument, made the blood trickle in abundant

drops. The poor child, who suffered for the first time this cruel torture, could not restrain her tears and her groans of anguish

Parmenon to stop, "will you speak ?" "Never !" replied firmly the heroid

"Strike 1 strike again!" cried the fiend, hoping still to conquer this tender girl, whose strength was giving way. But the child's constancy and courage But the child's constancy and courage were greater even than the rage of her

were greater even than the rage of not torturers. Parmenon was compelled to stop. His arm had grown tired. And. besides, Cecilia had sunk senseless to the ground,—an inert and bloody mass. ground,—an inert and bloody mass.

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selves, with 3 melancholy not without sweetness, the couch of which we sleep so well under the care of nature The Christians, so far, had not been persecuted solely on account of their doc-trines. When Nero sacrificed them to his fury, it had been to divert the accusa-tions brought sgainst himself since the and the affection of those whom we his fury, it had been to divert the accusa-tions brought against himself since the burning of Rome; and if Domitian now feared and wished to punish them, it was only because they were suspected of have left behind. WOMAN'S RIGHTS AND THE

CHURCH.

We would commend to the advocates of the rights of woman a few facts from history. It is an historical fact that history. It is an historical fact that the laws of the Church and the decree of her councils did more to raise and ennoble women than the brilliant spirit f chivalry which produced the most

not proceed against his own kindred with-out some serious proof. The informer knew Domitian perfectly heroic actions and contributed in a great measure to soften and humanize well; he could not disguise to himself the power and high favor of those he wished to designate to his vengeance, and he felt that he must be armed with convincing the savage manners of the feudal lords. In the year 1129 we find the Council of Palentia, in the kingdom of Leon, deproofs, or he would succumb in the strug creeing exile against those who attack Broots, or he would succinio in the study gle. So far he knew nothing; he could assert nothing positively! How could he excite the emperor's fear of the Christians, if he did not know their number? How could he alarm him with their secret designs, if he was ignorant of what took place in their assemblies? Could he point to them as a lrandy seconding the steps of women. The Council of Rheimes, in 1157, commanded all beligerents, under severe spiritual penalties, to respect women, and the General Council of Lateran, convoked in 1179, is no less outspoken and determined in vindicating and protecting the rights them as already ascending the steps of women. Similar decrees were passed the throne, when he had only vague suspicions of the affiliation of Flavins Clemers and his family with the creed of at the Council of Oxford in 1222, and in the Sweedish Council of Arbogen, held in 1396, it was decreed that Church burial be refused to pirates,

ravishers, incendiaries and other male factors. The student of history will find the Catholic Church at all times and in every country struggling against injustice and sensuality, and endeavor ing to substitute in their stead the empire of law and purity. And this protection is not a mere passing effort of generosity, but a system practiced in every part of Christendom, continued for centuries and inexhaustible in re

sources, both in producing good and preventing evil. An indefatigable zeal for the sanctity of marriage and an anxious solicitude to carry the principle of female modesty to the highest degree of delicacy are the rules which have guided the Church in her efforts for the elevation of woman. These are the two great means she has employed

in attaining her object of raising women above the rank of slavery. The Church, by her doctrines of fra-ternity in Jesus Christ and equality efore God, gives a divine sanction to the true status of woman, and proclaims that she ought not to be man's slave Hence, the amel but his companion. ioration of woman's lot was felt whereever Catholicity was preached, and woman began to gather the fruit of a about to commence. But he had little confidence in Parmenon, who, during the progress of this suit, could sell the young doctrine which made a complete change in her condition by giving her a new existence. The dignity of woman is incompatible with corruption and He compelled the slave-dealer to give her into the hands of a woman named Lau-fella, in whose fidelity he believed he licentiousness, and the Church, by severity of her morality as well as by the lofty protection she affords to the Immediately after the confirmation of Immediately after the Protor Ramina delicate feeling of modesty, corrects, Immediately after the confirmation of Parmenon's rights by the Pretor, Regulus had resolved to sell Cecilia. It was the only means by which he could preserve a hold upon his victim with some security for his ulterior projects.⁶ By stipulating that she could never be emancipated,— which was permitted by the Roman laws, —he remained forever master of the girl's fate, and no longer feared treachery on purifies manners, and makes woman worthy to hold her place in the divine economy. - American Herald.

NEVER HEARD OF THE "OUR FATHER.'

If Page Persons had been able to recite the Lord s Prayer in the criminal court in Kansas City, it might have saved him several months in jail. Judge Wofford was in a religious mood

-he remained forever master of the girl's fate, and no longer feared treachery on the part of Parmenon or Laufella. This life of perpetual slavery would frighten Cecilia, and, sooner or later, she would seek to get out of it by betraying her secrets! Regulus would then pur-chase her from her master, would exact when he went upon the bench in the large sum for relinquishing the condiriminal court. Page Persons, a saltion which formed an insuperable ob-stacle to the generous offers of the young low faced boy, was before him on a charge of stabbing a man, and he pleaded guilty and asked the mercy of

"ONE TOUCH OF NATURE."

Rev. Francis Clement Kelley in June Dona no d maat

aid o

The whole country knew that Thaafter bor was a peculiar village and that chiefest among its oddities could be pres classed its religion, this latter fact being emphasized by the "godless ness" of the neighboring hamlets. But wer **ness** peculiarities did not end there, bo though the strange form of worship prevailing in the village would have been enough to make it odd indeed. The Church of the Martyrs had been founded in Thabor, and in no other locality had flourished so well. Indeed. to day the tenets taught by old Erza Bonnell were making their last stand. and in Thabor were well entrenched for the final conflict. Besides its pe culiar creed the village had its peculiar name, its peculiar streets, and last of all, its peculiar oid character, Ezschial Wood, bowed with his seventy years of service "for the Lord and the

Church of the Martyrs." If a stranger were to ask a plous Thaborite why Brother Ezechial Wood had become so renowned in his native village, the chances were that a stony stare would inform him, with an eloquence above expression in words, that Thabor pitied his ignorance, but refused to remedy it. In truth Brother Ezechial was a born leader. The hopes of the Church of the Martyrs were centred in him. He could pray longer and more fervently than the domine himself. His sermons, when perchance the pulpit became vacant through the absence or illness of the only minister of the church, were models of enthusiastic appeal to sinners though there was not a sinner in Thabor since everyone had been already at the "mercy seat" and, confessing to a change of heart, had been made a member of the only church. The old man's religion, too, was more practi cal than usually found, even in Tha bor. The poor he knew well : but bet ter still, they knew him. They could recognize his halting step on the threshold, his gray hairs at the door, and his rough grasp of hand in theirs when something usually passed from it to relieve the hungry and clothe the naked. But Ezechial Wood was big-oted-logically bigoted, and that means a bigotry of the most unrelenting type. The Church of the Martyrs 'close communion." The dom Was ine, in some of his flights of oratory, had often praised its splendid "iso lation," and so nothing else in the religious line could live in Thabor Methodists, Baptists, Dunkards, Lu-therans, Presbyterians, had from time to time settled in the village, but it was not congenial, and they either left or became working members of the Martyrs. Thabor would have none neir religion, and Brother Ezechial it was who kept the people from becom ing "too liberal." Religiously, social ly, politically, commercially, he dominated Thabor, and that was the end to all discussion.

Thabor was possessed of one line of railroad communicating with the pro fane world. At the depot the station master united in his person the dignities of operator, baggageman, ticket agent, etc. Thabor could afford but one official there. In point of religion Brother Dodds, the agent, was beyond reproach. It had come to be underod in Thabor that the station master was, by virtue of his office, Vicar General of the Church of the Martyrs, subject only to the authority of Broth er Ezechial himself ; for the domine of course counted for naught.

It was with some feelings of indignation that the village learned one morning that Death had dared to smite Brother Dodds, and the station and Vicar Generalship had become va cant together. The indignation was cant together. not at all diminished, only changed as to object, when, that very ev big torm of a new station master was at the desk, and in the frame of the ticket window appeared a broad, cheerful face from which answers to questions floated out in a brogue that experts would class as a pure Dongalesque. The new official was Irish. Circumstantial evidence seemed plain. but Thabor did not at once give way. There was a hope that the new resi dent might conform to the religiou ways of the village. Irish he was, but Brother Wood had worked miracle of conversion before, and he might d it again. Besides, the man might no be a "Papist" after all, and if he wer - Thabor shuddered to think of that possibility. His conduct on the com ing Sunday would decide all. In th meantime Brother Ezechial left him i no doubt as to the state of village sen timent, vouchsafing his information b more or less well directed hints, which the Irishman coolly ignored, for whe Sunday came he sealed his doom when in his best, he tramped fix attired miles to the "Popish church "at Zalon Then the storm broke ; and arour the stove at Brother Watt's gener store the godly gathered to discuss t latest and most terrible happening village affairs. Brother Watt hims 'allowed " that Thabor " won't star no Papist roun.' We druv off the is 'Piscopal becaus he was too Papi and. "Yaas !" Brother Thomas thoug "Thet's what we did. An' we draw the line on good Meth'dists and ai a goin' to let no Irish in Thabor." Brother Larrup's opinion was mo "The Railway Company cheerful : settle him. We can jest as well les the bull thing to Brother Wood. H fix it with the Road." Brother Ezechial did his best. wrote the president, the vice preside the general manager of the compa-He interviewed the objectionable a tion master personally. He held dignation meetings with the sect boss and his crew. He enlisted

TORTURES AND CONSTANCY. The trial had lasted three days; on the urth the Recuperators again met to de

Tourin the Recuperators again met to de-liberate upon the judgment which was to be rendered in the afternoon, according to the provisions of the law of the Twelve Tables. The basilica was sgain filled Tables. The basilica was again filled with an anxious and silent crowd. The sixth hour of the day having arrived

" It appears that Cecilius had a right to

fear. "Consequently, it is ordered that Ce

The judges then retired amidst the amentations of the young girl's friends,

Caius-Sulpicius-Numerus, the senior judge, delivered the following sentence

sell his daughter to Parmenon. " It does not appear that the consent of Cecilius was influenced by an any undue

cilia remain the property of Parmenon, according to the law of the Quirites."

These last words of the orator contained a terrible allusion to the remark recently made by Metius Modestus, and generally repeated in Rome, to which we have

aiready alluded. Regulus was boiling with rage. He seized this opportunity to interrupt his "Pliny," he hissed, and his voice was

as sharp as the point of a sword, "what do you think of Metius Modestus?" And he threw a glance of implacable

defiance to the judges. To understand the full import of this remark, it must be known that Domitian had recently banished Metius Modestus

or not rendering a sentence in conform ity with the imperial views. It was therefore, a threat directed to the magis trates. It was not only a dangerous question for his adversary to answer, but question for his adversary to answer, but a warning to those who might be tempted to hesitate in the present circumstance. Regnus stood up with flaming eyes, awaiting with hateful anxiety Pliny-the-

The latter saw at once the snare, "I shall reply to your question,"

"I shan reply to your question," he re-torted, with perfect composure, " when the magistrates will have to judge it." "I ask you," insisted Regulus, trembl-ing with rage, " what you think of the devotion shown to Domitian by Modes-ture?" "I think," replied Pliny, immediately

"I think," replied Phily, indicately, "that it is not permitted to discuss a ques-tion after judgment has been rendered!" Regulus, disconcerted by so much pres-ence of mind, remained silent, and took his seat, still angry and threatening. The blow had told, however. If Pliny had saved himself by his ready answer.

his case was compromised, and would probably, be lost. He read its fate on the mbarrassed countenances of the judget It was in vain that he made renewe

It was in van that he made renewed efforts to repair this severe check, and that he rose to the most sublime height of eloquence. His voice was but a mere sound, finding no echo in those who heard them. How could the men who had trembled and grown pale at the men-tion of the terrible Domitian, listen to the arreaded injured inocence?

appeal of injured innocence? Pliny-the-Younger left the court-room, boiling with indignation at his adver-sary s wickedness, and deeply grieved at shameful weakness of those who vere about to betray their own conscience

through fear of a villian's dennuncia Regulus retired in triumphant secur-

CHAPTER XI.

"Now," said Regulus, making a sign to

girl. "Come, Parmenon, it seems the dos

"Come, Parmenon, it seems the doce was too mild. Begin again." And Parmenon, with stolid indifference, again plied the lash. But Cecilia's will seemed to grow stronger as her tortures increased: a single cry did not escape from her lips. But she prayed fervently. "Strike! strike again!" cried the fiend, hering a till to concourt this tender gift.

Christ? Cecilia knew all these things, and could have enlightened Regulus; but Cecilia was mute,—the most cruel tortures had not wrenched from her a single confession! The informer's rage increased in proportion to the resistance of his victim. and he invented the most cruel torture to make her speak. But Cecilia, ex-hausted by her sufferings, fell sick, and

lotting against his power and the em-

came near dying. Regulus began to fear the consequence of his infamy. He might be prosecuted for this murder, by the magistrate ap-pointed since Nero's time to protect the slaves from the atrocities of their masters and, as in this case, the slave was of free-born condition, the offender would be severely dealt with. But he feared also that death would

For these reasons he had the young

girl nursed and cared for, better, and at greater expense, than Cecilius could have done. Cecilia's youth saved her. She lived

Cecilia's youth saved her. Sine hved to continue her wretched existence, but she was strengthened by her faith, com-forted by the hopes which still lived in her heart, and her love for Olinthus, which grew stronger every day. It was amidst these circumstances that the tax-gatherer, assisted by the Pliny-the Nameer, broacht enit sayingt Parme-

to his adversaries for a large

way, losing the conse acts, and betrayed himself and his daughter with a facility that he would certainly not have shown, had he en-joyed his ordinary calmness of mind and

joyed his ordinary calmness of mind and coolness of judgment. "And I suppose," proceeded the speaker, covering Marcus Regulus with a penetrating glance, "that those causes were true, and that they were not a snare set for the weakness and credulity of an old man; for, if all these elements of terror were as vain as their causes were ridiculous; if they were combined with profound perversity; if a secret hand applied itself to striking repeatedly at the feelings of this wretched father so as to crush them successively, how more truly crush them successively, how more truly we could claim that the contract is no binding, and that this snameful sale was

binding, and that this shameful sale was never freely consented by the father." After a magnificent peroration, in which he made a touching appeal to the conscience of the judges, Piny-the-Younger stated that he was through with his case, and modestly resumed his seat, He had used the water of six clepsydras, or, otherwise, had spoken only two hours.

The case, however, was continued until the next day, on the demand of Regulus, who affirmed that he would require an

entire stiting to reply to his adversary. Regulas seemed delighted with the turn given to the argument. On his way out of court, surrounded by his friends and clients, he criticized freely Pliny's

" He was vehement and well inspired in the first part," he said, "but in his conclusion, he was far below his usual standard! What advantages he has given me !!' And as even wickedness finds flatterers,

there were not wanting some to proclaim that Pliny's speech was pitiful, and to their elequent patron an easy victory. Regulus, however, had had the sorrow to hear the acclamations and songs of the crowd escorting Pliny in triumph

The reply of Marcus Regulus, on the next day, was a commonplace speech, void of that eloquence which, coming from the heart, speaks to the heart, carryfrom the heart, speaks to the heart, carry-ing conviction with it. Yet the speaker was frequently interrupted by certain exclamations, such as: "Very well! Bravo! Nothing better!" (pulchre! p:cclare! festive!) accompanied by exaggerated applause. However, it was not as on the preceding

day, a whole assemblage giving way spontaneously to enthusiastic admiration; the words of praise and frequent plaudits the words of praise and frequent platities we have mentioned, came only from a few isolated individuals in the andience, who were evidently acting under orders. It was customary in those days for a speaker to provide himself with these hired admirers, and the greater his me-diocrity, the more of these manifastations of mercenary zeal the judges and the

the murmurs of dissatisfaction of the is consent?" Regulus ended with a peroration which crowd, and the acclamations of Regulus's partisans.

Regulas ended with a peroration with the drew several rounds of applause from his hired supporters. He showed in it skill, if not taient. He made a gloomy picture of the misfortunes that awaited the capital of the world, if no stop was put to be applied by the second provides of the second secon the dark and threatening enterprises the dark and threatening energines of those accursed Christians, who sprang up in every direction and who would invade all society. "Such is their audacity that they would destroy even the emperor's power. What, then, would the divine Domitian think, if he learned that Roman excepted as heave heatiated for a single magistrates have hesitated for a singl Instant between him and the obscure Christian, who is secretely supported by persons interested in violating the rights

It was time that Regulas should bring the was time that Regulas should bring his speech to an end. He was completely exhausted. The depsydras had been reatedly refilled ; the usual hour for cl ing the court was passed, and severa times already the judges had sent the asher to examine the sun-dials in the Forum. The trial was therefore con-tinued until the next day, when Priny-the-Younger would reply to Regnins. Long before the court assembled on the

following morning, the basilica Julia was besieged by an immense crowd. Never had such deep interest been manifested e issue of a trial. A confused clamo filled the Forum, and the soil seemed to tremble under the thousands of impatient

Pliny-the-Younger and Marcus Regubus, who came accompanied by their clients, with the exception of Parmenon, who had not attended the pleadings, made their way with great difficulty through the compact living mass. Priny placed little reliance in the high biblicenter of the indices or in the dis-

philosophy of the judges, or in the dis position of their minds to embrace the generous sentiments which should have moved them in favor of Cecilia. He had reserved his most vigorous arguments for this last test. He was about to change his plan of attack and to deal Regulus, He plan of attack and to deal regulars, personal'y, the most unexpected blows. He began by narrating now Cecilius, in his distress, had applied to Regulars; what advice he had received from him; to what resulting inside the form him;

what advice ne had received from him; to what perfidious insinuations he had yielded. Then, commenting upon these facts with wonderful sagacity, and analyz-ing all these details with the patience of a mind which sees the truth and wishes to make it fail, the alconent lawger, un-

a mind which sees the truth and wisnes to make it felt, the eloquent lawyer, un-able to restrain his indignation, gave wont to it in these terrible words:--"Oh Regulus, I recognize here your dark doings! The evil is there, and I can affirm that you did it. Yes, for who is acquainted with the shameful acts of your iffe? for who knows your heart-that unclean sink, overflowing with the foulest injouity-there can be no doubt.

We have got back to the precise point at which we commenced our narrative but before proceeding, we must say some something about the suffarings which the unfortunate Cecilia had borne during the few weeks which elapsed between her mancipation to Parmenon, and her purchase by the divine Aurelia. When Marcus Regulus, through his

agent, obtained possession of the youn girl, it was not his design to detain he girl, it was not his design to detail her any longer than was necessary to extort from her the information he was seeking for Domitian. This end accomplished, he intended to return her to her father, provided the latter would reimburse him the amount expended by him, together with a cound profit. Avaria, it will be with a round profit. Avarice, it will be remembered, was a leading trait in the character of this vile informer, and he never consented to lose anything as long

as he could avoid it. When, to his great astonishment, he

When, to his great automisfinent, his saw the immense offers made by Flavia Damitilla for the freedom of the young gin, he asked himself, while refusing the millions of sestertii tended to Parmenon bysthat wealthy and charitable matron, whether he could not secure this magnifi-cent mean on yet detain Cecilia long whether he could not detain Cecilia long cent prey and yet detain Cecilia long enough to accomplish his purpose. He distrusted Parmenon, the legal and appar-distrusted Parmenon, the legal and apparentowner of the young girl, who could, if tempted by these unheard-of offers, de-stroy his hopes at one blow, by retarning the daughter to her father. After due reflection, Marcus Regulus

After due reflection, Marcus Regulas ordered Parmenon to propose to Cacillus to convey the girl back to him in ex-change for the million offered, provided the father would let the mancipation re-main in force one month. He hoped that during this delay he could wrench from Cecilia the secrets of her friends, and the names which it was so important for he names which it was so important for him to know. Cecilius, advised by Pliny-the-Younger, had refused. Marcus Piny-the-Younger, had refused. Marcus Regulus then instructed Parmenon to bargain for a delay of one week. Cecilius replied that having had the shame of selling his daughter once, he would not confirm the infamous transaction by any

such compromise. want my daughter now," he cried,

⁶ I want my daughter now," he cried, " and if you give her back to me, it is not one million of seatertii, but two millions which you will receive !" Flavia Domitilla, upon learning the re-fusal of her first offer, had given orders that twice, and even three times that sum should be offered, if necessary, to redeem Caculia, whom she loved like a sister. and

besides, Cachia had shake sense to he ground,—an inert and bloody mass. "Ourses on the girl!" cried Regalus. "Oh! those Christians! It is impossible to conquer them! "What shall I do?" The bruie's fiendish rage had led him too far. How could be return the girl now to her father in this dreadful condition? It was useless to think of it. Besides, she had not spoken, and Regulus would never consent to release her with-out knowing her secrets and the names of so many illustrious people. Better to lose those two millions of sestertii, the thought of which awakened his avaricious thirst, of which awakened his available thread than to neglect this chance, which once lost, might never present itself again. This vile and crael man still hoped to make his victim speak. Her heroism did not excite his admiration, but his

"What is this sum," he argued, "com "What is this sum," he argued, "com-pared to the reward which awaits me if I succeed? A mere triffe. No, I shall not release her until she shall have spoken. And she shalldo it! She shall speak! On my life I shall conquer her, or she will periah!" "I shall be back to-morrow," he said to Diracence. (it will not he too late

to Parmenon. "It will not be too late. Until to morrow, then, take care of your slave, so she may be in good condition in case we have to send her back." case we have to send her back." On the next day and the day following,

Regulus tried, by the same means, to overcome, what he termed, the obstinacy of the young girl. Cecilia, in a short time, had tasted all the tortures of slavery, all the suffarings that her father had menioned to her to make her abjure her

faith. Bat why should we sadden the reade with the spectacle of these horrors? Has he not already understood that Cecilia's constancy would the the rage of her per-

Marcus Regulus found himself powersecutors less against the resignation of his victim He had lost the fruits of his infamous act and he had not succeeded in obtaining the information he so ardently desired. He knew that Flavia Domitula was a Opticities of the second seco Christian, or, at least, he supposed so, from her efforts to save Cecilia; but this was not sufficient proof to reach a relation of the emperor, or even to denounce her. Nothwithstanding her illustrious

birth and high rank, this young matron was, moreover, of too little importance in the State, that Domitian should have anything to fear from her, or should fee

any anxiety concerning her. But the case was different with Flavius

could claim the court. "You're guilty, are you ?" asked the

her, into whose vers father's hands. found, even into her father's hands. Bat whatever hypothesis should prove the true one, it was an atrocious act of re-venge, and the thought rejoiced this cruel man. The manner in which Cacilius had judge. "Yes, sir."

