

The Catholic Record.

"Christianus nihil a se habet, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, JUNE 23, 1900.

NO. 1,131.

The Catholic Record

London, Saturday, June 23, 1900.

THE LATIN RACES.

A short time ago a Protestant bishop 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 sake than for our own. It is refreshing, however, to know that in this age of golden calf adoration a nation that is termed Latin can, despite many obstacles, be productive of good.

Any one consulting history will find that the Latin races are responsible in great measure for any civilization we possess. They are the thoroughbreds of the world. Whilst other peoples are wallowing in the trough of materialism they are refining and beautifying life, giving of their 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 says:

"Some there be among us who think to prove themselves Big Englishers by jeering at and abusing a little foe. The correspondent of the Daily News, who has met this class of 'patriot,' thus describes him: 'A thing all mouth and no manners; a shallow 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 allowed 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 underneath 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 suddenly the objects of a paternal affection of the gentlemen who are the propagators and custodians of the picturesque Christianity that abounds in our cities. 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 I 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 pithy 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 better things are imbued with it. It is preached at the fireside, and the children 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 ears are ringing the praise of gold look upon it as a thing accursed. The saint and the sage are, if poor, oftentimes 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 cattle-raising baron who even in his palmyest days enjoyed as much power or did as much harm as the merciless and grasping speculators of this century—and the old barons were honest

after the fashion. After harrying and despoiling their neighbors they 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 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 occupied, where love and truth and meekness are the badges of manhood. He will be a brave man—not scornful 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 iridescent dream, but a source of noble living and noble dying.

SERVANTS ENSNARED BY MORMONISM.

Mormon Elders Making Converts of Protestant Domestic Servants, 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 investigation has been made among the agencies, and particularly among those which act for women that come to this country from Protestant Europe. The result seems clearly to establish the fact long known to many householders, that many Swedish, Norwegian, Danish, German and English women have deserted household 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 newspapers 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 them were plausible enough, but what is believed to be the real one was not mentioned. The elders of the Mormon Church might have explained the 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 poor type and rarely clear or attractive in make-up. The majority of these pamphlets have had such titles as "A Friendly Discussion Upon Religious Subjects," the seeming harmlessness of which has not tempted investigation. 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 wisely inquired 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 reply, 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 begrimmed 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 household, who warned him to leave and return no more.

The two classes of domestic help not affected by this new factor in the servant problem are the Irish Catholics and the colored servants. In no instance yet heard of has a Catholic been influenced, even by the glowing

promises of an independent home and a husband. The servant converts are gathered together, it is said, at several headquarters, one of which is in Greenpoint, and here they remain until a party is made up and they journey West.

With the religious aspects of this matter householders 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 economic view of the case. If the Mormon elders are to get all the Protestant servants, where is the supply to come from? Every servant's 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 engaged 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 demand for Irish servants is so great that wages have been going up steadily for two years. It is said that large numbers of young women will come from Ireland this summer to take employment 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 exists. The Mormon elders have worked so successfully that, it is asserted, they are to be credited with the changed conditions in domestic service; and 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 up to it and try to have practical experience of its blessedness is necessarily 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, logical result of Protestantism, are contentedly exerting their baleful influence. 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 disingenuous reasonings of pulpit and platform orators who boldly, confidently, and too often ignorantly, hold forth in opposition not only to the Catholic religion in particular, but to Christianity in general.

Of course, it is a very important thing that the mind should be fortified 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 experiences 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 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 community. There is absolutely no halfway-house between the Catholic Church and atheism. More than forty years ago that profound philosopher and able publicist, the distinguished Dr. Brownson, with perfect truth wrote: "The distinctive principles of Protestants, in that they are Protestants, if logically carried out, would render them atheists; the principles they profess, in that they profess to be Christians, if logically carried out, would require them to be Catholics." The latest phases of Protestantism, Christian Science, spiritualism 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 acquainted 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 seek for spiritual sustenance in outside pastures. Least of all will he seek for

it in the darkness, doubt and uncertainty of agnosticism.

His practical experience in the Catholic Church has taught him that she ministers abundantly to all the wants and aspirations of the human soul. She not only provides him with an Almighty, all-sufficient and all-merciful Saviour, Who is ready and willing to forgive all the sins of which he is consciously guilty, but she supplies a wonderful system of means and appliances for bringing home to him the assurance of forgiveness and at the same time for imparting to him the spiritual strength to conquer his evil propensities, to practice virtue and lead a good Christian life. Her sublime worship, her admirable sacraments, her wise spiritual direction, 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 furnishes him. If he aspires to superlative 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 occasionally 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 which he ever sees to be so near to him, 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 difficulties 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, unrest and final despair.—Sacred Heart Review.

CHRISTIAN SCIENCE A VAIN DELUSION.

Of all the silly delusions that have 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 principle of Christianity by denying the divinity of Christ, it calls itself Christian. While it contradicts the sources and criteria of knowledge, it usurps the name of Science. Like most errors, it has deception written on its banner. Many confound this 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 so. Divine Healers attribute all diseases and sickness to the devil, and the cure for them lies in prayer to God. To make use of medicine or to employ a 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 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 particularly new in the principles of Christian Science, although Mrs. Eddy is looked upon 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 mortal body are only the delusion of human belief," says Mrs. Eddy. According to this school, sickness and disease are pure fictions, 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 a 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 themselves 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 delusion 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 tailor to clothe their nakedness, they are to believe that they are only feeding and clothing a delusion.

As long as some dishevelled and

wild eyed philosopher with entangled brain contented himself with advocating the nonsense of idealism, it did little harm outside of a few chosen and congenial spirits, but since the folly has been raised to the dignity of a cult and pretends to explain the relationship between men and God, according to these wild theories, it is not difficult to see that it is only another of the ingenious errors which have come to rob men of faith and destroy Christianity. According to its doctrines Christ could not have been a real person. There was no real sacrifice on Calvary; there was no Church established, no apostles selected or commissioned to teach, no devil to tempt men or oppose God, no hell for disobedient men or rebellious angels.

The whole doctrine is so vain and foolish, so empty of even human sense, so contradictory to all reason and experience that it is difficult to see how the delusion ever found favor outside of an insane asylum, where men with diseased brains dream foolish dreams and ask the world to take them for wise men. Theories less transparently foolish have failed to deceive men for any great length of time, and it is impossible to see how this one can cheat any sane people or even amuse the insane, unless they are hopelessly doomed to the ward for incurables.—Catholic Universe.

PRAYERS FOR THE DEAD.

So reasonable is a pious interest in those who have "gone before," that we find it repeatedly cropping out (despite its inhibition as "Popish") among the sects. "Prayers for the dead," says The Literary Digest, "are no new thing in either the English or the American branch of the Anglican Communion; but official episcopal recognition of them, such as was recently given by the Archbishop of Canterbury in a circular letter to his clergy, is almost unprecedented since the first prayer-book of Edward VI., published in 1549."

The London correspondent of The Church Standard (Prot. Episc., March 31) writes:

"In the House of Lords, Lord Kinnaid asked the Archbishop of Canterbury whether any precedent could be found in which prayers for the dead had ever been introduced by authority into any special services put forth by a Primate, and urged him to say something to calm the fears of those who had been surprised and pained. Dr. Temple is not superstitious, and when he has a message to deliver halts not for sympathy or response. In the course of an exhaustive speech, he showed that his petition was not without precedent. In a form of prayer, issued in 1797, on the occasion of 'many and signal victories,' were the following words: 'And for those whom in this righteous cause Thy Providence permits to fall, receive, we pray Thee, their souls to Thy mercy.'"

The Baptist Standard quotes approvingly a prayer written by the late Mr. Gladstone, for a departed soul. We quote these passages therefrom: "Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love."

If he hath ever been hurt or maimed by any unhappy word or deed of ours, we pray Thee that Thy great pity to heal and restore him, that he may serve Thee without hindrance. "Mercifully keep us from every act which may deprive us of the sight of him as soon as our trial time is over, or mar the fulness of our joy when the end of the days hath come."—Catholic Citizen.

THE PRIEST AT THE DEATH BED.

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 question: 'Why is it when a soldier is in hospital and at the point of death, that they always 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 has to apply the sacraments to the dying soldier, the man receives them naturally as the expected remedies for the needs of his soul. So the priest's visit leaves him calm, and expecting the great change with a quiet confidence. This the doctor recognizes by a quiet pulse and lowered temperature. But the Church of England soldier, probably no worse morally than his Catholic comrade, has generally made little, if any, use of the means of grace offered him by his Church; has not troubled himself to be conscious of sin as something to be confessed and atoned for, and has seldom used the sacraments, or thought of their definite meaning for himself. The man is filled with fear about the

unknown, and anxiety whether in the short time of life that remains there is hope of peace through the ill-understood and unaccustomed means of prayer, confession and communion. No wonder the doctor finds him feverish, and worse rather than better in health."

A SAINT AND HER QUARRELSOME HUSBAND.

London Catholic Times.

The Blessed Rita of Cascia in Umbria, who, with the Blessed John Baptist de Salle, was canonized on the 24th of last month, afforded an example of conjugal patience worthy of imitation in our day by ladies afflicted with husbands who may be said to strafe. As we gather from a notice of her life in the "Child of Mary's Own Journal," her husband, several years her senior, was a most ferocious man; he was the terror of all the country round. In the house he was as quarrelsome and contentious as elsewhere. For eighteen years Blessed Rita had to endure living with this ill tempered man, and by her gentleness and patience considerably softened his harsh character, making him perfectly tractable as well as submissive to God's will. As a seeker of peace she imparted her own disposition to her unruly husband, conjuring away his ferocity by means 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 a great many saints of this kind amongst us to day, but we should like to see the number still larger.

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. 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. Its Sacraments are the channels of grace by which the mercy of God and the merits of Christ are applied to souls.