Persons' attorney whispered to the judge and pointed to Persons' old fathvenge, and the thought replaced this cruet man. The manner in which Cecilius had treated Regulus on the steps of the basil-ica Julia, was not likely to soften his dis-positions. When he threatened venge-ance on the father who had made him feel the weight of his legitimate and natural indignation, Regulus swore to ac-merging the threat without delay. We er and mother, who were sitting with the crowd in the court room. "There is your old father and your

old mother," said the judge. look as if they are very respectable people, but I'll venture the assertion W complish the threat without delay. We have seen what steps he took to effect that it is largely their fault that you are here this morning.

The judge leaned over his desk and It mattered little what price could be ob pointed his pencil at the young man. you repeat the Lord's "Can

Infantered music whap how could be accelled. Regula looked to the future to reap the fruits of his infamous speculation. Still he fixed that price at one hundred thousand sester til, one-third of which he would abando Still he fixed Praver ?" he asked. The what ?" inquired the prisoner. "The Lord's Prayer. Dd you ever

"Then your parents haven't done right. They look respectable but they haven't done their duty to you. It's a

disgrace to civilization that a man comes into this court who never heard

the Lord's Prayer. That's the one prayer of all prayers. All other prayers made by men are as tinking

brass and sounding cymbals compare

with the Lord's Prayer. Every child born into the world ought to be taught

the Lord's Prayer at its mother's knee.

If that was done, I would not be kept

so busy in this court and wouldn't

have to get out of a sick bed to hear cases like yours. If you had just

known one petition in that prayer,

hear it? "No, sir."

" No. sir."

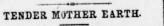
to Parmenon, in order to secure his assist-ance when circumstances would require it. This was a large sum in Rome "You never heard the prayer that where slaves brought, on an aver-age, from two thousand to two thou-sand two hundred sesteril, and, at begins 'Our Father who art in heaven ?

age, noth two thousand to two thou-sand two hundred sesteril, and, at most ten and twenty thousand when they possessed some extraordinary talent. Yet wealthy citizens had been knowr to pay exorbitant prices for certain slaves of

this.

a special category. Cecilia was of free birth; she was in all the bloom of youth; her beauty was of an uncommon class; Regulus hoped that some purchaser would be found who would not regret paying the large sum asked for such a treasure.

TO BE CONTINUED.



Wherefore the earth, receiving our mortal remains and sheltering them from external injuries, performs a sweet, maternal and desirable func-

'Lead us not into temptation,' and She has a bosom to receive us tion. had borne it in mind, you would not as she had a breast to nourish us. 'She offers us a refuge," says Pliny, be here this morning. " Talk atout hereditary criminals," when all nature repels as. She covers us as a tender mother and keeps our last sleep sacred !" She nourishes continued the judge. "When I hear a man arguing that there is such a man on earth as a nereditary criminal, the peaceful cypress trees and the Lewant to put him into penitentiary. weeping willows which shelter our last abode. The beloved dead whom There is no such thing as a hereditary criminal. Fathers and mothers, through neglect, open the road to hell to nine-tenths of the boyr who go we have confided to her resemble the traveler who sleeps after the fatigues of a hot day under the cool shades of there. If your mother had trained you right, you wouldn't be here." the wayside, waiting for the moment

to start on his final, heavenward jour-The old mother of the prisoner walked up and whispered to the judge of the cemeteries appeals to lofty souls, and those who have the courage to think of their death, picture to them-him to nine months in jail.

Jean secured one of the cabl

"ONE TOUCH OF MATURE."

Rev. Francis Clement Kelley in June Dona

The whole country knew that Thabor was a peculiar village and that chiefest among its oddities could be classed its religion, this latter fact being emphasized by the "godless its peculiarities did not end there, though the strange form of worship prevailing in the village would have been enough to make it odd indeed. The Church of the Martyrs had been founded in Thabor, and in no other locality had flourished so well. Indeed. to day the tenets taught by old Erza Bonnell were making their last stand, and in Thabor were well entrenched for the final conflict. Besides its peculiar creed the village had its peculiar name, its peculiar streets, and last of all, its peculiar old character, Ezechial bowed with his seventy years vice "for the Lord and the of service Church of the Martyrs."

If a stranger were to ask a pious Thaborite why Brother Ezechial Wood had become so renowned in his native village, the chances were that a stony stare would inform him, with an eloquence above expression in words, that Thabor pitied his ignorance, but ed to remedy it. In truth Brother refuse Ezechial was a born leader. The hopes of the Church of the Martyrs were centred in him. He could pray longer and more fervently than the domine himself. His sermons, when perchance the pulpit became vacant through the absence or illness of the only minister of the church, were models of enthusiastic appeal to sinners-though there was not a sinner in Thabor since everyone had been already at the "mercy seat " and, confessing to a change of heart, had been made a member of the only church. The old man's religion, too, was more practi cal than usually found, even in Tha-The poor he knew well : but bet ter still, they knew him. They could recognize his halting step on the threshold, his gray hairs at the door, and his rough grasp of hand in theirs when something usually passed from it to relieve the hungry and clothe the But Ezechial Wood was bignaked. oted-logically bigoted, and that means a bigotry of the most unrelenting type. The Church of the Martyrs The dom close communion." WAS ine, in some of his flights of oratory, had often praised its splendid "iso lation," and so nothing else in the religious line could live in Thabor Methodists, Baptists, Dunkards, Lu-therans, Presbyterians, had from time to time settled in the village, but it was not congenial, and they either left or became working members of the Martyrs. Thabor would have none their religion, and Brother Ezechial it was who kept the people from becoming "too liberal." Religiously, socially, politically, commercially, he dominated Thabor, and that was the end to all discussion. Thabor was possessed of one line of

railroad communicating with the pro At the depot the station fane world. master united in his person the dignities of operator, baggageman, ticket agent, etc. Thabor could afford but one official there. In point of religion Brother Dodds, the agent, was beyond reproach. It had come to be underod in Thabor that the station mas ter was, by virtue of his office, Vicar General of the Church of the Martyrs, subject only to the authority of Broth er Ezechial himself ; for the domine of course counted for naught.

It was with some feelings of indig-nation that the village learned one morning that Death had dared to smite Brother Dodds, and the station and Vicar Generalship had become va cant together. The indignation was cant together. not at all diminished, only changed as to object, when, that very evening,

questions floated out in a brogue that

experts would class as a pure Don-

galesque. The new official was Irish. Circumstantial evidence seemed plain.

but Thabor did not at once give way.

There was a hope that the new rest

dent might conform to the religious

ways of the village. Irish he was, but Brother Wood had worked miracles of conversion before, and he might do

be a "Papist" after all, and if he were

-Thabor shuddered to think of that

possibility. His conduct on the com

ing Sunday would decide all. In the

meantime Brother Ezechial left him in

no doubt as to the state of village sen-

timent, vouchsafing his information by

more or less well directed hints, which

miles to the "Popish church "at Zalon.

Then the storm broke; and around

"Yaas !" Brother Thomas thought,

"Thet's what we did. An' we drawed the line on good Meth'dists and ain't a goin' to let no Irish in Thabor."

Brother Larrup's opinion was more

cheerful: "The Railway Company'll settle him. We can jest as well leave

the bull thing to Brother Wood. He'll

Brother Ezechial did his best. He

wrote the president, the vice president,

the general manager of the company.

He interviewed the objectionable sta-

fix it with the Road."

it again.

attired

and

Besides, the man might not

aid of Brother Millis, the editor, compositor and printer's angel (there were no devile in Thabor except the station master) of the Trumpet, so that week after week from the sanctum of the press there thundered forth : "We regret to say," "Popish Aggression," "The Scarlet Woman," etc., which were eagerly read and discussed, till the spark became a flame and all Thabor was in the blaze. But the Irish-

man stayed on. He had no friends ; but, happily for him, the State law compelled the hotel to take him in, so said the andlord— and Thabor believed and pitied him. But to cold looks and even frowns only a smile was returned. A "physical force party " soon sprang up, head-ed by Tom Tyler, the nearest approach to a scapegoat that Thabor could sup-The brethren said nothing when ply. Tom expounded the ideas of himself and followers on the best means of getting rid of "Papiets;" but one morning when the doughty leader appeared on the street with a pair of black eyes and his friends showed several recently made cuts and bruises, and down at the depot a smile more cheery than ever appeared on the broad face framed in the ticket window, without atking questions, Thabor knew that the "physical force party" had been

dissolved The Deborah Circle of the Church of the Martyrs had not been inactive. Several resolutions of encouragement for Brother Ezechial in his " fight for the Lord "had been passed. Sister Watt had prayed long and earnestly. Sister Strong had given many tracts to the station master. They were accepted with the same smile and-never heard of again. Then more prayers were offered-and longer, but Sunday after Sunday a big Irishman turned his back on Thabor and its religion to tramp his weary way to the "Chapel at Zelon.

In the heart of the trouble came the rumors of war. Then the outbreak and Thabor's religious zeal almost received a set back in the excitement of the hour. Young Hank Wood enlisted at once and left for the front with five more young men of the village. Then followed long days of anxious waiting, during which the War News bulletins were regularly posted up in the station telegraph office; and Thabor forgot its bigotry long enough to read them No letter came to Brother Ezechial from Hank. The old man read the bulletins every day, but spoke no word to the man who so faithfully prepared them. Months passed and then a letter came from Ezechial's son. He had been sick of fever, but was better now, and with his regiment in Cuba. He had been nursed back to life by some women whom he called "angels. described their strange dresses, their hanging beads, their crosses-and old Ezechiai groaned for his boy. In a few days the battle would come, Hank said-and it did.

Brother Ezechial heard the news of the fight at El Caney from Brother The bulletins were already posted at the depot. Brother Watt r marked in an embarrassed way. jest couldn't tell him more," he said to Ezechial went to read for the domine. Ezechial went to read for himself. Men touched their hats to him with unusual respect as he passed along ; but he did not notice it, for the vision of a blue eyed boy, laughing at his knee, all he had to cheer him since Aonie died, was before him, and he was calling "Hank ! Hank !" in his heart as if he had lost him. There was a crowd at the board, but

they parted to let him through. The news was of a victory. How slowly he He hated to hurry read the headings. now, and besides, his old eyes were not as good as formerly. They were dimmer than ever to day. At last he

THE DEAD !

"O Ye OF LITTLE FAITH !" A sower sowed his seed, with doubts and

not hope," he said, "for fruitful Poor hath the harvest been in other years." Yet ere the August moon had waxen old Fair stood his fielde, a waving sea of gold He reapeth a thousandfold !

In the dark place one dropt a kindly

word; weak my voice," he sighed, "per-chance none heard, , if they did, no answering impulse So Or,

stirred." Yet in an hour his fortunes were at stake One put a life in peril for his sake, Because that word he spake !

Little have I to give, O Lord," one cried, A wayward heart that oft hath Thee denied; Couldst Thou with such a gift be satis-fied 2.

fied?' Yet when the soul had ceased its mournful plaint. God took the love that seemed so poor and faint And from it made a saint!

-Christian Burke.

A BEAUTIFUL FATHER.

" Tell your mother you've been very good boys to day," said a school teacher to two little new scholars. "Oh," replied Tommy, "we haven'

any mother." "Who takes care of you?" she

asked. "Father does. We've got a beauti ful father. You ought to see him. "Who takes care of you when he is at work ?

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a housepainter; but there isn't very much work this winter, so he is doing laboring till spring comes. He leaves us a warm breakfast when he goes off; and we have bread and milk for dinner, and a good supper when he comes

home. "Then he tells us stories, and plays on the fife, and cuts out beautiful things with his jack-knife. You ought to see our father and our home, they are both so beautiful !"

Before long, the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves and other little trifles that cost nothing. The father, who was preparing the evening meal for his motherless boys, was at first glance only a poor begrimed laborer : but before the stranger had been in the place ten minutes, the room became a palace and the man a magician.

His children had no idea they were poor, nor were they so with such a hero as this to fight their battles for This man, whose gratefu them. spirit lighted up the otherwise dark life of his children, was preaching to all about him more effectually than was any man in priestly robe and costly temple. He was a man of patience and sub-

mission to God's will, showing how to make home happy under the most favorable circumstances. He was rearing his boys to be high minded citizens, to put their shoulders to the wheel, and not be burdens to society in the days that are coming. He was, as his children had said, "a beautiful father" in the highest sense of the word, -- Weekly Bouquet.

OBSERVATION.

For the CATHOLIC RECORD. We often think our lives dull and colorless, and yet they say in the most uneventful existence there is some tragedy or comedy. Imagination, in a certain sense, has a great deal to do with our happiness. A person with a bright, vivid imagination generally

possesses a hopeful spirit; he sees things in many lights; nothing escame to the end where was placed the capes his observation. One person may gaze night after night at a coal fire, for instance, and see merely the

Newcastle : "I believe that Catholicother lives. How many humorous incidents are overlooked, when by a little quickness we could grasp many ism will eventually triumph : Protest antism being mainly a religion of negation is doomed to failure. The funny episodes and in passing them ultimate struggle will be between Catholicism and infidelity." The sround brighten numberless faces. O course much depends on the manner in which a story is narrated. Some are almost lacking in the sense of humor : yet often a dull person places are entirely different construction on a s ory he hears, and in repeating as he understands it, creates fresh mirth-at his own expense to be sure, but then a good natured person does not mind

very much being laughed at now and again.-Vere Mack. credit to every word or suggestion, but should carefully and leisurely weigh the matter according to God.

AN AGNOSTIC.

Last week a witness in a Philadel-phia will case was asked : "Do you believe in a God ?" He answered : "I often more readily believe and speak He neither believe nor disbelieve. was asked : "Do you believe in a future state of punishment and re ward. He answered : "I neither be-lieve nor disbelieve. I know nothing about it." Thereupon his competency as a witness was objected to on the ground that under the law a witness, to be competent, must believe in a Supreme Baing. Then the attorney

Supreme Being. Then the attorney who called the witness to the stand asserted that "in these days few in-telligent men would be a apt to say that they are positive in their belief. They would be more likely to say that hey believed because they didn't know.

This assertion expresses the sentiment of the great majority of people in this country ; and that ma-jority is constantly on the increase. It is unreasonable to expect any other result, as long as religion shall be divorced from education; as long as the Christian sects shall continue yielding tenet after tenet to the attacks of liberalism and higher () criticism. The ridiculous elective scheme of education, whereby the student entering college chooses what studies he shall pursue, has been adapt ed to their Churches by the sectarians who no longer demand adherence hard and fast to a whole and definite creed. The prodigals, who have left the Church of the Father, ofter their husks

of creed to the membership, saying : "Here is your spiritual food, but you need not swallow all of it. You may nibble here and there to suit your selves." And they nibble and-starve; and some happily come to themselves. and go back to the Father, Who hath compassion upon them.—Catholic Telegraph.

> STATESMAN AND NUN. BY MAGDALEN ROCK.

Ι.

hall And in the peasant's home, Where his memory was as loved by all As o'er the ocean's foam.

II.

sult said to the conductor: "I ad-mire you for not noticing him." The

"Never Quit Certainty For Hope." 3

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parilla as a tonic and general builder of the system with excellent results. It restores witality, drives away that tired feeling, quiets the nerves and brings refreshing sleep." John Y. Patterson, Whitby, Ont.

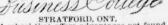


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Hes ers

Slowly the organ pealed a march, That sad grand march in "Saul," As through the cathedral is marbled arch Came the funeral cortege all; And the noblest in the land were near Where the dead statesman lay, And a nation wept for that great career Above his liteless clay.

He had served his country well and long, And she gave him a love as true As that which made him ever strong For her to dare and do, And now in that minster's time-worn walls Brave men with bated breath List to the praise which his life recalls And which follows him in death.

And the poet's pen and orator's tongue Paid tribute to his fame, And in far-off lands his praise was sung Amidst the erowd's acclaim; And his name was heard in the rich man'

They laid her to sleep in a narrow bed Outside their convent walls, Where the earliest primrose lifts its head, And the morning sunlight falls. In the plain black robes she loved so well She went to her early rest, On her lips a smile as sweet, they tell, As the lilies on her breast.

THE SIGN OF THE CROSS. We regret to say that some Catholics do not think it fashionable to make the sign of the Cross before and after Those weaklings are to be pitied. The Cross will preach to man-

the more at peace.

Church Review has done well in letting

the world see that the tendency of

good proportion of Anglicans to day is

most decidedly in the direction of the

IMITATION OF CHRIST

Of Prudence in our Doings

We must not be easy in giving

Alas ! such is our weakness that we

of another that which is evil, than that

credit to every report ; because

ately our own opinion.

But perfect men do not easily give

know man's weakness ; which is very

prone to evil and very subject to fait

It is great wisdom not to be rash in

our doings, nor to maintain too obstin-

man's word, nor presently to tell other

Consult with a wise and conscien

tious man; and seek rather to be in-structed by one that is better, than to

A good life makes a man wise ac-

The more humble a man is in

cording to God, and expert in many

himself and the more subject to God.

the wiser will he be in all things, and

follow thine own inventions.

old faith

which is good.

in words.

lieved.

things.

and the infinite sufferings of Our Blessed Saviour for the It will preach to us the horror world. The Cross is the emblem of of sin. Christianity and the sign of salvation. In the words of St. Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ ; by Whom the world is crucified to me and I to the world. For in Christ Jesus neither

circumcision availeth anything, nor uncircumcision, but a new creature. And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God." The sign of the Cross follows from the cradle to the grave. At Baptism several crosses with Holy Oils are made on the infant grave. child. We are confirmed with the sign of the Cross. We get absolution with the sign of the Cross. We re-

ceive Holy Communion with the sign of the Cross. When dying, all our senses are anointed with Holy Oils, in the name of the sign of the Cross. At Mount Calvary the Cross was the emblem of disgrace and infamy. At the day of General Judgment Our Lord will appear in His glory and majesty, surrounded by countless millions of Angels, and the Cross will be berne aloft in glory and triumph. Please

God, on that day we shall rejoice and

ON DUTY.

Oa a trolly car, the other day. loafer insulted the conductor, says The Catholic Columbian. The latter's face flushed and his right hand clenched unconscionsly. But he controlled him self, made no reply, and went back in silence to the platform.

A gentleman who witnessed the in-

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pared child aught knee. kept uldn't o hear d just rayer, ,' and ild not

I hear such a minal, atiary. ditary others. to hell vho go trained

inals,"

risoner e judge er only atenced big form of a new station master was at the desk, and in the frame of the First in the column he read :

KILLED IN ACTION, HENRY WOOD, CO. K, 14th INF. ticket window appeared a broad, cheerful face from which answers to

Brother Ezechial wondered why he read that line over and over again before he broke down. Then between him and the fatal sheet rose the vision again. The vision of the blue eyed bey with a halo of golden hair, who was smiling at him, toscing his curls in the joy of his play. In his ears Brother Ezschial heard "Daddy ! Dad "as of yore, and on his old lips he feit the soft press of a child's sweet ca ress. He put out his arms and the golden hair was matted with blood. Brother Ezechial's heart opened in a great sob. Yes ! he was a patriot, but the mention of one of their names -he never before knew what it meant immediately suggests that individual's great sob. Yes ! he was a patriot, but and-what it cost.