Its power to forgive sins uplifts the repentant sinner and endows him with courage to amend his course. Its possession of the Holy Eucharist is its chief treasure, a gift that only Almighty Wisdom could have devised and a celestial food that unites its worthy members to the very Godhead. It blesses its members from the cradle to the grave. It enables them to attach a supernatural merit to every action. It invites them to growth in holiness and provides the means for this sanctification. It has a solace for pain and a balm for grief. It makes perpetual use of the redemption wrought by Jesus Christ. It lives in His presence. It leads up straight to the great White Throne.—Columbian.

THE POWER OF A CATHOLIC PAPER.

Writing of those who fall away from the Church, and suggesting remedies for such defection, the Catholic Citizen says: "We know no better means of bringing religion to those who fall or come for it than the silent missionary of the press—the fifty-two times-a-year visit of a Catholic paper, speaking to every member, young and old, and speaking by every device from the Instantaneous Catholicity of the story to the Five Minute Sermon. No Catholic father or mother can better insure the Catholicity of their children than by cultivating among them a taste for Catholic reading. It is difficult to induce them to read books, but this is the age of newspaper reading, and a good Catholic newspaper is a power for good at this time we live in that no one has as yet begun to realize."

A COMPLIMENT.

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, and are, as a rule, directed by officers admirably qualified for their positions. They know what they set out to conquer and they as they are out to present a united phalanx in the attainment of that end.—Buffalo Commercial.

Some peoples' religion is just like a wooden leg. There is neither warmth nor life in it; and, although it helps them to hobble along, it never becomes a part of them, but has to be strapped on every morning.—Anon.

All the doubts of sceptics are as nothing, or as very little compared with the great doubt which arises in men's minds from the ways of Christians themselves,—saying one thing and doing another.—Jowett.

"ONE TOUCH OF NATURE"

Rev. Francis Clement Kelley in June Donahoe's

The whole country knew that Thabor was a peculiar village and that chiefest among its oddities could be classed as its religion, this latter fact being emphasized by the "godless-ness" of the neighboring hamlets. But 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 Ezra Bannell were making their last stand, and in Thabor were well entrenched for the final conflict.

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 refused to remedy it. In truth Brother Ezechial was a born leader.

Thabor was possessed of one line of railroad communicating with the profane world. At the depot the station master united in his person the dignities of operator, baggage man, ticket agent, etc.

It was with some feelings of indignation that the village learned one morning that Death had dared to smile Brother Dodds, and the station and Vicar Generalship had become yacant together.

There was a crowd at the board, but they parted to let him through. The news was of a victory. How slowly he read the headings. He hated to hurry now, and besides, his old eyes were not as good as formerly.

Then the storm broke; and around the stove at Brother Watt's general store the godly gathered to discuss the latest and most terrible happening in village affairs.

Brother Ezechial did his best. He wrote the president, the vice president, the general manager of the company. He interviewed the objectionable station master personally.

aid of Brother Mills, the editor, compositor and printer's angel (there were no devils 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.

He had no friends; but, happily for him, the State law compelled the hotel to take him in, so said the landlord—and Thabor believed and pitied him. But to cold looks and even frowns only a smile was returned.

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.

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.

Brother Ezechial heard the news of the fight at El Caney from Brother Watt. The bulletins were already marked in an embarrassed way.

There was a crowd at the board, but they parted to let him through. The news was of a victory.

THE DEAD! First in the column he read: KILLED IN ACTION, HENRY WOOD, Co. K, 14th INF.

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.

Back of the old man the sob found an echo. Someone else was in sorrow and Ezechial Wood knew that he had a brother in his misery.

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.

Kindness is perhaps the easiest way of doing good, and the safest: a friendly look, a hearty greeting, an unfeigned interest in the pursuits and success of our companions.

"O YE OF LITTLE FAITH"

A sower sowed his seed, with doubts and fears, "I dare not hope," he said, "for fruitful ears."

In the dark place one dropt a kindly word: "So weak my voice," he sighed, "perchance none heard."

"Little have I to give, O Lord," one cried, "A wayward heart that oft hath Thee denied."

A BEAUTIFUL FATHER.

"Tell your mother you've been very good boys to-day," said a school teacher to two little new scholars.

"Who takes care of you?" she asked. "Father does. We've got a beautiful father. You ought to see him."

Before long, the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, annua leaves and other little trifles that cost nothing.

He was a man of patience and submission to God's will, showing how to make home happy under the most favorable circumstances.

He had served his country well and long, and she gave him a love as true as that which made him ever strong.

OBSERVATION.

We often think our lives dull and colorless, and yet they say in the most uneventful existence there is some tragedy or comedy.

It is impossible to take up one of Dickens' novels without instantly perceiving how strong was the man's faculty for noticing little odds and ends which hundreds of people would leave unmarked.

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.

The Health Problem is much simpler than is sometimes supposed. Health depends chiefly upon perfect digestion and pure blood.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day.

other lives. How many humorous incidents are overlooked, when by a funny epiphany we could grasp many funny quickness and in passing them around brighten numberless faces.

AN AGNOSTIC.

Last week a witness in a Philadelphia will case was asked: "Do you believe in a God?" He answered: "I neither believe nor disbelieve."

This assertion expresses the sentiment of the great majority of the people in this country; and that majority is constantly on the increase.

STATESMAN AND Nun.

Slowly the organ played a march, "As through the cathedral a marbled arch Came the funeral cortege all;

ON DUTY. On a trolley car, the other day, a loafer insulted the conductor, says the Catholic Columbian.

TO SUMMER TOURISTS. THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

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.

The Health Problem is much simpler than is sometimes supposed. Health depends chiefly upon perfect digestion and pure blood.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

Newcastle: "I believe that Catholicism will eventually triumph: Protestantism being mainly a religion of negation is doomed to failure.

IMITATION OF CHRIST.

We must not be easy in giving credit to every word or suggestion, but should carefully and leisurely weigh the matter according to God.

It is great wisdom not to be rash in our doings, nor to maintain too obstinately our own opinion.

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 meals.

ON DUTY. On a trolley car, the other day, a loafer insulted the conductor, says the Catholic Columbian.

TO SUMMER TOURISTS. THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

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.

The Health Problem is much simpler than is sometimes supposed. Health depends chiefly upon perfect digestion and pure blood.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

"Never Quit Certainty For Hope."

You may take Hood's Sarsaparilla for all diseases arising from or promoted by impure blood with perfect confidence that it will do you good.

Tonic—"I have taken Hood's Sarsaparilla as a tonic and general builder of the system with excellent results.

Hood's Sarsaparilla Never Disappoints

Educational.

BELLEVILLE BUSINESS COLLEGE

Students have a larger earning power when acquire the following lines of preparation under our efficient system of training.

CENTRAL Business College

A school that offers advantages not found elsewhere in Canada. Large staff of expert instructors; increased attendance; up-to-date business training.

HOME STUDY.

Why not make use of the long winter evenings and study at home, thus fitting you for a better position.

NORTHERN Business College

Owen Sound, Ont., is not only suitable for use in the college, but is also excellent for private learners.

ASSUMPTION COLLEGE, SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASSICAL and Commercial Courses. Terms including all ordinary expenses.

"SEE MY WRITING."

"I revel in my freedom. Compare it with the first I ever saw from my pen."

BUCKEY BELL FOUNDRY

REPAIRS AND MACHINERY. Church Bells, Chimes and Peals of Bells. On established.

TO SUMMER TOURISTS.

THE FRASER HOUSE, PORT STANLEY, affords a delightful place to spend a quiet vacation.

LARGE SUMMER HOTEL, situated on the north shore of Lake Erie, in the midst of a magnificent park.

SPECIAL RATES TO TOURISTS. Connections at St. Thomas with G. T. Ry., Wabash, M. C. R., C. P. R. and L. E. & D. R. Ry.

SACRED PICTURES.

We have now in stock some really nice colored crayons of the Sacred Heart of Jesus and of the Sacred Heart of Mary—size, 12x22. Price, 50 cents each.

GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thought on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper) 25 cents, cloth (strongly bound) 50 cents.

JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embalmers Open Night and Day.

The Catholic Record.

Published weekly at 464 and 466 Richmond street, London, Ontario.

Price of subscription—\$1.00 per annum.

REV. GEORGE R. NORTGRAVES, Author of "Mistakes of Modern Infidels."

Editor: THOMAS COFFEY. Publisher and Proprietor: Thomas Coffey.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 24, 1900.

London, Saturday, June 23, 1890.

A GOOD MOVE.

The Italian Government has just given some sign of returning good sense, a royal decision having been promulgated to re-establish chaplains in the navy.

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 necessity of religion, and not on the generosity or piety of the Government itself.

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.

We consider that these remarks of the Very Rev. Dr. Constantineau are of especial importance, since they place very clearly before Ontario Catholics a few striking facts about which there is a considerable amount of hurtful ignorance and too much indifference.

After referring, at some length, to the encouraging progress that Ottawa 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 are the educational requirements demanded of those that desire to practice law, medicine or pharmacy in this province.

As the distinguished speaker very plainly points out, it is undoubtedly a grave mistake for Ontario Catholic parents to send their sons to colleges outside of this province. From the facts laid down, we may very safely conclude that Ottawa University is better qualified than any other educational institution in this country to properly prepare the Catholic young men of Ontario for the different learned professions.

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

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 undermined, or where his moral standard will be lowered.

It is, then, incumbent upon Ontario Catholics to unite as one, and co-operate with the Rev. Olate 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 fraternizing Protestants of to-day make it out to be?

That the Church of Christ should be Catholic 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.

It 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."

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 interpretation 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 the Church which is implied or positively 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 you; and behold, I am with you all days, even to the consummation of the world."

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 having one faith.

The whole context of the New Testament 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 despiseth Me despiseth Him that sent Me" (St. Luke x, 16). Thus also St. Paul says to the Galatians, (i, 8, 9), "but though we or an angel from heaven preach a gospel to you beside that which we have preached to you, let him be anathema."