Back of the old man the sob found an echo. Someone else was in sorrow and Ezechial Wood knew that he had the Irishman coolly ignored, for when Sunday came he sealed his doom when, a brother in his misery. He turned. Through the ticket window he saw the in his best, he tramped five blue uniform of the station master. His cap was thrown aside and his face buried in his bands. Brother Ezechial the stove at Brother Watt's general looked around inquiringly till some store the godly gathered to discuss the one pointed to the list. Next his own latest and most terrible happening in boy's name the old man read :

village affairs. Brother Watt bimself "allowed" that Thabor "won't stand KILLED IN ACTION, CHAS. O'BRIEN, CO. K. 4th INF. no Papist roun.' We druv off the last 'Piscopal becaus he was too Papish

Someone nodded toward the ticket window and said : "His son !"

The station master did not hear the door of his office open, but he did feel a trembling hand laid on his shoulder. Then the hand dropped into his own and a hot tear fell upon their clasp. The bigotry of Thabor that day began to die.

Kindness is perhaps the easiest way friendly look, a hearty greeting, an unfeigned interest in the pursuits and enccess of our companions. We must be able to forget ourselves before we tion master personally. He held in be able to lorget ourserves ball of we dignation meetings with the section bearts of others. – Jowett.

live coals, another will distinguish towers, cities, and even faces.

We may very easily cultivate the habit of observation. And how much enjoyment is unconsciously extracted from incidents, often trifling in them

selves It is impossible to take up one of Dicken's novels without instantly perceiving how strong was the man's faculty for noticing little odds and ends which hundreds of people would leave unmarked. But then he was a genius-undoubtedly, yet, had not his quick sight something to do with his interesting delineation of character? We are all acquainted with the chief personages in his best books, and only particular weakness or strong point. Mark Tapley will always be remem-

bered as "trying to be jolly," but never discovering a circumstance sufficiently depressing in which to fully enjoy himself. Mr. Jarndyce always expected the wind to blow in a different directions when he feared his fel low-creatures whom he had befriended, low-creatures whom he had berriended, were about to thank him. And again "I'll never desert Mrs. Micawber," at once brings a smile to our face as we see before us this strange character. Of course Dicken's exaggerates, but then he only por-trayed types. We all have our little oddities, and could we see them ex-acted by other individuals for our own benefit, how utterly ridiculous would

many of us feel. It is this keen sense of observation

The busy world ne'er heard her name, Nor of the souls she won, By God's great grace from sin and sham Before her sands were run. And to serve one's land is surely well, And to serve one's praise is sweet, But to save a soul from the flames of hell Is work for an angel meet.

His name shall lead in the unborn years To deeds of high emprise, And a nation's love with a people's tears, Shall his work immortalize. She brought her works in her fair, white hand To lay before God's throne, Where a host of ministering angels stand— Works done for him alone.

THE PROGRESS OF CATHOLIC IDEAS.

The symposium of the Church Review with regard to the revival of Catholic ideas in England is a remarkable sign of the times. Protestantism may be a strong force yet amongst may be a strong force yet anongst the English people, but there can scarcely be a doubt that it is a waning force. On its side are those who are ignorant or but half instructed. They have had the old Protestant traditions poured into their ears in childhood, or they have read in school books of the wickedness of Rome. What they learned in their early days they cling to tenaciously and they imagine that Anglicans who show any inclination to reject the ancient Protestant fictions to reject the ancient rolescant neededs are unfaithful to Christianity. Many oshers there are who have absolutely abandoned such narrow views, who see that Christianity is something broader and greater than these sectar-

man replied "I certainly would have struck him if I had not been on duty." On duty? Are we not all on duty, we Catholics, who are surrounded by sixty millions of non Catholics, watching us, persecuting us, quick to compare our lives with the teachings of our religion? If we give way to anger, if we fail to keep the precepts of the Church, if we give bad example, by drunkenness, or immorality or dishonesty, or untruthulness, are they not scandalized ? Is not their conver-sion put off? Have we not failed in our duty to them ?

We are like a light on a mountainseen of all men-and it behooves us so to conduct ourselves as to lead our neighbors to say : "The religion that results in such virtue, must be the religion of Christ." We are always on duty !

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8

Jean secured one of the cable-like "Look to the end."-Percy Fitzgerald. | ity to make money. There is no reason | parilla."

The Catholic Record

Published Weekly at 494 and 496 Biohs street, London, Ontario. Price of subscription-\$2.00 per annum. BDITORS :

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Arrears must be paid in an he stopped. When subscribers change their residence it is important that the old as well as the new ad-dress be sent us.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CTHOLIC RECORD,

The Editor of The Officient East I have read Dear Sir ; For some time past I have read your estimable paper, THE CATHOLIC RE CORD, and congratulate you upon the man-ner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the fullful.

it to the faithful. Blessing you, and wishing you success, g you, and wremain. elieve me, to remain. Yours faithfully in Jesus Christ, + D. FALCONIO, Arch. of Larissa Apost. Deleg.

London, Saturday, June 23, 1900.

A GOOD MOVE.

The Italian Government has just given some sign of returning good sense, a royal decision having been promulgated to re establish chaplaincies in the navy. No doubt the evil consequences of the abolition of religion in both army and navy have been brought to the notice of the Government, and we may presume that the army will soon have religious instructors also. The Franciscan Order is to have charge of the duty of providing the requisite chaplains, and of stationing them, and the Queen and the Dachess of Aosta have undertaken the burden of providing the sum necessary to cover the expenses which will be incurred.

It is a small business, however, on the part of the Government to throw this burden on these two pious ladies, and we can congratulate the people of Italy only on the fact that there are some persons in high dignity who have not lost all sense of the neces sity of religion, and not on the generosity or piety of the Government itself. Still, it is a beginning which indicates that better times are likely soon to come to that country in which religion has been a thing prohibited in army and navy for at least thirty years.

THE UNIVERSITY OF OTTAWA

We beg to submit to the careful consideration of our readers a decidedly important address delivered this week by the Very Reverend Rector of Ottawa University. The occasion that called forth this discourse was that of the Fifty Second Annual Commencement Exercises of the great Ontario Catholic educational establishment over which

the learned speaker presides. We consider that these remarks of

Concerning these institutions, enough has been said for Catholics to understand the sacredness of their duty in regard to the education of their chil-

Suffice to say there is not the shadow of a reason for any Catholic in Ontario to send his son to an institution where that son's faith will be underminded, or where his moral standard will be low-

ered. It is, then, incumbent upon Oatario Catholics to unite as one, and co operate with the Rev. Oblate Fathers of Ottawa University in the truly noble work they are doing for Catholic higher education in this province.

THE HOLY CATHOLIC CHURCH. The Catholicity of the Church ! In what does it consist? Is it really what the sociable and fraternising Protestants of to day make it out to ba? That the Church of Christ should be atholic in some sense has always been admitted by the chief Protestant sects from their foundation.

The Apostles' Creed proclaims that the Church must be Catholic, and so the name Catholic was applied to the

Church long before the Council of Nice described her as "One, Holy, Catholic and Apostolic Church," as she is styled in the Creed adopted by that Council, even if we grant that the Apostles did not actually compose the Creed which bears their name. It was at all events in existence in a slightly different form in the earliest ages of Christianity ; and though the word Catholic is not actually found in Holy Scripture. it is admitted also that the Apostles' and Nicene creeds are both founded upon the most certain warranty of Holy Scripture, "this being the form in which the Church of England adheres to these creeds." From this it follows that the term Catholic is applicable to the true Church at all times, and that the true Catholic Church of Christ never ceased to exist, since it was always an obligation on Christians

to believe in the Catholic Church. We have now the right to ask in what sense must the Church of Christ be Catholic? Is it in the sense that the right hand of fellowship is to be held out to sectaries of every kind whatever may be their peculiarities of doctrine and Church government.

This is in practice the favorite inter pretation of the word as accepted by many Protestants of the present day, though it is certainly not the sense in which Scripture and Christian tradition describe the living Church of God. We have, therefore, to ask, in what consists the universality or that Catholicity of

ly found in Holy Scripture. We have all those passages of Scripture which declare that the mission given by Christ is to teach all nations, all mankind. He says to His Apostles in St. Matt. xxviii, 19, 20: "Go ye therefore and teach all nations, baptizing them, etc. Teaching them to observe all things whatsoever I have commanded vou : and behold. I am with you all

days, even to the consummation of the vorld." Elsewhere (Mark xvi. 15) the Very Rev. Dr. Constantineau ar they are commanded to "preach the gospel to every creature," and this commandment to carry the gospel to there is a considerable amount of hurt- the uttermost ends of the earth is in accordance with the prophecies which foretell the existence of the Church as a mountain on the top of a mountain After referring, at some length, to unchurch us." the encouraging progress that Ottawa which cannot be hid, and as the seed of Abraham, Isaac and Jacob whereby all nations of the earth shall be blessed. It would require considerable space to quote all these passages here, and for are the educational acquirements de. this reason we merely refer to them briefly. We thus see that the Church of Christ is world-wide, not in the sense that it comprises a wide variety of sects, but that it consists of one fold under the same teaching body of pastors and hav-As the distinguished speaker very ing one faith. The whole context of the New Testa ment concurs in this teaching. The Apostles are one teaching body receiving from Christ but one doctrine which changes not, and this doctrine or Gospel the whole world is expected to receive from them with respect, as "he that heareth you (the Apostles) heareth Me (Christ) and he that despiseth you despiseth Me, and he that 10: despiseth Me despiseth Him that sent versity is bound by its charter to adopt Me" (St. Luke x, 16) Thus also St. Paul says to the Galations, (i, 8, 9,) "but though we or an angel from heaven preach a gospel to you beside ment. that which we have preached to you,

trine which has been so con only held of late years to the effect that Chris tian unity consists in a mutual agreement of numerous sects to tolerate or

ignore each others' errors, while all propagate their peculiar doctrines, has not any foundation in the teaching of Christ and His Apostles. We are led to make these remarks by a sermon preached last week by the

Rev. Mr. Pedley, pastor of Emmanuel Congregational Church of Montreal. on the occasion of the meeting of the Congregational Union in that same Church, the subjects treated being Christian Unity and Christian Divis

ions. From 1 Cor. iii, 21 23 Mr. Pedley takes occasion to state that already when St. Paul wrote this epistle there were dissensions and factions in the Church at Corinth, from which one might possibly infer that there were already a variety of Christian sects within the Church. The Rev. Mr. Pedley takes advan-

tage of this to insinuate the theory to which we have already referred, that

sects do not destroy Christian unity, and thus he makes the most possible out of the divisions which existed at Corinth, asserting that "this division was the beginning of sectarianism, and it had a weakening effect on the Church."

He admits, however, that St. Paul rebuked these dissensions, exhorting them to "let no man glory in men." The Apostle thus precisely strikes at the matter which was the cause of the disputes between the Corinthian Christians. In the fourth verse he declares that some boasted themselves to be followers of Paul, and others of Apollo. In fact the Apostle does not state that there were serious di sensions on this subject which might probably end in schism, but he seems rather to say that they were mere worldly-minded preferences for one teacher rather than the other which made some say "I am of Paul " and others "I am of Apollo," he rebukes them for making such distinctions, but his rebuke would have been much more severe if doctrines were being intruded which made null the teachings of himself or Apollo, or Peter, for he goes on to explain that the teachings of the three are all to the same purpose, as he (Paul) planted, Apollo watered, and God in all cases gave the increase, so that whether Paul, or Apollo, or Cephas, (Peter),

Christ's, and Christ is God's." St. Paul speaks much more strongly in condemnation when he has to deal with those who are engaged in sectthe Church which is implied or positivemaking or schisms or who refuse to conform themselves to the precepts of religion ; for he says of such in Phil.

iii, 18, "For many walk of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ : whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." Elsewhere, as in 2 Thess. ii, 14, he exhorts his dis-

"Now I beseech you, brethren, to mark them who cause dissension an", offences con-trary to the doctrine which you have learned, and avoid them." It will be remarked that he specially condemns here all teachings contrary to the doctrine which the Apostles had

taught. The doctrines of Christianity are, therefore, not to be regarded as matters of little consequence, which may be laid aside at pleasure to suit the tastes of popular fancy.

While thus disagreeing with some o Rev. Mr. Pedley's conclusions, which are for the most part suggested rather than strongly affirmed, we desire to recognize the charitable spirit in which that gentleman spoke. He strongly tion with the Chinese capital is diffi

condemns bigotry and intolerance, and cult and precarious. declares that he looks forward to the time when "the head of the Roman Catholic Church " will be acknowledged by all to be included within the Church of Christ. He wishes it also to be urderstood that " the Salvation Army lass who goes into the slums to pick jewels out of the gutter " is likewise a true Christian.

We wish well to all who express so much charity of sentiment, but we would be wanting in charity if we did not remind them that Christ imposes on us the obligation of Christian faith, as we have seen by the passages of Holy Scripture above quoted. We, therefore, feel it a duty to impress upon even these charitably-disposed persons that they should not be satisfied with seeking the truth, but should embrace that faith " without which it is impossible to please God." (Heb.

x1., 16) We cannot close these remarks with out adding that the Rev. George Ellery Read spoke in very different strain from Rev. Mr. Pedley in the same church on the same day. He declared that "the Church, as conceived by Christ, is no organization of ecclesiastics, but is constituted by the whole brotherhood of believers in Him.

There is here, indeed, to some extent the same error which we have refuted, and other, "I am of Cephas (Peter) and and which occurs in Ray. Mr. Pedley's sermon, but Rev. Mr. Read more ag gressively flaunts the supposed error of Catholics in maintaining that the Church has authority to decide controversies of faith. We have already shown briefly that such authority exists, and it cannot exist elsewhere than in the one Church which is truly now, and which has been always in existence since its first institution, and in which every Christian in every age declared that he was had been the teacher, "you are bound to believe when he repeated in

the Apostles' Creed : "I believe in the Holy Catholic Church."

THE BOXERS.

The Boxers of China, who are at the present moment ravaging that country, are a secret society which was origin ally organized for protection against native banditti. It was then called the Ta Tao Hwei, which means the Society of the Great Sword. It afterward became a political society, and exacted tribute from the peasants to ciples to "stand firm " to the teachings enable it to place its leaders into power. or "traditions they had learned from The peasants thus persecuted sought the assistance of the Christian missions, him whether by word or by epistle." and soon after came the war with We are not to infer, therefore, as Rev. Mr. Pedley does, that : " If we Japan, and at the same time the Boxers became an anti foreign society. belong to Christ (which here means, if we belong to him in our own es- From the beginning it was favored by timation) no power on earth can the present Empress Dowager because should cause us to return love for love its objects corresponded with her own, to Christ. W6 maintain that Christ did leave and under her patronage the Boxers openly persecuted Christians. It was on earth a power and authority which by divine right decides all controver- then that the missions at Chung-King, Ho Chau and other inland towns were sies in regard to faith and to unity with the fold of Christ, and of this sacked, and many missionaries, Catholic and Protestants alike, murdered. authority, Christ tells us that whoso-The Government promised reparation, ever will not hear the Church, let him be to thee as the heathen and the but it was never given, and at the present time the Empress is pretend. publican. Of course only the Church which has constantly existed ing to wish to put down the Boxers since these words were spoken can be while actually encouraging them. So far the European powers appear the Church here meant. to be of one accord in insisting upon The Rev. Mr. Pedley admits, howredress for recent murders of missionever, that " It is doubtful if denominaries and Chinese converts to Christianational divisions and terms are warity, and for the destruction of the ranted by Scripture " We see from Christian missions, and the Empress this that even those who would emrecently promised to use all her power brace all sects within the Catholic to put down the outrages, but by the Church, doubt whether the Scripture authorizes the existence of sects. We latest news it would appear that the hold that there is no doubt whatsoever Empress has thrown off the mask, and is now determined to set the powers at on the matter. St. Paul says in 1 Cor. i, defiance. A force of nearly 2,000 British, Gar-"Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you, but that you be perfect in the same mind and in the same judg-ment." man, Russian, French, American, Japanese, Italian, and Austrian troops is marching slowly to Pekin from Tien Tsin to insist upon the suppression This is the Apostle's preface to his advice to the Corinthians regarding their dispute concerning the respectcuse for Catholic parents that send their sons to colleges outside of this word Catholic, but the texts we have province, and much less for those that given show conclusively that this be which is a thing odious to God. This advance. A telegram states that 10, all of the to that it. St. Luke. ii, 10-18.] already prominent in the Church or in the secular professions. risk the faith of their sons by sending the non-Catholic institutions of Holy Scripture, and that the doc- the Romans (xvi, 17) in the effort to prevent the allied The Apostles also adore Him as he

advance, and it may be expected that ascends into heaven before their astonished eyes. (St. Luke. xxiv, 52.) at least the Chinese Government will be brought to its knees to the European We must, therefore, adore Him as allies, and the Empress herself may be God man in His human form, and in all deposed. This trouble may also be the His members, because these members are all equally animated by the divine beginning of the partition of China, unless the European powers should nature. But the Sacred Heart of Jesus being the member of Christ's body prove to be too jealous of each other to continue to act in concert. which brings His charity or love for

mankind most strongly before our There is an ugly rumor to the effect minds, is especially selected for our that the Chinese have burned and homage on this account, and this desacked all the foreign embassies in votion is highly calculated to excite us Pekin, but this is scarcely credible, as to return love for love to our Most Holy the embassies are protected by small bodies of troops. The truth can with Redeemer. This is evident from the manner in which devotion to the Sacred difficulty be discovered, as communica-Heart of Jesus has been taken up by the Catholic world bringing forth fruits of piety.

inity, and is part of the practical in-

fallible teaching of the Church of God,

and its effectiveness in converting

souls to God and promoting piety is

ufficient justification for the encour-

agement given to it by the Catholic

UNIVERSITY OF OTTAWA.

Address of the Very Rev. H. A. Con-stantineau, O. M. I., D. D., Rector-De.

livered at the Fifty-Second Annual Commencement Exercises of the Uni-versity of Ottawa, June 20.

Your Grace, Reverend Fathers,

Yes, my dear young friends, you

let us hope that your return from col-

lege will make your home sweeter still,

and virtue will be made evident to

hat your year's progress in science

those with whom you will soon live, that

your upright and honorable conduct

luring the coming holidays, as well as

Ladies and gentlemen, before be-

ginning the programme of this even-

ing's exercises, allow me to fulfil the

pleasing duty of extending to one and

all here present, the sincerest thanks

of the faculty for the encouragement of

fifty second annual

your kind attendance at these, our

exercises. We look upon your pres-

ence as an evidence of your friendship,

as well as of the kind interest that you

It will please you, I am sure, to

commencement

to

year, I am

Ladies and Gentlemen : - Another year

' Home, Sweet Home !"

mater.

Church.

This Catholic sentiment springs di-THE SACRED HEART OF JESUS. rectly from the doctrine of Christ's Div.

The feast of the Sacred Heart of esus is celebrated every year on the Friday immediately after the Octave of Corpus Christi, which is this year the 22ad inst.

Like all the movable feasts, the date of occurence of this feast depends upon that of Easter Sunday, being the sixty eighth day after Easter, and the nineteenth after Pentecost Sunday. It may occur as early as the 29th day of May. or as late as the 2nd of July, but it near ly always occurs in June, and the month of June has been selected as a time

specially dedicated to the honor of the Sacred Heart of Jesus.

has fallen into the irredeemable abyss of the past ! A year of labor-ious study that entitles our young men Beside this coincidence, the month of June is the fruition or completion of to the well deserved privilege of givthe month of May: May being the ing vent to certain natural feelings of month of flowers, and June the month their hearts. Though all cur students esteem their professors, though all love of fruits, which spring from flowers, or their College Halls, yet there is for are matured flowers. them, at this moment, a far sweeter

May, the month of flowers, is dediand more attractive work - 'Tis cated to Mary the mother of Jesus, because Mary is the flower from which will scon be enjoying the delights and pleasures of "Home, Sweet Home," but grows the seed foretold in the prophecy made to our first parents in the garden of Eden, and both flower and seed operate together in the work of the redemption of mankind which is foretold in the third chapter of Genesis, and which is to be effected by Mother

during your whole life, will be the joy and consolation of your parents, and the glory and honor of your alma whose wiles the fall of mankind had been brought about. Thus this part of Genesis which makes promise of the coming of our Redeemer has been called the Protevangelion or primal Gospel, because it gives us the first indication of the redemption of mankind through our Lord Jesus Christ, born of a woman, that same mystery which is more plainly set forth by the Apostle St. Paul in Gal. iv, 4 :

take in our work. "When the fulness of time was come, God sent His Son, made of a woman, made under the law, that He might redeem those who were under the law; that we might re-ceive the adoption of sons." learn that the year just drawing to a close has been a very prosperous one. There has been a considerable increase

over the preceding year in the at-June, the month of fruits, following tendance of students ; and the earnestthe month of flowers, dedicated to ness and enthusiasm that have prevailed in the different depart-Mary, is therefore appropriately selected as the month of special honor to ment of the university were deed most satisfactory our Lord Jesus Christ in His own faculty. The professors, however, are person, because He is described in far from wishing to claim for them. Holy Scripture as the fruit of her selves all the merit of the year's sucvirginal womb. "Blessed art thou cessful work. They realize that the main factor of success has been the among women, and blessed is the earnest and sincere co-operation of our fruit of thy womb. "(St. Luke i, 42.) students, who are, Jesus has the personality of Jesus for the direct phase to say, exceptionally honor-able, exemplary and studious. Yes,

me to explain how it is that parents, especially those living in Ontario, that nd their sons to colleges outside of this province are failing into an error which will seriously affect the future weifare of their children.

All are aware that special examinations must be passed, that special cer-tificates are absolutely required, for young men that wish to become candi-dater for the study of medicine, of law or of pharmacy. The certificate of matriculation is by far the most common, because it may be obtained in a shorter time. This certificate, given by our University, entitles its holder register as a student at law or in pharmacy, whilst the same certificate, with one year's additional attendance in the arts course, admits him to the study of medicine.

This certificate of matriculation is not given by Catholic colleges outside of Ontario; hence we have often seen young men that spent long years in colleges outside of this province, altogether unable to enter upon the study of medicine or law. The doors of these two learned professions were closed against them because they had not fulfilled the provincial requirement by matriculating from some chartered institution of learning in the province This is a matter that is of Oatario. deserving of the most serious consideration of Catholic parents.

I might perhaps add that our Uni versity is the only chartered Catholic institution of learning in which young men may matriculate and then pro ceed to the degrees of Bachelor of Arts Science and Literature, or Master of Arts. These degrees grant specia privileges not only to students resid ing in Outario and in other Englis Provinces of the Dominion as well a in the neighboring Republic, but als to those that reside in the Province of Quebec.

Our University is bound by i charter to adopt in its examination the standard of the University London ; it is for this reason that or academical degrees are an indicatio of true merit ; they always represent standard of learning equal to the of the best Universities in the Unite

It on this account, because of th great work that we have carried on successfully for over fifty years, an also because this is the only charter Catholic College in Ontario, that th Holy Father Leo XIII. some ten yea ago, signally honored us with t title of Catholic University, th making Ottawa University the cent of Catholic education in Ontario. a result of this special distinctiondistinction that is enjoyed by only ty other institutions on the Weste Continent-Laval and Washington not only does O.tawa University conf all the degress of a State Universit but, moreover, it confers all the c grees usually given in Roman Us versities to students in Ecclesiastic sciences. Every well thinking poson will conclude from the above fa that we are well within the ma when we claim that we offer to Cati lic young men altogether exception facilities for the acquirement of eve

branch of learning. It was my pleasure, at last yes commencement, to assure our frien and well wishers that we were strivi to keep up with, if not ahead of, times in educational matters. This sire forced as to undertake the c struction of our fine Science H which is now nearing completion, which we expect to inaugurate n September. As you are aware, large and expensive building wil devoted entirely to the department natural history, chemistry, physimineralogy and astronomy.

But notwithstanding all our eff in the educational field, there is element of success wh ch we can afford to overlook. It is the hear y

operation of the Catholics of Onta

both clergy and laity. The large

crease in this year's number of Out

students proves that we touched a

sponsive chord when, a little over

year ago, we published a pamphlet titled "A Piea in Favor of Hi

Education," appealing therein fo

sistance in the work that we are

forming for young men. It mu

quite evident that, though our m

are very limited, we are sparing

expanse to insure for our student

the advantages of a first-class col

and university education, which is

claim, superior to that of any sec

institution, because it is religious

AN UNCATHOLIC FAD.

Catholic.

and Son working together to crush the head of the serpent, the devil, through

of especial importance, since they place very clearly before Ontario Catholics a few striking facts about which ful ignorance and too much indifference.

University has made during the past year, both as to the number and quality of its students, the Very Rev. Doctor goes on to lucidly explain what manded of those that desire to practice law, medicine or pharmacy in this province. In our opinion, this is a question of vital importance to the Catholic people of Outario.

plainly points out, it is undoubtedly a grave mistake for Oatario Catholic parents to send their sons to colleges outside of this province. From the facts laid down, we may very safely conclude that O tawa University is bet ter qualified than any other educational institution in this country to properly prepare the Catholic young men of Outario for the different learned professions. As stated by the Very Rev. Dr. Constantineau, Ottawa Uniin its examinations the standard of the University of London. Moreover, its certificate of matriculation has always been accepted in this province as an indication of true merit. With such let him be anathema." an excellent educational establishment

We are not attempting here to make them to non - Catholic institutions of Holy Scripture, and that the doc- the Romans (xvi, 17)

its direct object, because His Heart Ottawa University, this year, about which we adore is the living Heart

united with His soul and divinity, and thus His Sacred Heart is the organ and source of His intense love for mankind home. described by St. Paul, and which Mater bids them "God speed.

"Walk in love, as Christalso hath loved us, and hath delivered Himself for us as an obla tion and a sacrifice to God, for an odor of sweetness." (Eph. v., 2). college days

Against this beautiful Catholic devotion to the Sacred Heart of Jesus, it has been objected by unbelievers that it is unlawful to adore the humanity of Christ, and, more so, to make any special part of His humanity the object of adoration.

To this we answer that we do not continue their studies, I would say : adore the humanity of Christ at all as perseverance, constancy and deterseparated from His Divinity, but as mination can work prodigies in the infrom the moment of the hypostatic tellectual as well as in the material union of Christ's Divinity with His Yes, indeed, study is work ; world. it is the hardest of all work, but it is a humanity, His personality becomes a work that is recompensed by a lifecomplete Being, He must be adored as long reward. It enables you, my dear the God man ; and His Sacred Heart young friends, to amass a treasure that representing His affections, and being will go on always increasing and of the seat of His love, is pre-eminently which no misfortune or no person can the seat of His love, is pre-eminently ever deprive you. You are thereby worthy of love and adoration, for that ensuring for yourselves an intellectual Heart is forever animated by His superiority which will mark you out as exemplary Christians and leaders of divinity as well as by His human soul. That Christ as God-man is to be men.

adored is sufficiently indicated by St. adored is sufficiently indicated by St. Peter who calls Him at the moment of looks around and beholds so many of his humiliation, "the Author of life," her distinguished sons occupying the and by St. Paul, who speaks of Him at highest rank in the Exclesiastical Hier-Tien Tsin to insist upon the suppression and by St. rain, who points of the insist upon the suppression of the Boxers, and, if necessary, to suppress them themselves. The command glory, "(Acts iii, 18; 1 Cor. ii, 8) He between the best of the superstant of the sup of the allies has been given by mutual is adored by the Eastern magi while

five hundred strong Several of our young men will, this evening, bid adieu to their college home. For them, that goal has been reached which they have had in view continually for several years. Alma She assures them of her undying interest in their welfare ; she promises them a most hearty welcome whenever they return to visit again the scenes of their

Others of our students, and fortunatey for us, they are the very large ma jority, will return to their homes in order to recuperate, so as to continue next fall, the arduous ascent of the mountain of science and virtue. To such as would hesitate on the way, to such as would fear the difficulty of the task, and perhaps be tempted to dis-

Wanted : By some style-mad C olics, a "fashionable" college for education of their purse-proud y Rome has a college for the educe of noblemen's sons ; ergo the U. S.ates should have a similar ins tion for the propagation of snob among the scions of our we "butchers and bakers" and ele light makers. For candles are ob as illuminators in the household "plain colleges" have lost their tion as educators of the children wealthy. What witchery hath befaller

Our wealthiest families are only yesterday, evolved from homesp broadcloth through no patent bu of commercial enterprise; and some of them would introduce a distinction, as though the escuto of their ancestors bore the he legend of a Coeur de Lion, a Borhu, or a picture of Nosh's natant. And this in democratic . ica where, to borrow the wo biunt Casca, "the rabblement up their sweaty nightcaps" to the flag which is supposed to a from its starlit folds the blessin fraternity, equality !

Well may Alma Mater be animated

think of their death, picture to them- him to nine months in jail.

Jean secured one of the cab

of mercenary zeal the judges and the foulest iniquity-there can be no doubt. Regulus could scarcely conceal his emo- stead of gaining the emperor's favor.

me to explain how it is that parents, especially those living in Ontario, that send their sons to colleges outside of especially those living in Ontario, that send their sons to colleges outside of this province are failing into an error which will seriously affect the future

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which will seriously affect the future weifare of their children. All are aware that special examina-tions must be passed, that special cer-tificates are absolutely required, for young men that wish to become candi-dater for the study of medicine, of law ing the rugged hill to learning, the hill that has no roval road. Suppose a fashionable college of the sort advo cated were in operation and crowded with the cons of Catholic plutocrats, what would our young "noblemen" require for their bill of fare? What or of pharmacy. The certificate of matriculation is by far the most common, because it may be obtained in a shorter time. This certificate, given their varied entertainments? Would by our University, entitles its holder the cost of textbooks outstrip the bill by our University, entitles its holder for "sundries?" Would gold medals for excellence be in as great demand register as a student at law or in pharmacy, whilst the same certificate, with one year's additional attendance as gold eagles for luxurious dissipa in the arts course, admits him to the tions ? study of medicine.

for their lodgings, their gymnasiums,

Would study and the development of

whether Catholic or otherwise, received

greater impetus amid luxurious sur-roundings than amid simplicity such

as characterizes colleges frequented by our "humbler" class of students?

What wisdom in the Lord can there be

in forcing temptations upon the chil

dren of the rich, converting them who

ought to be the hope of family, Church

and State, into pampered darlings "smelling of musk and insolence ?"

Berhaps the advocates of "fashion

able colleges " intend that simplicity

shall prevail, that frugality shall be its

inseparable companion, that discipline

shall be maintained in just rigor.

Why, then, make a distinction which

can have for its object nothing but the

separation of plebelan from plutocrat,

to , where above all others democracy

the kind depicted would needs have,

among other snobbish accessories, a

coat of arms, a crest or heraldic device

with appropriate motto. The pork-packer's son could take "In Hog Sig-

cum Solo;" the heir to Little Neck pre-

serves could adopt "Clam avi," while

the liquor dealer's hopeful could revel

in something like "Spirit us cum Car-ney." God give us wit, and make our

nonveaux riche what He wishes them

to be, sensible in their aspirations and

generous towards Catholic colleges al-

along the lines of economy and in-

dustry, even though the institution may lack endowments, or the cook

may forget to supply mint sauce with "fatted calf." The day may not be

with the namby pamby doctrine of

electicism in our colleges, will demand

a return to Spartan simplicity, water cresses and brown bread, with thirst

slaked at the rushing stream. - Buffalo

PASTORAL OF HIS GRACE ARCH.

BISHOP LANGEVIN

Complete Text of the Latest Declara

tion on the School Question-

Louis Philippe Adelard Langevin,

bisop of St. Boniface.

by the grace of God and the ap-pointment of the Holy See, Arch-

The day may not be

· Solus

no:" the leather dealer's son

ready established.

Union and Times.

on Sunday last :

Th

is triumphant, the college?

poor from the rich, and in a place,

Our purse bred scion at a college of

class of students

This certificate of matriculation is character, the chief aim of all colleges, not given by Catholic colleges outside of Ontario; hence we have often seen young men that spent long years in colleges outside of this province, altogether unable to enter upon the study of medicine or law. The doors of these learned professions were closed against them because they had not fulfilled the provincial requirements by matriculating from some chartered institution of learning in the province of Oatario. This is a matter that is deserving of the most serious consideration of Catholic parents.

I might perhaps add that our Uni-versity is the only chartered Catholic institution of learning in which young men may matriculate and then pro ceed to the degrees of Bachelor of Arts, Science and Literature, or Master of Arts. These degrees grant special privileges not only to students resid ing in Oatario and in other English Provinces of the Dominion as well as in the neighboring Republic, but also to those that reside in the Province of Quebec.

Our University is bound by its charter to adopt in its examinations, the standard of the University of London ; it is for this reason that our academical degrees are an indication of true merit ; they always represen a standard of learning equal to that of the best Universities in the United Kingdom It on this account, because of the

great work that we have carried on so successfully for over fifty years, and also because this is the only chartered for students. Send our scions to an "old fashioned college" where the faculty is equipped to train them Catholic College in Ontario, that the Holy Father Leo XIII. some ten years ago, signally honored us with the title of Catholic University, thus making Ottawa University the centre of Catholic education in Ontario. As a result of this special distinction-a distinction that is enjoyed by only two other institutions on the Western Continent-Laval and Washingtonnot only does O.tawa University confer all the degress of a State University, but, moreover, it confers all the de grees usually given in Roman Universities to students in Ecclesiastical sciences. Every well thinking per-son will conclude from the above facts that we are well within the mark when we claim that we offer to Catho lic young men altogether exceptional facilities for the acquirement of every branch of learning. It was my pleasure, at last year's

commencement, to assure our friends and well wishers that we were striving to keep up with, if not ahead of, the times in educational matters. This desire forced as to undertake the construction of our fine Science Hall, which is now nearing completion, and which we expect to inaugurate next September. As you are aware, this large and expensive building will be entirely to the departments of natural history, chemistry, physics, mineralogy and astronomy.

But notwithstanding all our efforts

AN UNCATHOLIC FAD.

Catholic.

federal pact, but also saddled upon you should not desert a flag when it is heavy taxes for the support of public assaulted on all sides. Send faithfully schools, that is neutral schools, as a your children to our schools. Let us matter of principle ; to which schools your conscience forbids you to send uries in school, emasculating them in the days when discipline is golden and your children. frugality braces their sinews for climb-

(b) The Reverend Sisters of Jesus and Mary, who teach your children with such a great devotedness and a success that brings to them children from outside, have not received any salary for about two years !

Two of your school - houses (c) threaten ruin, and the others are not spacious enough to receive the children that crowd in from all parts of the city. (d) More than that, we are even ob

liged to pay taxes for our school properties !

There is no doubt that, for ten years, the government of Manitoba and the city of Winnipeg have made money out of our poverty, since they saved the allowance that our schools were entitled to, having been kept working with evident success and efficiency and educating hundreds of children, dur-

ing this lapse of time. Who, then, will wonder, dearly beloved brethren, if you have desired to approach the Winnipeg Public School Board with a view to bettering your position, without giving up, in the meantime, the sacred principles that are so dear to you?

What have you been asking for ? You have asked for a condition of things similar to that in which your fellow-Catholics are situated in Catholic centres in the province, and this without modifying, in the least, the position of non Catholic parents and

nd children. But what is the situation of Catholics in Catholic centres?

It is a modus vivendi which has cer tainly bettered the condition of Catholics since 1897, without, nevertheless, settling the School Question, and which should be attributed to three causes :

The first cause, and the principal one, the cause without which nothing would have been done, is the direction of the Supreme Pontiff, His Holiness Leo XIII., who tolerates that the Catholics of this country endure or submit themselves to, for the time being and without renouncing their school rights, certain restrictions of their religious latter no not ask for alms, but liberties ; restrictions required by the unjust school laws of 1890 and also their subsequent amendments.

The second reason of this modus vivendi is this well known fact : the totality or majority of school trustees are Catholics in those centres where it is applied, and this makes it a thou sand times easier to apply the law in a more liberal way. The third reason or cause of this tar distant when society, disgusted

modus vivendi is the fact that the federal and provincial authorities, though always anxious to maintain the unjust principle of the law, even with the amendments that were attempted in 1897, have nevertheless. shown in various cases, their desire of coming to our relief, and they have to fact granted us some advantages that, together with an application, yet too vigorous of the law, constitute a law, constitute a odus vivendi that should be termed Following is the pastoral letter in full more exactly a modus non moriendi ! read in St. Mary's church Winnipeg These explanations being given, it becomes easy to understand sent a few weeks ago a deputation to the Winnipeg Pablic School Board. You sought also for a modus vivensimply sought also for a mount of di! On the strength of your desire to di! comply with the wishes of our Supreme To our dear Catholic people of Winnipeg : Health and benediction in the Lord. Pontiff by submitting under protest to certain restrictions of your liberty and relying also upon the sense of equal Daarly Beloved Brethren-A few justice to all, which seems to prevail weeks ago a delegation of the Catho-lic ratepayers of your city approached, at this moment in the country, you have hoped for a favorable solution in your name, and with my approval, the Winnipeg Public School Board But, alas ! Your hope has been de-Your representatives have ceived. Your representatives have fulfilled their delicate mission with with a view of bettering your position

your children to our schools. Let us hope for the triumph of justice in the near future. We battle and suffer for justice's sake; our forefathers have suffered more than we do. I could tell you, as St. Paul, setting before the Hebrews the example of

Christ, Heb. xii and verse 4 : You have not resisted into blood. If God is for us, who will be against us? Men and human institutions will pass. but the truth of the Lord remainsth forever." (Ps. 116)

Do your duty conscientiously and we will find the means of supporting our dear Catholic schools of Winnipeg, which are more prosperous, more efficient, and more frequented than ever. We will soon begin a crusade of prayers that will obtain for us a final

May the heavenly blessing promised to faithful people come down from heaven upon you and your children like a celestial dew and be for you the prelude and pledge of the eternal jvys Allow me, dearly beloved brathren,

to end with the words of St. Paul to the Corinthians II Ep. chap. xili, verse 13:) "The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

Given at the Archiepiscopal Palace of St. Boniface, the 2nd day of June, 1900, on the eve of Pentecost. Archelishop of St. Boniface.

By order of His Grace, ARTHUR BELEREAU, Secretary.

THE CHURCH AND HERESY.

Suppression of Doctrinal Error in the Middle Ages.

Foremost among the objections raised against the Catholic Church is her attitude toward heresy in the Middle Ages. Her apologists have selzed upon excuses and theories somewhat onfusing by the fact of their contradicting one another. Some deny alto gether that she ever was severe. Some go to the other extreme of attributing to her a right over life and death in defense of her dogmas, while others adopt a middle course by throwing most, if not all, of the blame upon the State, which suppressed heresy as a crime against itself, often without the approval of the Church. A safer posi-tion would seem to be the following : The Church claims and has always claimed the right of punishing heresy, as is evident from the teaching of the greatest of theologians, St. Thomas, and from her canonical legislation, such as the decrees of Popes and the acts of councils, all of which prove that the Church believed it her duty to repress heresy and impressed the civil authorities with the same duty, boldly holding herself responsible for whatever wrong or right there was in such

excesses in general, the Church took this stand against heresy, because the chlef heresies of the middle ages were subversive of society, and, therefore, the Church in destroying them saved society from anarchy and even de-struction. In proof of this, it may be pertinent to consider the fundamental characteristics of those great heresics, such as those of Bogomili, Albigensian, Cathari, Vaudois, the Fraticelli, Wycliffe, and John Huss.

protect heresies if they fomented an-archy or threatened the State. That Catholic authors did not exaggerate the answer is furnished in the writings of these sects, and that the character of the heresies was not theoretical is seen in the sanguinary com motions excited by the teachings of the Albigensians, the Fraticellis, the Lollards and the Hussites, which forced the Church as the guardian of society to suppress them with severity. If sometimes these heretics were favored by reigning princes it may be ans-wered that princes like the Counts of Toulouse, Louis of Bavaria, Edward III. and Richard II. did actually protect them for a time for no other i than because the anti social teachings of the heretics were at first directed only against the goods of the Church, which thus feil an easy prey to the

danger. The Church in the Middle Ages did persecute heresy often with extreme severity. It did so legitimately, be-

State, and blinded the State to its own

still we sing The praise of this lower heaven with tireless

voice and tongue, Even as the Master sanctions—while the heart beats young.

While the heart beats young ! While the heart beats young ! O green and gold old earth of ours, with azure overhung

O green and gold old earth of ours, with azure overhung
And looped with rainbows, grant us yet this grassy lap of thine;
We would be still thy children, through the shower and the shine !
So pray we lisping, whispering, in childish love and trust,
With our beseeching hand and faces lifted from the dust,
By fervor of the poem, all unwritten and unsure.

sung, Thou givest us an answer, while the heart beats young.

THE PRIEST.

From the Record, Louisville.

Do you know what it means to be a priest? Let us give you an example. A young Irish priest, in the first year of his sublime dignity, the priesthood. was lying ill in bed in one of our West-ern dioceses. The door bell rang violently. It was 8 o'clock at hight. It was an urgent sick call. A mes senger had come thirty six miles in all haste to summon him ; for the proper pastor of the sick man happened to be absent just then from his mission. The poor sick priest hesitated not a

WORTHY OF IMITATION.

Writing to the London Catholic Times a correspondent says: The Catholics in Germany have the plous custom of saluting each other entering or leaving the church with the following beautiful words of Divine praise: Gelobt sei Jesus Christus: 'Praised be Jesus Christ,' Response: In Ewigkest, Amen !': 'Now and for-evermore.' This beautiful form of salutation is also practised in convents, parochial houses and in good Catholic families, instead of 'Good morning' or 'Good night.' Could not our English Catholic brethren imitate this very edifying custom ?'