We are not attempting here to make an exhaustive proof of the Catholic belief regarding the meaning of the word Catholic, but the texts we have given show conclusively that this belief alone accords with the whole course of Holy Scripture, and that the doctrine which has been so commonly held of late years to the effect that Christian 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.

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 of 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 condemns bigotry and intolerance, and 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.

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. xi, 16)

We cannot close these remarks without adding that the Rev. George Ellery Road 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 which occurs in Rev. Mr. Pedley's sermon, but Rev. Mr. Road more aggressively flouts 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 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 originally 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 enable it to place its leaders into power.

We are not to infer, therefore, as Rev. Mr. Pedley does, that "if we belong to Christ (which here means, if we belong to him in our own estimation) no power on earth can unchurch us." We maintain that Christ did leave on earth a power and authority which by divine right decides all controversies in regard to faith and to unity with the fold of Christ, and of this authority, Christ tells us that whosoever will not hear the Church, let him be to thee as the heathen and the publican. Of course only the Church which has constantly existed since these words were spoken can be the Church here meant.

The Rev. Mr. Pedley admits, however, that "It is doubtful if denominational divisions and terms are warranted by Scripture." We see from this that even those who would embrace all sects within the Catholic Church, doubt whether the Scripture authorizes the existence of sects. We hold that there is no doubt whatever on the matter. St. Paul says in 1 Cor. i, 10: "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 judgment."

This is the Apostle's preface to his advice to the Corinthians regarding their dispute concerning the respective merits of their Apostolic teachers. He reprimands them for these disputes, fearing that the result may be schism, which is a thing odious to God. This advice is identical with that given to the Romans (xvi, 17)

"Now I beseech you, brethren, to mark them who cause dissension and offences contrary 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.

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. xi, 16)

We cannot close these remarks without adding that the Rev. George Ellery Road 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 which occurs in Rev. Mr. Pedley's sermon, but Rev. Mr. Road more aggressively flouts 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 bound to believe when he repeated in the Apostles' Creed: "I believe in the Holy Catholic Church."

THE SACRED HEART OF JESUS.

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

Like all the movable feasts, the date of occurrence of this feast depends upon that of Easter Sunday, being the sixteenth 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 nearly 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.

Beside this coincidence, the month of June is the fruition or completion of the month of May: May being the month of flowers, and June the month of fruits, which spring from flowers, or are matured flowers.

June, the month of fruits, following the month of flowers, dedicated to Mary, is therefore appropriately selected as the month of special honor to our Lord Jesus Christ in His own person, because He is described in Holy Scripture as the fruit of her virgin womb. "Blessed art thou among women, and blessed is the fruit of thy womb." (St. Luke i, 42.)

The devotion to the Sacred Heart of Jesus has its origin in the living Heart 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 described by St. Paul, and which should cause us to return love for love to Christ.

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 adore the humanity of Christ at all as separated from His Divinity, but as from the moment of the hypostatic union of Christ's Divinity with His humanity, His personality becomes a complete Being, He must be adored as the God man; and His Sacred Heart representing His affections, and being the seat of His love, is pre-eminently worthy of love and adoration, for that Heart is forever animated by His divinity as well as by His human soul.

advance, and it may be expected that at least the Chinese Government will be brought to its knees to the European allies, and the Empress herself may be deposed. This trouble may also be the beginning of the partition of China, unless the European powers should prove to be too jealous of each other to continue to act in concert.

There is an ugly rumor to the effect that the Chinese have burned and sacked all the foreign embassies in Peking, but this is scarcely credible, as the embassies are protected by small bodies of troops. The truth can with difficulty be discovered, as communication with the Chinese capital is difficult and precarious.

THE SACRED HEART OF JESUS.

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

Like all the movable feasts, the date of occurrence of this feast depends upon that of Easter Sunday, being the sixteenth 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 nearly 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.

Beside this coincidence, the month of June is the fruition or completion of the month of May: May being the month of flowers, and June the month of fruits, which spring from flowers, or are matured flowers.

June, the month of fruits, following the month of flowers, dedicated to Mary, is therefore appropriately selected as the month of special honor to our Lord Jesus Christ in His own person, because He is described in Holy Scripture as the fruit of her virgin womb. "Blessed art thou among women, and blessed is the fruit of thy womb." (St. Luke i, 42.)

The devotion to the Sacred Heart of Jesus has its origin in the living Heart 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 described by St. Paul, and which should cause us to return love for love to Christ.

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 adore the humanity of Christ at all as separated from His Divinity, but as from the moment of the hypostatic union of Christ's Divinity with His humanity, His personality becomes a complete Being, He must be adored as the God man; and His Sacred Heart representing His affections, and being the seat of His love, is pre-eminently worthy of love and adoration, for that Heart is forever animated by His divinity as well as by His human soul.