All ill-will which does not pass the region of thought seems innocent to us and with our clumsy justice we excuse. without examination, the sin which does not betray itself in action .---Emile Souvestre

The Chirch in the Middle Ages and the streme severity. It did so legitimately, because heresies meant social anarchy, the ruin of the family and the commission of crimes which to day are represed by civil punishments, often death itself, in every civilized country. The Church saved society by represent by civil punishments, often death itself, in every civilized country. The Church saved society by representing heresy in the Middle Ages, and she has, therefore, no excuse to offer for her action, beyoud an occasionally-misdirected zeal of her officients. [Translated from La Quinzane, by Metropolitan Truth Society, for the Canadians with other bridges and cherral Hutton's Mounted Intartry which includes the Canadians, while the heart beats young! O the splen, dor of the spring.
While the heart beats young! O the splen, dor of the spring.
While youth's diviner climate folds and holds us, close caressed.
As we fed our mothers with us by the touch of face and breast; Our bare feat in the meadows, and our that cles up and darce.
While youth's diviner climate folds and holds us, close caressed.
While youth's diviner climate folds and holds the deave day a holday and itie a gary manne.
While the heart beats young and our pulses hear and breast young.
While the heart beats young and our pulses hear and breast young.
While youth's diviner climate folds and holds us, close caressed.
While youth's diviner climate folds and holds us, close caressed.
While youth's diviner climate folds and holds us close and breast;
While youth's diviner climate folds and holds us close and breast;
While youth's diviner climate folds and holds us close and breast;
While youth's diviner climate folds and holds us close areassed.
While youth's diviner climate folds and holds us close and breast;
While the heart beats young and our pulse, we hear the birds with wonder, and with ther tow of the passes of

Ital, It is known that on the taking of Pretoria, 4.000 British prisoners were set free. The Boers succeeded in taking with them only

boers succeeded in taking with their only It will be learned with regret that among the losses in the last fighting near Pretoria. Colonel, the Earl of Airlia, a gallant soldier was killed. General Ian Hamilton also re-ceived a wound from a shrapnel bullet in the shoulder, but was not disabled from the per-formance of his duty.

A GOOD APPOINTMENT.

We are pleased to copy the following notice of promotion from the Chicago Post, the ap-pointce being the youngest son of M. Teefy, Esq.'A rmand F. Teety, formerry in charge of the special assessment law department, has been appointed first assistant corporation coun-sel to succeed Granville W. Browning. The latter attorney, who has long been connected with the city law department as first assistant to the corporation counsel, in the future will have charge of chancery cases and the lilinois Central lake front litigation, which has been under his care the last three years. Mr. Brown-Central lake to chancery cases and the Illinois Under his care the last three years. Mr. Brown-ing will take the city business to his private office, and act as consulting counsel on the matters under his charke. The appointment of Mr. Teely to succeed M. Bropping was made by Corboration Counsel Worker to day. It was expected for some time. The new ap-pointee has had charge of the special sages ment law cases almost continuously, and has had marked success in conducting this com-plex litigation." — Richmond Hill Liberal, June H. Brown

A. O. H. RESOLUTION OF CONDOLENCE

Toronto, June 1, 1900. At the last regular meeting of division No. 1 A. O. H. Toronto, the following resolution of condition was unanimously adopted : Whereas it has pleased Almighty God in His Infinite Wisdom to take from this life Mr. M. J. Ryan, one of the nigneer members of the order

repression. Allowing, of course, for occasional

Most of them were impregnated more or less with the old Manicheanism, whose fundamental principle was the external co existence of two sover-eign powers, one good, the other evil, the latter being the creator of matter, which is in consequence hopelessly evil and corrupt, especially in woman, its chief representative. The social in the educational field, there is still an element of success which we cannot afford to overlook. It is the heary co were immediate and terrifying. The were immediate and terrifying. The Bogomiles condemned marriage and blid begins because by them mathematical spossible. His housekeeper and child-bearing, because by them mat-ter or evil was perpetuated, and hence they considered lawful the most bideous immoralities. In a word, suppression of life in this world, extinction of society, was the means of attaining to glory in the next. The extinction of the family, the very basis of society, was their cardinal doctrine, a doctrine all the more dangerous be cause its devotees actually formed themselves into convents like those of Catholics, the better thereby to escape detection. Another characteristic was the denial of the right of individual property; ntal of the right of individual property; of the binding force of an cath, of the right of any power, civil or ecclesias-tic, to punish disturbers of the peace; of the right of the State to enlist soldiers, the latter in consequence being justified in deserting and other-wise herraging their country. wise betraying their country. Especially dangerous were the anti-social teachings of Wycliffe and of his disciple, John Huss. The former's anti-social teachings sprang from his for a wise and praiseworthy step that was dictated by your conscience of Christians and of free men. Your action proves also how false it is to assert that our School Question is settled in Manitoba. As the official represent ative of the Catholic minority, I enter a solemn protest against this clus assortion Use as educators of the children of the weathy.
 What witchery hath befallen us?
 What witchery hath befallen us?
 Our weathy.
 Drardy beloved brethren, I am proud to day to find an opportunity of saying protections and your genoresity, have been such that if every Catholic in the law of the operate statist.
 If every Catholic in the law of the second to the se

TRANSVAAL WAR.

dv of about

vill, this college as been in view Alma I." She interest s them a

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way, to ty of the d to disuld say : detern the inmaterial is work ; out it is a y a lifemy dear sure that g and of erson can e thereby tellectual

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animated when she many of oying the ical Hiercils of the lude that ghty God, day, most cial effect training urch or in

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an element of success which we cannot afford to overlook. It is the hear y co-operation of the Catholics of Outario, both clergy and laity. The large in crease in this year's number of Outario bound to come and justify this act, so important, so praiseworthy, and at the same time, so necessary. Need I declare, first of all, that students proves that we touched a re-

politics had nothing to do with this action, necessitated by our present sponsive chord when, a little over a year ago, we published a pamphlet en-titled "A Piea in Favor of Higher distressfal condition, and that Christian parents, anxious about the tem-Education," appealing therein for asparal and eternal welfare of their children, could not but esgerly have recourse to. So much the worse for the politicians who will take upon sistance in the work that we are performing for young men. It must be quite evident that, though our means are very limited, we are sparing no expense to insure for our students all themselves to misinterpret your actions and even suspect your intentions. Is it not the fate of the best actions in the advantages of a first-class college and university education, which is, we claim, superior to that of any secular this world to be ill-construed ? institution, because it is religious and

this world to be in-construed F "Oir politics," as said one of your representatives, "is to try to recover our school rights by appealing to all men of good will in this country." I will not deal either with the un-

just and ridiuculous supposition that you were tired of the school fight, that, Wanted : By some style-mad Cath-olics, a "fashionable" college for the education of their purse-proud youth. al last, you had decided to surrender without conditions, as disheartened soldiers turning their back to the flag. Dishonesty or ignorance could alone Rome has a college for the education of noblemen's sons ; ergo the United States should have a similar institu-

have thought of such a revolting ac-cusation against Catholics who have, tion for the propagation of snobbism among the scions of our wealthy "butchers and bakers" and electric more than all others in the diocese, borne for ten long years the brunt of light makers. For candles are obsolete as illuminators in the household and "plain colleges " have lost their voca-

the battle without ever flinching, and without a moment of relief. Dearly beloved brethren, I am proud to day to find an opportunity of saying

not be too much praised for it, but, if they have been met with courtesy, they had also to listen to several objections which none of us expected to hear, because they were found to hurt our Catholic feelings, and, said objections sounded neither mean being uttered by public men, who know how we contribute to the support of their schools.

The final result was, as you know, a rofusal of your propositions, although most just and moderate. This refusal has been substantiated by a rigorous application of a law or of an amendment to the law, that would have perhaps offered to a better disposed majority, a majority more anxi-ous for the interests of justice and

peace, an opening favorable to us.

To return the whole situation, dearly beloved brethren, that your position, compared with that of your non Catholic fellow citizans, or even to that of the Catholics of the rest of the diocese, forms a striking contrast that calls for the sympathy of all true lovers of justice, and it shows also how lovers of justice, and it shows also how unjust are those who reproach you for a wise and praiseworthy step that was dictated by your conscience of Christians and of free men.

moment. He arose from his bed ; he bade the messenger to return and anas possible. those around him remonstrated, say ing his going on that call would prove his own death. He heeded them not ; duty called him. He had to go thirty six miles, and that, too, on foot, for no conveyance was to be had. Commending himself to God, he started.

It was a terrible march. rain poured down incessantly. In

voluntarily he paused on his journey several times to still the turbulence of his fevered blood, and to implore strength from God. As he approached the termination of his journey he reeled and tottered ; he was faint and weary and sick. It was an all night's walk. Were it not for the friendly darkness, passers by would have thought him in-toxicated, so much did he totter. He reached the sick man, himself more dead than alive. He was yet in time The agony was beginning. Muster ing all his remaining strength, he heard the poor man's confession, con-soled him. and administered to him Extreme Unction. The Holy Viaticum the dying man was not able to receive. And while giving him the last blessing the young priest felt his own approaching death. The Blessed Sacra ment which he had brought with him, and which the dying man was not able to receive, he administered to himself,

in York county, therefore be it. * Resolved that we, the officers and members of division No. 1, A. O. H. do hereby tender to the widow and family of the late Brother Ryan our most sincer sympathy and condol-ence in this their dark tour of alliciton. And be it further Resolved that copies of this resolution by sent to the family of our late Brother Ryan, to the [Caritonic Electron and Catholic Register for publication: and also that a copy be spread on the minutes of this neeting. Signed, on behalf of division No. 1. EDW AND KELLY, R. S.

INSPECTOR'S REPORT.

Mr. Prendergast Separate School Inspector, jaited Woodslee Separate school May 31st and

visited Woodslee Separate school May 31st and reported as follows: In 1899 two pupils passed the entrance, two the Public school leaving and one the Part I junior leaving examinations. The classes are properly organized. Good order is maintained. This is one of the most successful Rural schools in the inspectrate. Miss O'Connor has been in charge several years, and is a most faithful and capable teacher. -----

OBITUARY.

MR. JAMES HEENAN, LUCAN, ONT

MR. JAMES HEENAN, LUCAN, ONT Heartfelt regret was on all sides expressed at the rather sudden death of Mr. James Heenan, ir., which occurred at his resid-ence on Wednesday, 6th June, after suiffering intensely for forty-eight hours with a violent was largely attended by relatives and friends, took place to the parish church of St. Patiek on the Sth inst., thence to the cemetery where were deposited all that was mortal of a fondly cherished husband, a duiffalson and a beloved brother. Requiem High Mass was celebrated for the repose of the departed soul by Rev. T. Noonan. The pil-bearers were: Messens. Danis McGee, Cor. Whellhan, James Lamphier, Michnel Blake, Anthony Lamphier and John Catroll.

Wait his issues one of the cable-like "Look to the end."-Percy Fitzgerald. ity to make money. There is no reason parilla."

Secred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XC.

Our investigations, cor ducted chiefly on the lines of those three zealous Pro-testants, Guizot, Ranke and Froude, have certainly not diminished the horror and hideousness of the Massacre of Saint Bartholomew's Eve. They show however, that even counting in St. Bartholomew's, according to the largest Bartholomew's, according to the largest estimate of victims admissible by sober history, 22,000, we find the French Protestants, relatively to their num-bers, not, indeed, equal to the Cath-olics in the recklessness of assassina-tions and massacres, but still within measurable distance of them, and in measurable distance of them, and in deliberate and protracted cruelty apparently beyond all measurable disnce of them

Having thus disposed of the main matter, I shall now, for a paper or two throw things together rather disjointedly, having a general reference to the affairs of French Protestantism but, going off on occasion as far as we m to be called. An olla podria of miscellaneous fact sometimes throw sidelights of history that are missed in ntive narration.

A curious exhibition of Coffin's blundering malice deserves mention here. 1 have seen it lately stated that the young people of our country towns are deeply interested in history, which is greatly to their credit. Unhappily it is mentioned that they are great readers of "The Story of Liberty," and of "Old Times in the Colonies Their ingenuous curiosity deserves a better fate. Aside from that part of the second book which treats of early New England, in which I do not think I have been able to find an erroneous or unjust statement, beyond some Puri tan flings at the Episcopalians, the rest of the two works is little else than one continuous falsification of history, and that in the basest form, which as sumes that the other side is one conglomeration of evil, or which, at best, reats with low and narrow contempt excellence of the ancient days when exhibited in forms that our smug and self indulgent conventionalism finds it hard to understand. A peculiarly odious instance of this is Coffin's treatmeni of Saint Francis of Assisi, and of the Dominicans, to which I shall return. It is true, even this does not equal the low level of voluntary and malignant ignorance to which the Cambridge Tribune has descended, in its endeavor to blacken the reputation of St. Francis Xavier. In the lowest deep you can always find a lower deep.

As between Coffin and Lansing, should commend Lansing to our young people. He is so deliciously shallow, so devoid of even the elementary points of historical knowledge, that our youth, if they would read his "Romanism and the Republic." would all the while think that they were go ing to lay hold of something, and yet at the end would find that they had no coherent image of any historical facts whatever. It is not so with Coffin who is of a much higher intellectual To be sure, outside of New Englevel. land, he cares no more than Lansing for dates, or names, or facts, or the truth of characters, or the meaning of events. Yet, out of his confused and I with the plous resign of actioning and humilia-faislified data, he deduces coherent im week to prayer, fasting and humiliaages, and coherent narratives, which sometimes come within a certain distance of the truth, but quite as commonly distort it into mischievous false-Lansing turns history into dishwater : Coffig transmutes it into poison. Zion's Herald suggests darkly that an Yet these are the books which learned erroneous diagnosis has been made. Cambridge commends to her scholars Our contemporary refers to certain for historical reference, and which the gross money scandals (we are glad it aminant firm of the Harpars has published as having a serious meaning ! The worthlessness of these things does not excuse us from careful dissections of them, as long as they have such sanctions behind them. Although the connection is unwarranted, it is hard to get rid of a vague impression that somehow or other Harvard herself is answerable for them. Our great university town should be as cautious as Caesar's wife of her reputation in such matters. Of course, we do not mind mistatements about the Jesuits. They are fair game, in close seasons and open. Here the sacred principle which ing must be put away." This plain-our great father Luther has pro-spoken editor evidently believes in pounded and blessed, "The end sanc-tifies the means," has full application. Indeed, it might be said that for every stone, of fact, or fancy, which a Pro testant-being in a state of gracewill shy at the Jesuits, there will be remitted to him in purgatory ten years and ten nonanæ. But surely we ought to stop there. Mr. Coffin says that after the massacre Catherine de Medici had the divorced uncle's seat, ruthlessly shutting out Pius II., Paul II, Sixtus IV. and In VIII. He has thus prepared nocent us for his present exploit in turning the papal succession topsy-turvy once As he has not thought it worth more. while to learn the name or date of Calixtus III., so he has not thought it worth while to learn the name or date of Catherine's two papal granduncles, of whom Leo X, in 1572, had been dead fifty one years, and the other, Clement VII. (a granduncle in the wid-Now to which of these two deceased who lives in affluence.—" Journal of pontiffs did the queen mother send the a Happy Man."

head? And how did she rend it? Was it to be put in the papal tomb? That could only be meant for a great honor to the martyred Huguenot. Was Queen Catherine, after all, secretly a Calvinist, who, considering that the blood of the martyrs is the seed of the Church, provided twenty thousand martyrs for the good of the cause, and at the same time secretly made arrangements for a happy reconciliation and joint canonization of her uncle and the Admiral? Really, reading Coffin or Lansing, we never know

what we are coming upon, or whether we are on our head or our heels. However, having maturely pondered the matter, I have settled on this solution. It is well known that Catherine was a practiser of magic arts. No doubt she imitated the Witch of Endor, and brought up her two uncles, to let them know what honor she intended them, if they had only been alive to receive it

Sober history, not having had the advantage of consulting with Coffin or Lansing, tells a different story. It mentions that Coligni's head was struck off, embalmed and started on its way to Rome, not, however, to a dead, but to the living Pope Gregory XIII., nor had Catherine anything to do with the ghastly present. It was sent by the implacable Dake of Guise, who could not forgive the man whom he believed his father's murderer. The King got word of the despatch of the head, and sent a messenger to Lyons, to intercept the Duke's messenger and to take away the head, doubtless in order to bury it. The messenger of Guise left Lyons for the South four hours before the messenger of Charles arrived from the North, and nothing more is known of him. Probably he reached Rome, and Gregory, in silent disgust, put the

head at once underground. The great leader of Catholic massacre, before St. Batholomew's, was Montluc ; the great leader of Protestant massacre, Adrets. Guizot re-marks that the language of the two was precisely the same. Each used to " If we had begun this matter, say we should be hideous murderers. How ver, it is the other side that has made the beginning, and therefore our cruelties are not cruelties, but holy reprisals." Doubtless in one part of the country the outbreaks might begin with the Catholics, in another part with the Huguenots. The sum of the matter is, in Guizot's own words, that where resentment or danger stirred up the Calvinists of France, they were to the full as merciless as their antagon ists. Each of us should be humbled in the dust over the fearful memories o an age in which sympathy with adversaries, even in the minds of good men, was hardly beginning to be Neither side has any warrant known for lifting itself up proudly against the other.

CHARLES C. STARBUCK. 12 Meacham street, North Cambridge, Mass.

PURGE THE FOUNTAIN HEAD.

The Zion Herald Piles Humilation of Its Brethren.

As we noted in an earlier issue, say the Ave Maria, the decline in member ship in the Methodist denomination in spired the Methodist Episcopal Bishops Yet, out of his confused and | with the plous resign of dedicating tion. It was hoped thereby to secure a return of the spiritual power of the Church. The appeal of the Bishops was reverently received by most of the Metholist leaders and journalists, but is not the Catholic press which keep these unpleasant memories alive); to political scheming in the Methodist body, and to the fact that "our Bishops, book agents, general secretar. ies, editors and other representative leaders in the Church, do not carry the fragrance of holy living to the people. Then comes this startling admonition : "If we are to get right before the Lord, and not be guilty longer of hypocrisy and unrighteousness, the Church must be purged at its fountainhead. Unholy ambition, business dis honesty, impure thinking and speak ing must be put away." This plainhelping our Methodist brethren to the "humiliation" which the Bishops asked for.

SALUTED OUR LORD.

Third Sunday after Pentee GOD'S INFINITE MERCY.

FIVE . MINUTES' SERMON.

"I say to you that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon niacty nine just who need not penance. (Luke 15, 7.) The encouraging truth contained in The encouraging truth contained in the gospel of this Sunday, is none other than the divine doctrine of God's mercy as expressed by the prophet Ezechiel, "As I live, saith the Lord, God: I desire not the death of the wicked, but that the wicked turn from his way and live." (Ezec. 33, 11.) There is no truth of religion more frequently mentioned and more strikingly and touchingly expressed than the mercy of God. Divine revelation begins and ends with God's infinite mercy. It is shown in Paradise where the misery of

sin began, and on Calvary where Heaven was again opened. The mercy of God is wafted to us in the sayings of the prophets of old, as well as in the touching parables of our Divine Saviour. And, yet, my beloved Christians, what a sacrifice of condescension Al-

mighty God makes, when He shows mercy to a poor sinner! What did man when he committed sin? He separated himself from God and chose satan for his lord and master. Oh, detest-able malice ! Would God do an injustice were He to turn away from man and leave him to his own perdi-tion? No, my Brethren, but God acts not thus. He continues to be a Father to him, to overwhelm him with the benefits of His goodness, and the bless ings of His mercy. Nay more, as if He, the offended God, were the offender,

He follows the sinner, begging and beseeching him to return. His voice calls incessantly, at one time by the inspirations of His holy grace, at another, by the instructions of His minis ters, the priests ; again, by the joyful and painful incidents of life. Although the blinded sinner may

reject all these advances, God does not esist from calling and imploring him to open his eyes to the light, and his ears to the truth. "Great God !" ex-claims the holy and penitent doctor of the Church, St. Augustine, "I departed farther and farther from you and you permitted it. My excited passions carried me to new crimes, and you had patience and waited until the fire spent itself and the mist vanished from my eyes." O truly Divine and Merciful Patience, how incomprehensible art thou !

God's mercy is wonderfully great in recalling the sinner from his evil ways, but it cannot be surpassed by His beneficient kindness when the sinner resolves to return. It frequently occurs when sinners meditate seriously on their lives they, like Cain, fall into despair and say: "My iniquity is greater than that I may deserve pardon." (Gen. 4, 13) Oh, that (Gen. 4, 13) these unfortunates would consider what great insult they offer to God by such sentiments! By yielding to despair, they deny one of God's greatest attributes, viz. His infinite mercy. If they but knew the unfathomable depth of this mercy that says through the

mouth of the prophet Isais : " If your mouth of the prophet isate: sins be as scarlet, they shall be made white as snow." (1s. 1, 18) "And if white as snow." (ls. 1. 18) "And if I shall say to the wicked: Thou shalt surely die : and he do penance for his sin, he shall surely live, and shall not (Ezech. 33) die.'