That Christ as God-man is to be adored is sufficiently indicated by St. Peter who calls Him at the moment of his humiliation, "The Author of life," and by St. Paul, who speaks of Him at the same moment as the "Lord of glory." (Acts iii, 15; 1 Cor. ii, 8) He is adored by the Eastern magi while in the crib of Bethlehem, and the Judean shepherds are sent by an angel to render Him similar homage. (St. Matt. ii, 21; St. Luke, ii, 10-18.)

The Apostles also adore Him as he ascends into heaven before their astonished eyes. (St. Luke, xxiv, 52.) We must, therefore, adore Him as God-man in His human form, and in all His members, because these members are all equally animated by the divine nature. But the Sacred Heart of Jesus being the member of Christ's body which brings His charity or love for mankind most strongly before our minds, is especially selected for our homage on this account, and this devotion is highly calculated to excite us to return love for love to our Most Holy Redeemer. This is evident from the manner in which devotion to the Sacred Heart of Jesus has been taken up by the Catholic world bringing forth fruits of piety.

This Catholic sentiment springs directly from the doctrine of Christ's Divinity, and is part of the practical infallible teaching of the Church of God, and its effectiveness in converting souls to God and promoting piety is sufficient justification for the encouragement given to it by the Catholic Church.

UNIVERSITY OF OTTAWA.

Address of the Very Rev. H. A. Constantineau, O. M. L. D. D., Rector—Delivered at the Fifty-Second Annual Commencement Exercises of the University of Ottawa, June 20.

Your Grace, Reverend Fathers, Ladies and Gentlemen:—Another year has fallen into the irredeemable abyss of the past! A year of laborious study that entitles our young men to the well deserved privilege of giving vent to certain natural feelings of their hearts. Though all our students esteem their professors, though all love their College Halls, yet there is for them, at this moment, a far sweeter and more attractive work—"Home, Sweet Home!"

Yes, my dear young friends, you will soon be enjoying the delights and pleasures of "Home, Sweet Home," but let us hope that your return from college will make your home sweeter still, that your year's progress in science and virtue will be made evident to those with whom you will soon live, that your upright and honorable conduct during the coming holidays, as well as during your whole life, will be the joy and consolation of your parents, and the glory and honor of your alma mater.

Ladies and gentlemen, before beginning the programme of this evening'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 your kind attendance at these, our fifty second annual commencement exercises. We look upon your presence as an evidence of your friendship, as well as of the kind interest that you take in our work.

It will please you, I am sure, to 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 attendance of students; and the earnestness and enthusiasm that have prevailed in the different departments of the university were indeed most satisfactory to the faculty. The professors, however, are far from wishing to claim for themselves all the merit of the year's successful work. They realize that the main factor of success has been the earnest and sincere cooperation of our students, who, this year, I am pleased to say, exceptionally honorable, exemplary and studious. Yes, we are proud of the student-body of Ottawa University, this year, about 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 Mater bids them "God speed." 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 college days.

Others of our students, and fortunately for us, they are the very large majority, 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 discontinue their studies, I would say: perseverance, constancy and determination can work prodigies in the intellectual as well as in the material world. Yes, indeed, study is work; it is the hardest of all work, but it is a work that is recompensed by a life-long reward. It enables you, my dear young friends, to amass a treasure that will go on always increasing and of which no misfortune or no person can ever deprive you. You are thereby ensuring for yourselves an intellectual superiority which will mark you out as exemplary Christians and leaders of men.

Well may Alma Mater be animated with feelings of a just pride when she looks around and beholds so many of her distinguished sons occupying the highest rank in the Ecclesiastical Hierarchy as well as in the Councils of the State. Well may she conclude that her work is blessed by Almighty God, when she is given, every day, most evident proofs of the beneficial effect of her teaching and of her training upon so many young men, who are already prominent in the Church or in the secular professions.

In connection with this matter, allow me to explain how it is that parents, especially those living in Ontario, that send their sons to colleges outside of this province are falling into an error which will seriously affect the future welfare of their children. All are aware that special examinations must be passed, that special certificates are absolutely required, for young men that wish to become candidates 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 to 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 of Ontario. This is a matter that is deserving of the most serious consideration of Catholic parents.

AN UNCATHOLIC FAD.

Wanted: By some style-mad Colleges, a "fashionable" college for education of their purse-proud young Roms has a college for the education of noblemen's sons; ergo the U. S. States should have a similar institution for the propagation of snob among the scions of our wealthiest families and their "butchers and bakers" and "light makers. For candles are obsolete illuminators in the household. And this in democratic America where, to borrow the words of the poet, "the rattle of the bludgeon" is supposed to be from its starlit folds the blessing of fraternity, equality!

me to explain how it is that parents, especially those living in Ontario, that send their sons to colleges outside of this province are falling into an error which will seriously affect the future welfare of their children. All are aware that special examinations must be passed, that special certificates are absolutely required, for young men that wish to become candidates 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 to 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 of Ontario. This is a matter that is deserving of the most serious consideration of Catholic parents.