Or what sinner can lose courage when he thinks of Mary Magdalen to whom our Divine Redeemer said : "Thy sins are forgiven thee." (Luke When he considers the publi-7. 48 can in the temple who went away justified; when he looks up to the penitent thief on the cross and hears the words of our Divine Lord: "Amen, I say to thee this day thou shalt be with Me in Paradise." (Luke

While speaking of the effect that example has on non-Catholics, we may venture to touch on an incident of another class. In polite society, it is an accepted rule of etiquette for a gentleman to raise his hat whenever another gentleman who may be walking or driving with him, bows to a lady. It is a mark of respect shown to his friend and to his friend's friend. Two gentlemen were passing the Brompton Oratory-one a Catholic and the other a Protestant ; when they came in front of the church, the Catholic raised his hat and the Protestant did likewise. A moment later the latter asked the former whom it was he had saluted, as he had not noticed any person in par-ticular returning the bow; the Catholic explained that it was his custom to salute, in that manner, Our Lord pre-sent in the church. The Protestant was so edified and pleased that he could not retrain from telling the event to every friend he met, and his admiration for the Catholic gentleman increased a hundred fold. We merely relate this simple incident as another llustration of bow much a Catholic has o gain by the observance of the Church's rules and by showing an unostentatious respect for all that belongs to his faith.-Catholic Fireside.

A NOBLE EXAMPLE

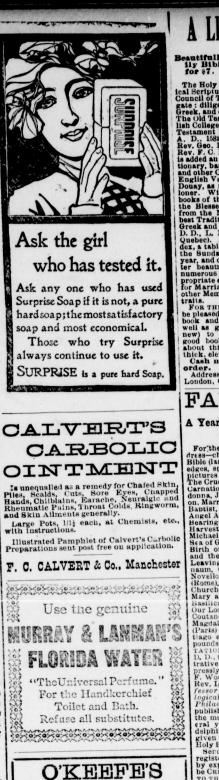
Seldom have we witnessed a more edifying or soul stirring example than was presented lately by the men of St. Francis' Church, New Haven, Conn. writes a correspondent of the Pilot Sunday night, May 20, saw the close of a mission conducted by the Dominican Fathers, McKenna, Dinahan and Cahill.

The pastor, Father Kennedy, desired to have a branch of the Holy Name Society formed in his parish. Friday night, May 18, was the night chosen for the inauguration, when one thousand men gave their names to found the new branch, and with all the other men of the parish then pre-sent, solemnly promised to abstain from cursing, swearing and immodest lang uage, and to use their best endeavour to prevent the use of such language in others. The missionary spoke of the malice of the sin of blaspheming, of its fearful prevalence, how it differed from most other crimes by attacking God as it did on His Throne ; how the tongues of Catholics were consecrated by Holy Communion, and should not be employed with the tongues of Christ's

bitter enemies in insulting Him. The Father hoped that the men would be faithful to their sacred promise, and loyal to Him Who fought and bled for them.

"THOU ART PETER."

An old man lives in the city by the Tiber - a strange figure to be found at the close of the nineteenth century-a teacher whom science scoffs at, a lawgiver whom statesmen ignore, a warrior without a weapon, a judge without a court, a ruler without a nation, a king without a crown. The world is of him. Historians chronweary icle him as belonging to ancient days. The unanimous vociferations of innumerable sects proclaim that he is out of date. his influence long since dead. Bat Peter has often seen and heard all that before. Peter is not dead. He is the reigning monarch of a dynasty that counts the empires of Europe as children of a day. His next birthday will bear the date of twenty centuries. Upon that throne have sat in one unbroken line, two hundred and fifty eight men that were the per-



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CATHOLIC HOME AND LITTLE FOLK'S ANNUALS. We have a few of Benziger's Catholic Home

JUNE 23, 1900.

OUR BOYS AND GIRL An Aerial Story

From the French.

At the foot of Mont Blanc, in valley of Sallanches, many year stord a little cottage inhabited by nard, the Swiss guide, and his nard, the Swiss guide, and his sons. One ever to be remem morning the sturdy mounta found himself for penhaps the time in his life unable to rise and abroad. Burning with fever he hed and watched anxiously for th turn of his son, Jean, who had go Sallanches for the doctor. At la heard the welcome sound of hoof on the road, and in another mo the busy, fat little doctor was

sick room "Ah-ha, down at last, my r sick friend !" cried the little cheerily, almost boastfully, as should say, "I have the better now, you see !" He did not ta patient's temperature with a mouth thermometer,, as your m city doctor does, but he placed hi on the burning forehead, time galloping pulse and examined th tongue, just as every medical ma treated a fever case any time hundreds of years. When he ha pleted his examination he patte nard's cheek. "It will be no nothing worth while," he said, e "It will be no

agingly. At the same time, however, he a contradictory sign to the thre who, pale with suppressed an were grouped at the foot of father's sick bed. All four with to an outer room, and then th doctor shook his head and said ly : "A serious attack, yes serious. Fever, very high-Yes, he must have sulphate of q nothing else will allay the symptoms.

Now, you must know that s five or a hundred years ago was almost unknown to the w large. It was then so expensi doctors seldom prescribed it ex their wealthy patients or in o extreme danger among the class. "Sulphate-of-quinine," ru

Guillaume, slowly. "What doctor ?" Guillaume, who was thing of a scholar, felt that some right to make the inquiry

"Qainine, my friend, is dear medicine, and not easy t these parts. But I know of a supply at a chemist's in Sal Your father is now in the heig first fit. Another will set in Between the two attacks row. take at least three francs v quinine. I will write the d the time of taking. You ca Guillaume, and you will see good old friend gets his medi

gularly.' Self-absorbed creature ! Jean, where the prescriber ! Where shall we find three There's but a franc and a ha

He might have offered to money-" Guillaume was be, when Pierre interrupted patiently. "How could he have so poor? The season h unusally bad. You see, he charge us for the visit, but, o mean to pay him as soon what Mr. Albert owes me. three francs for father's medi must compass that somehow tan

Guillaume and Jean were

'Brothers, I know of a wa

"From the mountain

"Ay, lads. I have disco

eagle's nest-my eyes, you has good as any eagle's. however, is on the wall of

chasm ; I would say that it is

ible but for our need of mon

our father's life. In the ho

lanches there is an America

man who has offered to pay

own price for two or the eagles. Leon Albert laug

he heard the offer, and sa

sieur, the Yankee doubtless national bird, but does he

that eagles are not to be t dormice ?' Ay, lads, it is a

of life to climb to the eas But what is that? Would

of us risk his life to sav

And we may have the bin

since the discovery is m Pierre. "Besides, I am climber this side of the ma

But they were all so eage the matter had to be decir On bits of old cardboard

with a charred splinter wro

and three. One was the de

The three bits of paper w

in Jean's hat. Pierre, the

"Let me go !" cried (

You are a great scholar

these two hours.'

you well know."

eagerly.

tion. They knew that Pie

ting twenty francs from the

resourceful.

francs ?'

eagles

before nightfall."

It would be the rankest sort of injustice to apply these charges to the Methodist leaders as a body, but it seems to us that Protestants generally ought to learn a lesson in broad-mindedness from them. Precisely

these same charges are made against the priests in the Pailippines by a head of the Admiral struck off and small clique of agitators, and it is not sent it to her uncle, the Pope. I am to the credit of our separated brethren which the Saviour commends, for it is these charges. Right reverend prefrom morality. lates like Bishop Potter do this thing, However, if it does not remove moun- as well as mere preachers ; and when we protest, they wag their heads at us tains, it umbled about facts and dates with heroic sublimity. Mr. Coffia had and refuse to examine our testimony already put Alexander VI., immediate. We prefer not to discuss the mental ly on his uncle's death, into his integrity of people who proceed on the assumption that Catholics cannot possifrom their rights four successive Popes, bly tell the truth and non Catholics cannot possibly bear false witness.

> Many a true heart that would come back like a dove to the ark after its first transgression, has been driven beyond recall by the harsh words of an unforgiving spirit .- Auon.

I have just fallen upon the two saddest secrets of the disease which troubles the age we live in : the envious hatred of him who suffers want, er sense) had been dead thirty-eight. and the selfish forgetfulness of him

shalt be with Me in Paradise." 23, 43)-or when he reflects on so many other sinners who have received forgiveness and mercy ! No, the ways of God are not like the ways of men, who wait to be implored for forgiveness and who are willing to forgive only under severe conditions. At the moment that the signer implores Infinite Mercy, in the tribunal of penance, God reaches forth His hand for reconciliation ; He not only forgives the sinner's crimes, but blots them out forever, and looks upon the pardoned sinner as if he had never been His

enemy. Behold, so great, so incomprehen sible, is the mercy of God ; but mark well, it is only for the penitent sinner. For "there is joy in Heaven," says our Lord in this day's gospel, but only

upon the sinner that doth penance. If, however, in criminal presumption, you despise the mercy of God, or continue in sin and impenitence, then woe, a thousand woes to you ! for you sin against the Holy Ghost, and If you remain in this state, and die in it, there will be for you no mercy, but only the

eternal fire of hell. Hence, let us glorify God's infinite by fillal confidence accommercy, panied by an earnest and sincere effort to return from the path of sin. Let us, by a virtuous life-one dedi-cated to God-make reparation for the past, and we shall experience the miracles of divine mercy for our consolation in life, and for our salvation in We shall then find a place bedeath. fore the throne of God, among the glorious penitents in Heaven.

TOBACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacco remedy removes al desire for the weed in a few weeks. A vegetable medicine, and only requires ouching the tongue with it occasionally.

tonching the tongue with the declaration of the send o

tion, of men come and pass, while Peter remains the same, the Fisherman. Weather worn, war-worn, world-worn, Peter the Fisherman locks and listens. He has seen and heard all that before. All that is human But he has also seen and heard a Face a Voice that is Divine, when, standing by the Galilean shore, Jesus said Thou art Peter."-New World.

Very Hard Indeed.

Very Hard Indeed. There are so many things that appear un-necessary, and which for the life of us we can sa neither purpose nor end. It may be corns are just one of those thors in the flash the why and the wherefore of which we can-not see. Nevertheless they are of the kind that are easily removed. Putnam's Painless Corn Extractor makes short work of them. Try it and see how nicely it coaxes them out. Use none other than Putnam's Corn Extract-es. Sold by druggista. Sold by druggists.

or. Sold by druggists. There is danger in neglecting a cold. Many who have died of consumption dated Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing and lungs.

and hubgs. Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind.

THE BEST should be your aim when buy, ing medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.

JONARDARDACCERTERS Summer Colds





A Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P. P., Doneralle (diocese of Cloyne), author of "Geoffrey Austin; Student," "The Triumph of Failure," etc.

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delicate for a climber," s squaring his young shou am the youngest, the lig see how strong I am !" "I have the best right

the first to draw, and he of The others wept, but Pierr "Come, let us take leave said he. But Bernard was deliriou ing him in charge of a brothers prepared to dep shall be absent only a Granny," said Pierre, ch they went away. The silent. Guillaume took do wall his father's war hon Jean secured one of th

I think of their death, picture to them- him to nine months in jail.

when the junges and the routes inquiry-more can be no usuas . Regulas could scarcely conceal his emo. ' stead of gaining the emperor's favor.

OUR BOYS AND GIRLS. An Aerial Story

From the French.

At the foot of Mont Blanc, in the valley of Sallanches, many years ago stood a little cottage inhabited by Bernard, the Swiss guide, and his three sons. One ever - to - be remembered morning the sturdy mountaineer found himself for penhaps the first time in his life unable to rise and walk abroad. Burning with fever he lay in hed and watched anxiously for the return of his son, Jean, who had gone to Sallanches for the doctor. At last he heard the welcome sound of hoof beats

on the road, and in another moment the busy, fat little doctor was in the sick room. "Ah-ha, down at last, my never-sick friend !" cried the little man,

cheerily, almost boastfully, as who should say, "I have the better of you now, you see !" He did not take the patient's temperature with a little mouth thermometer,, as your modern city doctor does, but he placed his hand on the burning forehead, timed the galloping pulse and examined the dry tongue, just as every medical man has treated a fever case any time these hundreds of years. When he had completed his examination he patted Bar-nard's cheek. "It will be nothing, nard's cheek. "It will be nothing, nothing worth while," he said, encouragingly.

At the same time, however, he made a contradictory sign to the three lads. who, pale with suppressed anxiety, were grouped at the foot of their father's sick bed. All four withdrew to an outer room, and then the little doctor shook his head and said gravely : "A serious attack, yes, very serious. Fever, very high-hum ! Yes, he must have sulphate of quining. nothing else will allay the fevrile symptoms.

Now, you must know that seventy. five or a hundred years ago quinine was almost unknown to the world at large. It was then so expensive that doctors seldom prescribed it except for their wealthy patients or in cases of extreme danger among the poorer

class. "Sulphate-of-quinine," repeated Guillaume, slowly. "What is that doctor ?" Guillaume, who was some " What is that. thing of a scholar, felt that he had some right to make the inquiry.

"Qainine, my friend, is a very dear medicine, and not easy to get in these parts. But I know of a limited supply at a chemist's in Sallanches. Your father is now in the height of the first fit. Another will set in to-mor-Between the two attacks he must | he row. take at least three francs worth of quinine. I will write the dose and the time of taking. You can read, Guillaume, and you will see that my good old friend gets his medicine regularly.'

Self-absorbed creature !" cried Jean, where the prescriber had left. Where shall we find three francs? There's but a franc and a half in the

'He might have offered to lend us money-" Guillaume was beginning, nest and thought that he had aropped the when Pierre interrupted him im-patiently. "How could he know we are so poor? The season has been Was it the motion of soul and not of unusally bad. You see, he did not charge us for the visit, but, of course, I mean to pay him as soon as I get what Mr. Albert owes me. But three francs for father's medicine-we more for some minutes. must compass that somehow - somehow !

ropes which mountaineers use when CHATS WITH YOUNG MEN. cutting down heavy trees, and Pierre --Pierre turned his footsteps to the little shrine outside the cottage door. There at the feet of the crucifix the

brave youth commended his life and his soul to God. The three set out together, and in a short time they had mounted to the brink of the dreadful precipice, upon the wall of which was the eagle's nest. Jean and Guillaume looked over the verge of the abyss and shuddered. Besides the imminent danger of falling headlong to be dashed to pieces on the rocks below, there was also the peril of an attack by the wild birds of prey who had so often blinded and slain rash climbers.

Pierre remained cool and serene. Having measured with his eye the dis tance he would have to descend, he ordered his brothers to secure the ropes about his waist and let him down. Now Down, down the dizzy depths.

the sharp eye, the steady nerve. the cool, confident judgment came into play as the boy swung himself into space and signaled when he had reached the aery. Holding the sabre in his right hand to ward off possible attacks, he grasped the great nest in the clutch of his other arm To his delight the daring hunter found that he had captured four beautiful brown eaglets. Joyfully he shouted to his brothers :

"Draw me up, lads : I have them, I

have them ! Ah ! Already the first upward tug had been given to the rope, when he felt himself, as it were, surrounded by wings, claws and beaks. The parent birds had that moment returned, two enormous eagles, who attacked the young Swiss with furious cries. Guillaume and Jean cried out in dismay, and then attempted to encour-

age their poor brother, even though hope was dead in their own hearts. "Courage, courage, Pierre! De-fend thyself! Fear nothing, brother —thou shalt win, please the good God!"

Pierre still held the nest within the bend of his left arm, which he pressed against his breast, while with his right hand he made the sabre play slashing around his head. It was a thrilling combat. The great eagles screamed piercingly, the eaglets answered with shrill cries, the young mountaineer shouted hoarsely and brandished his sword continually. The blade flash-like lightning still farther enraged the monstrous birds. The boy struck the rock with the sword and sent forth a shower of sparks which for an instant repeiled the eagles. At that moment he looked up, and to his horror per-ceived that he had half severed the rope with his sword blade. His brothers were hauling it up slowly, surely, but he felt already dead with surely, but he left already dead with terror. Then he thought of his father, and praved wildly, "Oh, God, protect me!" One of the eagles pounced on his head and tried to pick out his eyes. The cruel beak pierced the defending arm as the boy attempted to shield his face. He almost lost consciousness, and thought that he had dropped the

body ? No, no, no ! he heard beloved voices Nearer, nearer, and then, thank God ! the cummit at lost. Plerre knew no Aud if you ever find yourself where the right and then to do not as soon as more for some minutes. When he you have so many things pressing for should eatch the pedal as soon as increased his eves he was stretched on the that you hardly know how to begin, it is possible and push forward and opened his eyes he was stretched on the sward between his kneeling brothers,

THE CATHOLIG RECORD

Honor makes a man scrupulously exact in keeping engagements and promises, explicit and implicit. It is promises, explicit and implicit. It is large, generous and prompt, going beyond the strict obligations of law and conscience. To be sordid or mean, tricky or sharp, would be more pain-ful than any loss.—Cardinal Manning.

The Man Who Succeeds.

The man whs makes a success of an important venture never waits for the crowd. He strikes out for himself. It takes nerve. It takes a great lot of grit. But the man who succeeds has both. Any one can fail. The public grit. admires the man who has enough confidence in himself to take a chance. These chances are the main thing after The man who tries to succeed, all. must expect to be criticised. Nothing important was ever done, but the greater number consulted previously, doubted the possibility. Success is the accomplishment of what most people think can't be done.

Get Insured

A young man asks : "Do you think that young men should have their life insured ?" Certainly. They can get lower rates than if they wait till they are older; the need of paying the premi-They can get lower ums will train them in thrift ; if they get a paid up policy, it is as good as so much capital and they can borrow money on it; the possession of life insurance is a recommendation when they go courting among sensible young women ; if they die young, they will make a big profit, and if they die old, they will have had their money's worth in the comfort of being insured.

Chivalric Young Men Needed.

The days of chivalry are not at an end, if by chivalry we mean the spirit that performs great deeds, that ani-mated knights to lofty aims, self denying courage, heroic self-sacrifice ; if we mean unblemished character, truthfulness, integrity and a high standard of personal honor. Great souls may be born now as before. The race of Moore, O'Connell, Montalembert, Ozanam, Garcia Moreno and Windthorst is not extinct. Be up and doing then, Catholic young men of deep human sympathy and strong faith ! Come forth from your isolation, Catholic laymen; get into contact with the needs of your times. Bring your character and force to bear on vexed questions everywhere confronting you; labor at the task of enlightenment and social regeneration ; be

"Active, doer, noble liver, Strong to labor, sure to conquer."

-Rev. M. P. Dowling, S. J., (Milwaukee) to Young Men's Sodality of the Church of the Gesu.

Prompt People.

Don't live a single hour of your life without doing exactly what is to be done in, and going right through it from the beginning to end. Work, play, study,--whatever it is, take hold at once and finish it squarely, then do the next thing, without letting any moments drop between. It is wonderful to see how many

hours these prompt people contrive to make of a day ; it is as if they pick up the moments which dawdlers lose. his kneeling brothers, let me tell you a secret : Take hold of downward and then downward and was greatly improved as a result of backward.

to believe that this special faculty, the possession of which has made millionaires of most of the men who are so today, is either going to be unknown among the poor young men of the present and the future or that the condi tions are to be such that those who may have that faculty will be unable to utilize it. It is more reasonable to assume that in the future, as in the past, poor young men who have a gen-

ius for acquiring will continue to develop into capitalists. The percentage of persons who are large or small capitalists is considerably greater than ever before. That is only natural, for there are more op portunities than at any other time There are so many more fields of human endeavor. Prior to 1840 there were no railroad or telegraph capital. ists. There was no chance for a poor young man to get rich in those lines of industry, for they were practically non existent. There are telephone capitalists now. There were none before 1876 It may be more difficult for a poor

young man to become a great merchant or manufacturer or railroad

magnate in the future than it has been in the past, though this is by no means certain. But new fields of labor and of money-making are being developed with startling rapidity, furnishing new opportunities to poor young men

to become capitalists and employers in stead of employes. "The thing which hath been, it is that which shall be, says the preacher. For many cen-turies men have begun poor and ended rich. They have begun wageearners and have become wage payers. The progress from poverty to riches of those who have the money-making faculty bids fair to continue indefinite ly.

The Hill Difficulty in Wheeling.

A. A. Zimmerman, the world's champion bicycle rider, gives this good ad vice to wheelmen :

The climbing of hills is a matter that deserves some study. One can scarcely proceed in any direction for a long ride without being obliged to go either up or down a hill. Sometimes the grade is steep and at others slight. But a slight up-grade when long will tire the novice and turn wheeling from a pleasure to a task. Hills should be avoided as much as possible by the beginner, as they are tiresome to climb and dangerous to descend.