I might perhaps add that our University is the only chartered Catholic institution of learning in which young men may matriculate and then proceed to the degrees of Bachelor of Arts, Science and Literature, or Master of Arts. These degrees grant special privileges not only to students residing in Ontario and in other English Provinces of the Dominion but also in the neighboring I.R. public, but as well 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 academic degrees are an indication of true merit; they always represent a standard of learning equal to that of the best Universities in the United Kingdom.

It is 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 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 center 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 Washington—not only does Ottawa University confer all the degrees of a State University but, moreover, it confers all the degrees usually given in Roman Universities to students in Ecclesiastical sciences. Every well-thinking person will conclude from the above facts that we are well within the mark when we claim that we offer to Catholic young men altogether exceptional facilities for the acquirement of every branch of learning on the Western Continent.

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 us to undertake the construction of our fine Science Hall, which is now nearing completion, a work which we expect to inaugurate in September. As you are aware, our large and expensive building will be devoted entirely to the department of natural history, chemistry, physics, mineralogy and astronomy.

Notwithstanding all our efforts in the educational field, there is an element of success which we cannot afford to overlook. It is the hearty cooperation of the Catholics of Ontario, both clergy and laity. The large increase in this year's number of Ontario students proves that we touched a responsive chord when, a little over a year ago, we published a pamphlet titled "A Plea in Favor of Higher Education," appealing therein for assistance in the work that we are performing for young men. It is most quite evident that, though our means are very limited, we are sparing no expense to insure for our students the advantages of a first-class college and university education, which we claim, superior to that of any similar institution, because it is religiously Catholic.

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

Regulus could scarcely conceal his emotion, instead of gaining the emperor's favor.

of mercenary zeal the judges and the foulest iniquity—there can be no doubt.

Jean secured one of the cabl

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

All are aware that special examinations must be passed, that special certificates are absolutely required, for young men that wish to become candidates 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 to 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 requirements, by matriculating from some chartered institution of learning in the province of Ontario. This is a matter that is deserving of the most serious consideration of Catholic parents.

I might perhaps add that our University is the only chartered Catholic institution of learning in which young men may matriculate and then proceed to the degrees of Bachelor of Arts, Science and Literature, or Master of Arts. These degrees grant special privileges not only to students residing in Ontario and in other English Provinces of the Dominion as well as to 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 academic degrees are an indication of true merit; they always represent a standard of learning equal to that of the best Universities in the United Kingdom.

It is 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 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 Washington—not only does Ottawa University confer all the degrees of a State University, but, moreover, it confers all the degrees usually given in Roman Universities to students in Ecclesiastical sciences. Every well-thinking person will conclude from the above facts that we are well within the mark when we claim that we offer to Catholic 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 us 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 devoted entirely to the departments of natural history, chemistry, physics, mineralogy and astronomy.

But notwithstanding all our efforts in the educational field, there is still an element of success which we cannot afford to overlook. It is the hearty co-operation of the Catholics of Ontario, both clergy and laity. The large increase in this year's number of Ontario students proves that we touched a responsive chord when, a little over a year ago, we published a pamphlet entitled "A Plea in Favor of Higher Education," appealing therein for assistance 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 the advantages of a first-class college and university education, which is, we claim, superior to that of any secular institution, because it is religious and Catholic.

AN UNCATHOLIC FAD.

Wanted: By some style-mad Catholics, a "fashionable" college for the education of their purse-prond youth. Rome has a college for the education of noblemen's sons; ergo the United States should have a similar institution for the propagation of snobbism among the sons of our wealthy "butchers and bakers" and electric light makers. For candles are obsolete as illuminators in the household and "plain colleges" have lost their vocation as educators of the children of the wealthy.

What witchery hath befallen us? Our wealthiest families are only as yesterday, evolved from homespun to broadcloth through no patent but that of commercial enterprise; and yet some of them would introduce a class distinction, as though the escutcheons of their ancestors bore the heraldic legend of a Coeur de Lion, a Brian Borna, or a picture of Noah's Ark within. And this in democratic America where to borrow the words of blunt Casca, "the rablement throw up their sweaty nightcaps" towards the flag which is supposed to scatter from its starlit folds the blessings of fraternity, equality!

Never is money a greater curse to its possessors than when it leads them to surround their offspring with luxuries in school, emasculating them in the days when discipline is golden and frugality braces their sinews for climbing the rugged hill to learning, the hill that has no royal road. Suppose a fashionable college of the sort advocated were in operation and crowded with the sons of Catholic plutocrats, what would our young "noblemen" require for their bill of fare? What for their lodgings, their gymnasiums, their varied entertainments? Would the cost of textbooks outstrip the bill for "sundries"? Would gold medals for excellence be in as great demand as gold eagles for luxurious dissipation?

Would study and the development of character, the chief aim of all colleges, whether Catholic or otherwise, receive greater impetus amid luxurious surroundings than amid simplicity such as characterize colleges frequented by our "humbler" class of students? What wisdom in the Lord can there be in forcing temptations upon the children of the rich, converting them who ought to be the hope of family, Church and State, into pampered darlings "smelling of musk and incense"?