As a general thing it will be well to follow these suggestions in negotiating hills : Sprint up a short, steep hill.

Go slowly up a long hill that is not steep.

Walk up the long hill that is steep. This walking up hills is not pleas ant, but it is often safest and results in making the ride home more pleasant. It is possible to so exhaust one's reserve of muscular force and nervous energy in the ascent of a hill that it takes hours of rest to overcome the fatigue. A short, brisk walk is actually resting to the tired rider, and if any walking is to be done it is better to do it up hill.

In going slowly up a long hill that is not too steep care must be exercised to keep the wheel constantly in motion and to keep the power steadily turning There should be no vicious the pedals. kicking of the pedals, no turning to Aud if you ever find yourself where the right and then to the left. The

LABATT'S ALE PORTER

Used Medicinally : Have the recommendation of nearly all physicians. Reports of 4 chemists furnished on application. Used Dietetically: Stimulate the appetite, improve digestion,

promote sleep. NECESSARY with cheese—VALUABLE with soup and meat -ENJOYABLE with oysters.

As Beverages: Pure and wholesome.

Ask for "LABATT'S" when ordering.

A CATHOLIC SINGER.

Madame Nevada is a fervent Catho While she was singing in Paris lic. While she was singing in Paris in 1884 she was baptized in the Church of St. Michael, her godfather being Charles Gounod, the celebrated Catholic musician. Since then she has always been, like Modieska and Ander son, an exemplary Catholic.

DREADED MEAL TIME.

The Story of a Dyspeptic Who Has Found a Cure.

Without good digestion there can be either good health nor happiness. More depends upon the perfect work. ing of the digestive organs than most people imagine, and even slight functional disturbances of the stomach leaves the victim irritable, melancholy and apathetic. In such cases most people resort to laxative medicines, but these only further aggravate the What is needed is a tonic trouble. something that will build up the sys tem. instead of weakening it as purga ative medicines do. For this purpose there is no medicine equal to Dr. Williams' Pink Pills. They earich the blood and strengthen and stimulate the digestive tract from first dose to last. In proof of this assertion the case of Mr. Thomas A. Stewart, the well known and genial proprietor of the Oriental Hotel, Deseronto, may be quoted. To a reporter of the Tribune who mentioned the fact that he was suffering from dyspepsia, Mr. Stewart said :-- "Why den't you take Dr. Wil-liams' Pink Pills ?" Asked why he liams' Pink Pills?" Asked why he gave this advice Mr. Stewart continued : "Simply because they are the best medicine for that complaint I know of. For years I was a great sufferer from indigestion, and during that time I think I tried a score of medicines. In some cases I got temporary relief, but not a cure. I fairly dreaded meal times and the food that I ate gave me but little nourishment. On the recom-mendation of a friend I began using Dr. Williams' Pink Pills a little over a year ago. I soon experienced relief and no longer dreaded meal time, but as I was determined that the cure should be permanent if possible, I continued taking the pills in light doses The result for several months. every vestige of the trouble left me and I have as good an appetite now as any boarder in the house, and my digestive organs work like a charm. I may also add that my general health

The easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter. CARLING LONDON. "IRELAND IN . . .

When Ale is thoroughly matured it is not only palatable, but wholesome

Carling's Ale is always fully aged before it is put on the market. Both in wood and in cottle it is mailowed by the touch of time before it reacher the public.

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CARLING

PICTURES."

A Year's Subscription to The Catholic Record and this Beautiful Work of Art for \$600.

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etc., etc., Price (paper) 25 cents. Any of these works are extremely useful to hand to an inquiring non-Catholic.

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THERE IS AN INTIMATE CONNECTION BETWEEN GOOD HEALIH, HAPPI-NESS AND GOOD DIGESTION-DR WILLIAMS' PINK PILLS BRING ABOUT THESE CONDITIONS. From the Tribune, Deseronto.

Guillaume and Jean were all atten-They knew that Pierre was tion.

resourceful. Brothers, I know of a way of getting twenty francs from the mountain before nightfall."

"From the mountain-twenty francs ?

Av. lads. I have discovered an eagle's nest-my eyes, you know, are as good as any eagle's. The nest, however, is on the wall of a terrible I would say that it is inaccesschasm : ible but for our need of money to save our father's life. In the hotel at Sallanches there is an American gentleman who has offered to pay me my own price for two or three young Leon Albert laughed when eagle he heard the offer, and said, ' Monsieur, the Yankee doubtless loves his national bird, but does he not know that eagles are not to be taught like dormice ?' Ay, lads, it is a great risk dormice ?' of life to climb to the eagle's aery. But what is that? Would not any us risk his life to save father And we may have the birds within these two hours.

"Let me go !" cried Guillaume, eagerly.

You are a great scholar, but over delicate for a climber," said Jean, squaring his young shoulders. "I am the youngest, the lightest-and see how strong I am !" "I have the best right to venture,

since the discovery is mine," said Pierre. "Besides, I am the best climber this side of the mountain, as you well know."

But they were all so eager to go that the matter had to be decided by lot. Oa bits of old cardboard Guillaume with a charred splinter wrote one, two and three. One was the deciding lot. The three bits of paper were shuffled in Jean's hat. Pierre, the eldest, was the first to draw, and he drew-one The others wept, but Pierre was gay. "Come, let us take leave of father," said he

But Bernard was delirious, and leaving him in charge of granny, the brothers prepared to depart. "We shall be absent only a few hours, Granny," said Pierre, cheerfully, as they went away. The others were silent. Guillaume took down from the wall his father's war honored sabre ; Jean secured one of the cable-like

and the rope, severed strand, lay beside him.

"Safe, safe ! blessed be God !" cried Guillaume, but the boy Jean had no speech so overcome was he with the triumph of joy over fear. The nest was there and two of the eaglets ; the parent birds had captured the others.

"I am glad," murmured Pierre, as tender as he was brave. "I am glad that they have two nestlings left. They were wild with rage, poor birds, for did I not rob them of their young? It was for father sake, for father's sake!" and he drifted off into unconsciousness once more. So the little fat doctor had another

patient, but not for long. In a few days Pierre was himself again, to find his father's fever had vanished, thanks to the so hardly earned and precious quinine. When the wealthy American heard the story, he paid hundred francs for the Pierre one The incident reached the eaglets. ears of other rich sportsmen and scientists, and the young mountaineer was offered a generous bounty for live eaglets. Steadily he refused all others

"Not entirely because of the dan-er," he explained. "But, you see, ger," he explained. t came to me in that dreadful time that it was cruel to rob the parent birds. never thought much of their feelings before, I'm afraid. But I've robbed a nest for the last time, messieurs. For the last time, and then it was for father's sake !"

But Pierre never was in need of a franc again. In his nickname, L'aigle his own name was forgotten. And L'aigle became the most popular and the best paid of Alpide guides. In his old age he was pensioned by the Government for his service to the army in time of war. Guillaume became a priest, and Jean followed Pierre's profession. Pierre's children and gu bas children delighted the heart of Uncle Jean, who had never married and who a famous teller of tales. What the children loved best to hear was the Story of the Eagles' Nest, when Papa Pierre paid so dearly for medicine to save the life of grandfather Bernard. -Jod in Catholic Standard and Times.

Even in the merest worldly sense, Even in the merest worldly sense, there is no wiser maxim than this, "Look to the end."—Percy Fitzgerald. ity to make money. There is no reason

and you will find the rest all fall into

file and follow after, like a company of well drilled soldiers ; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

The Poor Man's Chance

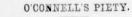
There hangs up in the store of a rich New York merchant a placard which notifies visitors that "The capitalists of to-day were poor men twenty years ago," and that " Many a fellow facing poverty to day may be a capitalist a quarter of a century hence, if he will. This first statement will be generally accepted as true. The accuracy of the second will be disputed vehemently by many. One hears continually the complaint nowadays that the doors of temple of wealth are not to be the opened hereafter to poor young menhat the millionaries of the future, the magnates of commerce and of indus are to be the heirs of theirs ry, fathers' fortunes instead of the architects of their own.

It is said incessantly, and it is unquestionally true, that the consolidat-ing tendencies of modern industrial life are making it more and more difficult for a man to become independ ent, even in a small way : that the most he can hope for is to be a superintendent or assistant superintendent in the employ of some great manufacturing combination instead of proprietor of a small factory or mill. or to be the head of a department in a department store instead of the owner of a small shop which is all his own. Economy and close attention to busi-ness used to be enough to enable a man to set up in business for himself on a small scale, and thus place his foot on the first round of the ladder of success. It is contended that those qualities are no longer of any value except to make men good employes. Since history began taking notice of capitalists it has been recording steadily from age to age instances of men who, breaking through the barriers of poverty, caste, or race, have accum ulated so much wealth as to become the millionaires of their day. They suc ceeded in doing so not merely because

By noticing other riders the begin-

ner will learn how to do it as well as how not to ride. If the other rider makes a good appearance and goes along with apparent ease and grace, then the other rider is riding pro-perly and is safe to follow. But if the other individual wabbles and goes by spurts, turning the wheel first one

and then the other, the other rider is not riding properly and is a good example of the way not to ride.



From "Family Reminiscenses of Danie O'Connell" by his granddaughter Alice O'Con hell, in Donahoe's for June.

O'Connell's piety was, especially during his later years, one of his strongest characteristics. In all the busy years of his career, many hours a day were given up to his devotions His own chaplain calebrated Mass every day, and even at Darrynane this practice was most rigidly observed, permission also being granted him to ave the Blessed Sacrament continually in the house, a privilege still en-

on, Daniel O'Conjoyed by his grands nell of Darrynane Abbey. The beauty and manly simplicity of his fervent plety are exemplified in the following Upon one occasion, when in anecdote. company with his youngest son, Dan the Liberator attended a monster meet ing and received a most enthusiastic Cheer after cheer went up veicome. from the delighted multitude assembled upon the verdant hill slope to meet him, causing his son to ask. "How him, causing his son to ask, to you stand this sort of thing, father a It is enough to turn any man's head with pride." "My dear boy," was the reply, "at such moments as this I always pray doubly hard." His eyes beamed lovingly upon his people; his warm Irish temperament could not but thrill at their triumphant welcoming note of love. Such cheering, the people say, has never been heard in Ireland since his day, but amid all his enjoyment of the glorious scene of which he was the central figure, he never forgot his God.

Your best friend can give you no better ad-vice than this: "For impure blood, bad stomach and weak nerves take Hood's Sarsa-parilla."

"Do you object to my publishing this in the Tribune?" asked the reporter.

"Well, I have no desire for publicity," said Mr. Stewart, "but if you think it will help anyone who suffers as I did, you may publish the facts." Dr. Williams' Pink Pills cure by

They going to the root of the disease. renew and build up the blood, strengthen the nerves, thus driving disease from the system. If your deal er does not keep them, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville,

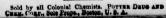
Horses and Cattle have colic and cramps. Pain Killer will cure them every time. Half a bothe in hot water repeated a few times. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c, and 50c.

Kitter, Perry Davis'. 252, and 306. To Prevent is Better Than to Repent.—A little medicine in the shape of the wonderful pellets which are known as Parmelee's Vege-rable Pills, administered at the proper time and with the directions adhered to often pre-vent a serions attack of sickness and save money which would go to the dootor. In all irregularities of the digesive organs they are an invalcable corrective and by cleans-ing the blood they clear the skin of imper-frections.

Pale sickly children should use Mother Graves' Worm Exterminator. Worms are one of the principal causes of suffering in children and should be expelled from the system.



Consisting of CUTICURA SOAP, to cleanse the skin, CUTICURA OINT-MENT, to heal the skin, and CUTI-CURA RESOLVENT to cool the blood, is often sufficient to cure the most torturing, disfiguring skin, scalp, and blood humours, rashes, itchings, and irritations, with loss of hair, when the best physicians, and all other remedies fail.



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ARCHDIOCESE OF OTTAWA.

On Tuesday of last week, the Venerable Mother St. Helen of the Hotel Dieu of the Precious Blood, Quebec, attained her ninety-fifth birthday, seventy-two of which she has passed within the cloister. The venerable nongenarian is sister of the late Doctor Lan-dry, in his lifetime a leading physician of the Ancient Capitol, and annt of Senator Landry. On Feiday. St. her her the the doctor Landry.

hongerini in the same a locating physician of the dry, in his lifetime a locating physician of the Ancient Capitol, and aunt of Senator Landry. On Friday, Sth inst. in her fifteenth year, and while following her studies in the Convent of Jesus and Mary, Sillery, near Quebec city, Cecilia, beloved daughter of Mr, and Mirs. Alex. McTatish Watt of Montresi, was called to join the chorus of Angels in the Heavenly Kingdom. A miable and lovely in her manner and disposition, she became a great favorite with her teachers and fellow-pupils- although not many months amongst them-she was a general favorite, and one and all they mourn her demiss. On the Saturday morning Mass for the repose of her soul was chanted in the convent chapel by the venerable chaplain. Rev. Father Audette, and in the atternoon her souring father and mother and little sister whose consolation it is that they were with her to the last-con veyed her remains to Ottawa, to the residence of her uncle, Mr. Roger Ryan, whence, on Sunday aread, and the Montreal road. R I. P.

road. R. I. P. The Trinity ordinations for the Archdiocese of Ottawa took place at the Basilica at 6:39 Ember Saturday morning, when five students were raised to the priesthood, three were created beacons and fourteen Subdeacons; six received minor orders and three tonsure. The Archbishop officiated and was assisted by Rev. Canon Campeau and Rev. Father Poli director of the city clergy were present along with many friends of those receiving orders. The ceremony lasted from 6.39 until 9. The follow-ing were ordained : Prieste-Rev. A. Barrette, of Ste. Anne's

ceremony lasted from 6.30 until 9. The follow-ing were ordained: Priestz.-Rev. A. Barrette, cf Ste. Anne's parish. Ottawa; Rev. James Fallon, O. M. L. of Kingzton; Rev. J. P. O'Neill, Rev. O. Allard and Rev. J. B. Horeau. Deacons.-C. Mallard, accombe, O. M. I. Sub Deacons.-Rev. Messra, G. Fitzgerald, of Ottawa; G. Prudhomme, Cand O Lavergne, of heading, and Rev. Messra, G. Fitzgerald, of the seminary; and Rev. Messra, M. Mackin-non, P. Beaudry, E. Tessier, A. Madden, A. Hanou, S. Blanchin, J. Prieur, C. Soubry and E. Macdonald of the Oblates Scholasticate. Minor OC, Euro and J. Bouillon, of the sem-inary; Rev. Messra, G. Kelly and I. Rivet of the seminary, A. Manden, A. Bouillon, of the sem-inary; Rev. Messra, G. Kelly and I. Rivet of

inary ; Rev. Messra, G. Red., the scholasticate, the scholasticate, Tonsure.—Rev. A. Brucker, Rev. O. Plourde, and Rev. J. M. De Clainche, of the scholastic-

and Rev. J. M. De Channels of M. S. Colebrated The Rev. James Failon. O. M. L. celebrated his first Mass on Trinity Sunday in St. Joseph's church, of which his brother, Rev. Dr. Failoo, is pastor, and who acted as arch-priest on the oc-casion, assisted by dencon and sub deacon. A

tion of the programme, should be introduced to them, nor would they be said nay. On the evening of Wednesday, Feast of St. Anthony of Padua, a statue of the "Wonder-worker" was blessed in St. Patrick's church by Rev, Father Whalen, who also gave a short discourse on the life of the saint. Sunday last. — within the octave of Corpus Christi.-or "Procession Sunday" as it is some monity known, was duly observed here by a public procession of the Blessed Sacrament through many of the streets. A grand sacred music entertainment was given in the Rideau street convent of the Grey Nuns on Sunday alternoon.

DIOCESE OF LONDON.

CORPUS CHRISTI AT THE CATHEDRAL. The featival of Corpus Christi was observed in St. Peter's Cathedral, London, on lask Sun-day in a most sole mn and impressive manner. At the 8:30 o'clock Mass, celebrated by Rev. P. J. McKeon, Chancellor, about sovency-four endidren, forty-eight boys and twenty-six girls, approached the altar-rails and reverently re-ceived for the dirst time the Holy Sacrament of the Eucharist. For some weeks previous they had been under instruction preparatory to fittingly observe this, the greatest and hap-piest event in their young lives, and when the time of final examination arrived their careful questions concerning the doctrines and prac-tices of our Holy Faith, proved how zealous and painstaking must have been the attention given them by the Rector. Rev. J. T. Aylward, as well as earnest and constant appli-cation on the part of his bright young diving to the minds of the immense congregation happy re-collections of their own First Communion, tender impressions of which still remain, de-spite the world and its seducive allurements. At 10:30 o'clock solenn High Mass was eclebrated by ERV, P. J. McKeon, while Rev. CORPUS CHRISTI AT THE CATHEDRAL.

 The failed Corpus Christen was observed by the second secon casion, assisted by dencon and sub deacon. A she thus acts in imitation of Jesus Christ, than ' very eloquent and impressive sermon was been better understands human na-preached oy Rev. Father Campbell of Dickin ture, since He is its author. FatherTraher here son's Landing on the Church and Its Mission in the World. The father of the newly or-hearing and stated that intelligence-man's bight the basis of assisting on both

Hishop of London, obtained by Miss Olive Mackin. Gold cross for Christian Doctrine, presented, by fils Lordship Right Rev. F. P. McEvray, D. D., Bishop of London, obtained by Miss Mary Devin. Gold medal for English literature, presented by Rev. D. Downey, Mitchell, obtained by Miss Neio Michle. Gold medals for cssay, presented by Rev. Wm, Forgarry, Dubin, obtained by the Misses Mabel Goodwin and Margart Quarry. The young ladies acquitted themselves in a most efficient manner, reflecting great credit on their teachers, and showing how satisfac-torily they respond to the excellent training alforded them at lower to a substate. The young ladies charmed the audience with their delightful interpretation of the great composers. These who took part were the Misses

THE CATHOLIC RECORD

demy, the renembrance of which this has been well in the minds of the favored audience. SILVER JUBLEE OF A POPULAR PRIEST. Tev, Father O'Donohoe, C. S. H., who for nearly a year has been pastor of St. Michael's church, Ridgetown, celebrated the teenty fith anniversary of his ordination to the Holl pre-sthood on St. Anthony's Day, June 18. Though Father O'Donohoe was and new, among the Onohoe was both honored and survival by their presence on this memorable day. An or the strends of the Silver Jublice. Father O'Donohoe was both honored and survival those present were Rev. Fathers O'L, B., President and assistant of th'Assumption of the Strends of the strends of the and Guinane, College, Sandwich, Rev. Father Van Antwerp, P. Chiese, Sandwich, Rev. Father Van Antwerp, P. Chiese, Sandwich, St. Anne's church, Detto: Many Edition and messages of congratulation from different parts of Canada and the United States we received by Father O'Donohoe. Rev. Fathers College, Sandwich, St. Anne's church, Detto: Many Editors of London. The photographof himestage, accompan-ies the photographof himestage, accompan-ies the photographof himestage, accompan-ies the states were known the strend states were received by Father O'Donohoe. Rev. Father O'Donohoe, so highly honored. The strends of London. Rev. Father O'Donohoe, so highly honored, the strend his classical education at St. Michael's fond exparts parts in the Assumption College, Sandwich, his time has been spent in ardious musionary labor. Last yeaf, owing to fil-heath, he was obliged to take a trip to Ireland, where he visited the scenes of his childhood, renewed old acquaintances, and then returned to this country with health much improved and increased zeal for the work to which he has deviced his life and talents. He assumed to this parish less than a year aco, but in that brief time heas been spent in ardious musionary labor. Last yeaf, owing to fil-heath he was obliged to take a trip to Ireland, where he visited the scenes of his childhood. renewed old acquaintance

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The place, again, where are peacefully mould ring the mortal remains of the late lamented The place, again, where are peacefaily mould ering the mortal remains of the late lamented Honorable John Sandsfield McDonaid, who was in his time a striking instance of what is familiar termed. "a self-made man," and to attained the highest and more honorable posi-tion at the gift of the people it is not necessary to be borne in affluence, and he, though deprived of the means essential to have enabled him to obtain a collegiate training, yet through his in domitable energy, perseverance and natural ability he reached more than once the higher positions at the gift of the Crown in the old united provinces and in Ontario when Con-federation was accomplished. As a politicion and at the Bar he was for over two years a leading and conspicuous figure in the town of Cornwal!

The service in the remarks being and at the service in the remarks of the service in the late haves of the service in the remarks of the remarks of the service in the service in the service the s

The real occupation of the orioles in the gar-den definition of the oriole definition of the definition of the definition of the oriole definition of the definition definition of the definition of the definition of the appropriateness of "primitive." What other meaning has it? "Disdainfully domain." Express this in your own way; why "disdainfully?" "Emalainfor the origination of the definition of the earthed acconsiderable collection of implements, weapons, etc., long buried in this city, once a leading place in the old world states. Located. What led him to make this conjecture? "Exclusion of the origination of the definition of the exclusion of the origination of the definition of the meaning and the the definition of the definition of the definition of the origination of the definition of the definition of the origination of the definition of the definition of the origination of the definition of the definition of the origination of the definition of the definition of the origination of the definition Toronto, June 21. – The following is the range of quotations at Western cattle market this morning: Cattle – Shippers, per cwt., \$4.40 to \$3.55; butcher choice, do., \$3.75 to \$4.50; butcher, medium to good, \$3.40 to \$3.65; butcher, inferior, \$3.00 to \$3.30; stockers, per cwt., \$3.60 to \$3.75.

short air. singing a "Conjecturally window." What is this intended to describe?

5.50 to \$5.50; stockers, per cwt., \$5.50 to \$3.75. Sheep and lambs-Sheep, per cwt., \$5.50 to \$4.00; yaarlings, per cwt., \$4.50 to \$5.25; spring lambs, each, \$2.50 to \$4.50; bucks, per cwt., \$3.00 to \$5.25. Milkers and Calves, -Cows, each, \$25 to \$45 calves, each, \$2 to \$10. Hogs-Choice hogs, per cwt., \$6.50 to \$6.87; light hogs, per cwt., \$5.50 to \$6.00; heavy hogs, per cwt., \$5.00 to \$5.25; stags, \$2.25 to \$2.55. Is this intended to describe? "House . . . turnpike." State why. "Husband . . . bars." Is it the male or the female bird that usually sings most? "Arcadian business." Arcadian business." diatan business." Arcadian was a state of ancient Greece whose people were noted for their simplicity and happiness. Show the ap-plication here. "Asked . . . community," State in your own words and show with?

"Asked . . . community," State in our own words and show why such an asser-on could be made.

on could be made. "Piqued . . . curiosity." Excited my sure to know, "Morbid," here perhaps ex-

desire to know, "Morold, "here perhaps ex-cessive." "Acquitted . . . uniawful." What unif wrul action has been hinted at ? "Hypothesis of elopement." Supposition of their having run away to be married. "Mystery . . letters." Where was, this fact first brought to our notige? If they had eloped they might wish to keep a knowl-edge of their whereabours from their friends and so would write no letters. "Enigma apart." Quite a distinct puzzle. "Vehicle . . . domicile." Write this in your own words.

East BUFFALO. East Buffalo. N. Y., June, 21.-Cattle steady, 36 to 36.50. Sheep and lambs un-changed ; lambs, choice to extra, 36.25 to 36.40; good to choice, 56 to 36.25; common to fair,84.30 to 35.30; sheep choice to extra, 85 to 55.25; good to choice, \$1.75 to 85. Hogs un-changed ; about \$5.25 for heavy mixed Yorkers and pigs; roughs, 84.45; stags, 35.40 to \$3.50; close strong with demand unsatisfied.

"Vehicle ... domicile." Write this in your own words. "Inexhaustible ... shop." Explain clearly the implied comparison. "Gratis." without charge. Explan "it" in

Gratis" without charge. Explan "it" in advertise it. "Handsaw ... pocket-handkerchief." Do you consider these as good examples of groceries ! Why may they have been selected "Colimportant ... me." What was the detail ! Why unimportant ! Compare the statement.

means of "Right

Terceptible existence." Visible
 Terceptible existence." Visible
 Terceptible existence." Visible
 Right exiting their living.
 Right existence... year." To live well with
 a Government bands." The Government of a country in borrowing money gives bonds on which a stated rate of interest is paid each year. Some poople invest in such security to get an assured income.
 "Toil ... spin." Consider the lilies of the field how they grow, they labor not neither do they spin." (Matt, vi, žS) in olden times spinning was one of the chief household arts.

times spinning was one of the arts, "Numerous soft advantages." Such as morey honors, leisure, etc.

eisure, etc. rfield." One of the best of

SEALED TENDERS in duplicate) for the supply of Coal and Wood required to heat the Military Buildings at London, Ont, for the Precived up to Saturday. 30th June instant, and adressed to the Honourable, the Minister at Otawa, and at the office of the District increases and the office of the District increases information if applied to therefor. Each tender must be accompanied by an ac-ference of the order of the Honourable shows within and Defence, Ottawa. The tender must be accompanied by an ac-ference of the order of the Ionourable shows within the order of the Ionourable shows within the tender be not accepted the check on the tender be not accepted the check on the tender be not accepted the check of the tender does not bind itself to ac-tept the lowest crass the distribution. The Department does not bind itself to ac-tept the lowest crass the distribution of the sender de-tent of the and the sender. The Department does not bind itself to ac-tept the lowest and before the distribution of the sender de-tent of the and the does not bind itself to ac-tept the lowest and the distribution of the sender de-tent of the accepted the check of the lowest and the four of the does not bind itself to ac-tept the lowest of the distribution of the deferment of the distribution of the deferment of t moncy, honors, leisure, etc. " David Copperfield." One of the best of Dickens' novels. " Meandering." A turning or winding course as opposed to a straight one:-here a turning aside from the subject. " To risk . . . call." When a new family comes to a neighborhood it is the cus-tom for the older settled families to make a formal call to welcome the new comers, etc. The new neighbors are described as not hav-ing letters of introduction and being known to no one there, hence " risk." " Occurred penetration." It be-came clear to my mind. " Air . . . me." State in your own words.

Chief Supt. Militarg Stores: Department of Militia and Defence. Ottawa, June 12th, 1900. 1131-2

What is the comparison? "Honeymoon eclipse." State in your own words, bringing out the points of the

" Dlue Hill," "Norfolk County." Near

JUNE 23, 1900.

Latest Live Stock Markets

EAST BUFFALO.

SPIRITUAL RETREAT.

A RETREAT FOR LADIES WILL BE given at the Sacred Heart Convent, com-mencing Monday, July 3th, at 339 p. m., and closing Friday morning, Jaly 13th. For cards of invitation and further particulars erquire from Rev. Mother Saperior. 131-2

Department of Militia and Defence

OTTAWA

ANC COL

The Catholic Record London, Saturday, June 30, 1900

EDUCATION.

VOLUME XXII.

Now is the season for education statistics. One prominent friend education points gleefully to the larg sums of money expended annually b different countries in the erection an equipment of colleges, and hints th the millenium must be not far distan Still, any sincere friend of humani

must feel sorry when he hears of a ne edifice being turned over to so calle educational purposes. The school house has become in many instances menace to the public weal. Much the belauded education divests a go many of common sense-thru them into the world in the la stage of mental dyspepsia, unable think, and with very vague ideas religion and morality. Our read will remember what Professor Ba chag said about Germany, that has long been held up to the world as proof of the blessings of Godless ed cation : "There have been oth periods in the history of Germany," says, "when a lower type of moral prevailed : but there has been no other that has been so characterized a spurning of all the sacred possessi of the inner man." Danial of existence of God and mockery His word are not now, in former generations, the tin confession of a few shipwreel souls. It has now become the co blooded conviction of hundreds thousands throughout the empi and is in many circles considered acme of culture and education. O take a glance at the belles lettres our times and you will see h thoroughly in popular estimation there been a break with the very sentials of a high morality, and I the very existence of a moral law denied. What else can be expec from a system that seeks to disse religion from morality and to deify human intellect? While Cath teachers quote St. Thomas, who sa 'A man's desires can be satisfied God alone: since from the vis things of creation he is moved search into their cause : nor is desire satisfied till he comes to First Cause which is God," they refuge in the ideas of Kant or tho some other philosopher which ackn

The brave fight of the Catholi the United States for true educe merits the highest commendation who have any idea of nat

stability. Every Catholic hall of le

ing is a barrier to the purtrid way

materialism and indifferentism.

late Dr. Hodge, of Princeton, profe

greatest admiration for the C

lic system and said on one occas

"Shall not all of us who really belie God, thank Him that He has prese

the Roman Catholic Church in

country, true to that theory of e

tion upon which our fathers

founded the public schools and w has been so strangely perverted ?

HOME INFLUENCE.

"Never treat money with le money is character." That sayi

Bulwer's should be remembered

the right use of money demands

ities which favor manhood. An

we have known persons to tr with such levity as to live up to

cent of their income ! Their l

a bewildering round of the

white skirts and new clothes, an are very popular ! Jovial con ions of the boys, dispensers of

and ice cream to the girls, the

their little race, away in the fi the start but in the back at the Admitting the fact that ev

edge no God save Reason.



in the World. The father of the newly of-damed had the happiness of assisting on both occasions. A special musical service was ren-dered during the Mass on Sunday, The Forty Hours' Adoration of the Blessed Sacrament commenced in the chapel of the Monastery of the Precious Blood on Thursday and ended on Saturday of last week. Benedic-tion was given on the afternoon of Thursday and Friday.

and Friday. Rev. Father Alexis has been appointed to succeed Rev. Father Leonard, whose term has expired, as Father Guardian of the Capachia Monastery.

expired, as Father Guardian of the Capuchia Monastery. Rev. More Kirby, Superior of the Grey Nuns, is presently visiting the houses of the Order in the United States. Death has visite the Grey Nuns' community, Rev. Sister Mary of the Sacred Heart having been called away during the past week. Her name while in the Animone, Oat. R. I. P. L'Union Musicale of Huil, Que., was in poor condition fluctuation where the parish priest Rev. Father Daing the parish priest Rev. Father Durar House and assumed all pecumatry in Durar Houses and assumed in the herosystem residence has been creeted in the newly established parish of South March. Rev. Father Brownrigg is the first pastor.

In the Grey None Hospital, Water street.
A fine parochial residence has been erosed in the newly established parts of Stoth Marca.
Rev. Father McAuley held a very successful transmitter of the Stoth Stoth Statement of the Stoth Stoth Statement of the Stoth Stoth Statement of the Stoth Statement of the Stoth Statement of the Stoth Statement of Statement

ture, since He is its author. Father Traher here compared the sense of speing with the sense of hearing and stated that intelligence-man's highest gift-is more quickly reached by the latter, which is the more spiritual. The mission of the Church is to win man to lood, and in order to accomplish her holy object sile messa. "Faith cancent by main to bolk the messa. "Faith comes by hearing." The heat is like, wise largely reached by mass. The heat is like, wise largely reached by mass. The heat is like, wise largely reached by mass. The heat is like, wise largely reached by mass. The heat is like, wise largely reached by mass, to describe the power of music over the soul, but re-marked that all of use. Music's magic expell has conforted many heat as uggested many holy thoughts, inspired many noble deeds. Continuing, he ids. Music's magic expell has conforted many heat as uggested many holy thoughts, inspired many noble deeds. Continuing, he ids. Peter's congregation giv-ing of its number would victors might often have larged were it not for the inspiriting sound of marshal music. Music is equally effective upon failing aemories. When we hear the notes of an old familiar air how it quickens our pulses and scenes of other days. We may const of the, but when the soft low motes of the organ resound, and the theme is taken up by vicces differing one from another, but all blending in perfect harmony, our perplexities antimission—all on account of music's holy in spiration. In concluding. Father Traher asked the congregation to be generous in their cellec tion towards the choir fund and remarked that we should realize that we are all chorts-ters in the universal choir and that an oblga-tor is thereby entailed upon us of using our vices to ald in promoting the Keon as deacon and Father Egan as sub deacon. HIS LORDSHIP AT STRATFORD. One of the gincipal features of Loretto's

I	The programme which was most successfully carried out was as follows:
l	Ecce Sacredos-Choral ClassEichburg
I	Presentation of medals
	March Militaire-1st and 2nd planes. Schubert Vocal dnett-"How Sweet the Hunter's Song."
۱	"Summer Idyl."
	" Mazurka Caprice."
	Recitation (selected) Bind ' Gang

ance. Father O Donohoe is about to be transferred from Ridgetown to St. Patrick's parish, Raleigh, and much regret is expressed, not only by the members of his own congregation but also by all the citizens of Ridgetown, irrespective of greed.

creed. May his earnest efforts continue and he be spared to celebrate his Golden Jubilee. P. J. M. PARISH OF ZURICH.

PARISH OF ZURICH. On June 5th, the feast of St. Boniface, Patron of the Church at Zarich, the Sterament of Con-firmation was administered to eighteen chil-dred and one adult, in presence of the follow-ing priests: Revs. M. J. Tiernan P. P. and Father John Hogan of Mount Carmel; T. West P. P., Golerich ; P. MacCabe, P. Seaforth; J. E. Courtois, P. P., French Settlement: M. Mac-cormick, P. P., Ashfeld, and W.m. Fogarty. St. Columban. Fathers Tiernan and West, attended His Lordship Right Rev. Fergus P. McEvay, whilst the pastor Rev. T. J. Valen-tin, sang High Mass at 10:39 a.m., after which the Bishop confirmed the above number of ap-plicants. At 8 o clock the Bishop's Mass took place and twenty-three children received Holy Com-minio.

HIGH SCHOOL ENTRANCE EXAM-

At a before the children received Holy Com-munion. His Lordship and the visiting clergy were more than delighted with the church and parochial residence. Clergymen who were here years are had thought it al-most impose taken place within a few years. The parish be the effect such changes as had actually the place within a few years. The parish dance of the parish priest, receted at a cost of about \$2,000 and grounds which especially at this season, present a delight-ful appearance, and is, besides, free of debt. The corgregation is steadily increasing and has now reached the number of ility families, the majority of whom are good, We congranulate the zealons pastor. Rev. Thos. J. Valentin, on the splendid results of his painstaking efforts, also the parishioners who so ably seconded him in his every under-taking.

FROM ST. ANDREW'S.

From an early hour until towards noon on Monday, the 25th ult, many of the good people of St. Andrews were on the move, wending their way from different directions, towards the parish church, so invitingly resting upon the historic spot, with its tapering spire tower-ing aloft, conspicuously topped with the emblem of Christianity, so suggestingly point-ing the course of our Divine Redeemer, in His sublime flight, when gloriously entering the celestial mansion of His Heavenly Father, there to reign in mojestic spiendor, until the last trumpet announces that interminable time shall be engalped into the imaginative depth of electrify.

shall be enculped into the imaginative depth of elernity. After He he example of all goodness.charity and benevolence, had stained the earth with His most process of dire cruelty, exceeding human endurance, tortures unequalled in their cruel character, and by are surpassing those inflicted on any other bearing the human form from the creation until the resent hour. a punishment undergone by Him, purely for the redemption of cratic, uncrateful and sinful man. The spot again rendered memorable from its hav-ing been selected by the noble ioneers for the creation of the primitive church of then Upper Canada. When it stood alone as the only con-secrated ediffee affording shelter to the devout attendants while embracing the ooveted pri-

Lee, of Montana, and the second stread. The subject of these remarks being unhap-pily out away by a brief illness at the imma-ture age of thirteen years, endeared to all by his amiable disposition and gaining charac-ter, consequently a favorite with all the fam-ily. It is therefore little wonder that they feel the calamity most keenly, and about whom the words of the poet might be appropriate,

"Oh why has worth so short a date While others ripen grey with time."

"Oh why has worth so short a date While others ripen grey with time." Among those present were noticed Col. R. R. McLennan, M. P., Mr. W. Gibbons, pro-prietor Standard, Cornwall, Col. J. P. Mac-Millan, Mr. Andrew Brannen, Mr. Sutherland, Eernand's Point, Post Road, Mr. Archibald Dongaid, Ottawa, Duncan and Stephen McIn-tosh, Mr. James W. McDonald, Mr. Peter St. Thomas, Cornwall, James Coniey, proprietor of the Conley House, Wales, John T Clarey, Ferrand's Point, Capt. Manley, of Dickinson's Landing, George Ross and iady of the "Ross-more," Cornwall and Frank McCorry, Mon-treal, Mr. John McDonald, (Dr.) of Cornwall furnished the beautiful bearse, the horses being appropriately draped in black, reflecting upon him much credit as an undertaker. "By a strange coincidence the uncle, Mr. Thomas Lee and Aunt Ellen, his wife, without being previously aware of either the illness or death of the docensed, arrived at Montreal from Montana but one halt hour after the funeral had started from that city. Much sympathy is extended by a host of friends, bob in the city of Montreal and St. Andrews for the family in their bereavement, and for losing the one in whom, above all others, their affections and their hopes had been so much centred. HIGH SCHOOL ENTRANCE EXAM.

INATION.

Our New Neighbors.

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Control County," Near "Combined ..., ratties," Note the effect of introducing this fact into the descrip-tion of the beauty of the scenery. "Allopathic ..., horse." The mean-ing is probably that this belonged to the physic-ian who practiced allopathy. Homeopathy is the theory in medicine that "like curves like," "Reproceed" he opposite to allopathy. "Ike cures like," " Reproached . . . thoughts." What re these hard thoughts ?

Memory . . . repulse." When trying to make the husband's acquaintance on the "Burst .

road near Fisher's Mills arkling." Show how "Burst ... sparkling." Show how "cried "said "shricked." "Hang bird." A description of the oriole's nest, which is suspended from the end of the branch as a means of safety from enemics. "How the oriole's nest is hung." Barefoot Boy.

Boy. "There's . . . one's." Notice the boy's lisregard of grammar. Note the happy termination of this account. What do you think is the purpose of this

What do you think is the purpose of this After the discovery has been made other readings will show the skill with which, keep-ing strictly within the limits of truch, the writer has given an account of bird life as if it were of people he wrote. Point out good examples of humor in the ex-

tract. Sketch in your own way the account of bird life here given.

MARKET REPORTS.

LONDON.

LONDON. London, June 21.—Grain, per cental—Wheat Statis to \$1.10; oats. 91c. to 95c; peas, \$1.00 to \$1.15; beans, per bushel, \$1.25 to \$1.40; oatriey. Statistic statistic statistic statistic buckweat. \$1.00 to \$1.20. Thir Produce—Eggs, fresh laid, per dozen, 15 to 15c; eggs, basket lots, 11 to 12c; butter, ter, store lots, 14 to 15c; butter, cream-er, 20 to 22c; cheese, pound, wholesale. 9 to 10c; butce, store lot, 14 to 15c; butter, cream-tic; butce, store lot, 14 to 15c; butter, cream-tic; butce, store lot, 14 to 15c; butter, fore hours, 16c; cheese, pound, retail, 13 to 14c; honey, repound, 10 to 14c; hard, per pound, whole-sale, 9 to 94c; lard, per pound, retail, 10 to 11c. Poulary—Ducks, dressed per pair, 75c to \$1 remain (dressed) 65 to 90; gecese, each, 60 to 75c; remain (dressed) 65 to 90; secse, each, 60 to 75c; remain (dressed) 65 to 90; secse, each, 60 to 75c; remain (dressed) 65 to 90; secse, each, 60 to 75c; ter, 500 to \$550; beed, heitera and steers, \$600 to \$5.00; to \$6.50; to \$6.00 to \$7.00; button, by carcass, \$5.00 to \$6.00 to \$7.00; button, by carcass, \$5.00 to \$6.00; to \$7.00; button, by carcass, \$6.00 to \$6.00; button, button, by carcass, \$6.00 to \$6.00; button,

pair \$3.00 to \$2.50; export cattle, \$4 50 to \$5; lambs, each. \$4 00 to \$1.25. TORONTO. Toronto, June 21.- Wheat firm; holders clinging tenaciously to high prices; millers paying 67c. for red and white west; goose nominal, at 55c. west; Manitobas are very firm, \$5c; for No. 1 hard, Toronto and west; 74 to 7460 effoat Fort William, 75c to 756 grinding in transit, and 79c. Goderich and Midland. Flour firmer; local exporters are bidding \$2.55 quite freely for 90 per cent, patents, in buyers' bags west, and would probably pay 5c more; the large mills are getting 15 to 20c. higher; Mani-toba flour is steady, at \$3.75 to \$3.80 for strong bakers, and \$4 to \$4.65 for patents in car lots Toronto. Millfeed steady; cars of shoris are quoted at \$44, and bran at \$12 west. Barley firm; No. 2 sold at 40c middle freights. Ray is firm, at 53c middle freights. Corn steady; Canada yellow at 286 to 850 west; No. 3 new American yellow at 286 to 830 cors 10, 3 new American yellow at 286 to 830 cors 10, 30, and bartels at \$3.20 for car lots Toronto. Peas firm; 10,00 bushels sold to clay at 290, west, MONTREAL MONTREAL "Congratulated neighbors. Was be disappointed in this? Show why he had this prospect? "Quite . . . spring." These birds an-par carly in the neighborhood of Boston on their mirration from the South. "First . . . manbood." Explain the implied comparison. "Knew . . personally." In what "Knew . . . personally." In what "Knew . . . introduction." People going to a strange place often receive from

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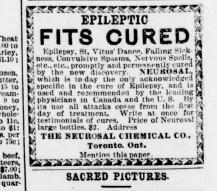
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a perfect right to do as they wi money-to perpetrate any oster vulgarity. Still we are taught