Perhaps the advocates of "fashionable 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 plebeian from plutocrat, the poor from the rich, and in a place, too, where above all others democracy is triumphant, the college?

Our purse-bred sion at a college of 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 Hoc Signo" the leather dealer's son "Solus cum Solo;" the heir to Little Neck preserves could adopt "Ciam avi," while the liquor dealer's hopeful could revel in something like "Spirit us cum Carni." God give us wit, and make our *nonvauca riche* what He wishes them to be, sensible in their aspirations and generous towards Catholic colleges already established.

The latter do not ask for aims, but for students. Send our sons to an "old fashioned college" where the faculty is equipped to train them along the lines of economy and industry, even though the institution may lack endowments, or the cook may forget to supply mince sauce with a fatted calf. The day may not be far distant when society, disgusted with the namby pamby doctrine of eclecticism in our colleges, will demand a return to Spartan simplicity, water cresses and brown bread, with thirst slaked at the rushing stream.—Buffalo Union and Times.

PASTORAL OF HIS GRACE ARCH-BISHOP LANGEVIN

Complete Text of the Latest Declaration on the School Question.

Following is the pastoral letter in full read in St. Mary's church Winnipeg on Sunday last:

Louis Philippe Adelaar Langevin, by the grace of God and the appointment of the Holy See, Archbishop of St. Boniface.

To our dear Catholic people of Winnipeg: Health and benediction in the Lord.

Dear! Beloved Brethren—A few weeks ago a delegation of the Catholic ratepayers of your city approached, in your name, and with my approval, the Winnipeg Public School Board with a view of bettering your position in school matters; but this step for ward has been ill interpreted by too many people, and I feel in conscience 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 politics had nothing to do with this action, necessitated by our present distressful condition, and that Christian parents, anxious about the temporal and eternal welfare of their children, could not but eagerly have recourse to. So much the worse for the politicians who will take upon themselves to misinterpret your actions and even suspect your intentions. Is it not the fate of the best actions in this world to be ill-constructed?

Our 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 unjust and ridiculous supposition that, at last, you had decided to surrender without conditions, as disheartened soldiers turning their back to the flag. Dishonesty and ignorance could alone have thought of such a revolting accusation against Catholics who have, borne for ten long years the brunt of the battle without ever flinching, and without a moment of relief.

Dear! beloved brethren, I am proud to-day to find an opportunity of saying publicly that your courage, your perseverance and your generosity, have been such that if every Catholic in the land would follow your example, and make of the school question the first one of all, the only question of the day for us Catholics, it would be soon settled. But what was the significance of that conference with the Winnipeg Public School Board—will our friends ask us?

It is the following: (a) For ten years you suffer under the yoke of unjust laws that have not only deprived you of your school rights secured to you by the constitution of the country, the solemn and sacred

federal pact, but also saddled upon you heavy taxes for the support of public schools, that is neutral schools, as a matter of principle; to which schools your conscience forbids you to send your children.

(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!

(c) Two of your school-houses 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 obliged 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, during 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 children.

But what is the situation of Catholics in Catholic centres? It is a *modus vivendi* which has certainly 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 religious 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 thousand times easier to apply the law in a more liberal way.

The third reason or cause of this *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 *modus vivendi* that should be termed more exactly a *modus non morandi*!

These explanations being given, it becomes easy to understand why you sent a few weeks ago a deputation to the Winnipeg Public School Board. You simply sought also for a *modus vivendi*! O! the strength of your desire to comply with the wishes of our Supreme Pontiff by submitting under protest to certain restrictions of your liberty and relying also upon the sense of equal justice to all, which seems to prevail at this moment in the country, you have hoped for a favorable solution!

But, alas! Your hope has been deceived. Your representatives have fulfilled their delicate mission with prudence, tact and zeal, and they cannot 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 mess being uttered by public men, who know how we contribute to the support of their schools.

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

To resume the whole situation, dearly beloved brethren, that your position, compared with that of your non-Catholic fellow citizens, 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 unjust are those who reproach you 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 representative of the Catholic minority, I enter a solemn protest against this false assertion.

Be of good courage, dearly beloved brethren. Almighty God cannot but bless a people so noble, so moderate, and so sincere in claiming its rights. Continue to contribute generously according to your means, for the support of your schools, bearing patiently in the meantime the heavy burden of the support of Public schools. Who knows if one day your fellow citizens will not blush to see their own children educated at the expense of your poverty.

Love your schools, encourage them in preference to all others. Oae

should not desert a flag when it is assailed on all sides. Send faithfully 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 remaineth 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 victory.

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 pride and pledge of the eternal joys.

Allow me, dearly beloved brethren, to end with the words of St. Paul to the Corinthians II Ep. chap. xiii, 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 Archbishop's Palace of St. Boniface, the 22nd day of June, 1900, on the eve of Pentecost.

ARCHBISHOP OF ST. BONIFACE.

By order of His Grace, ARTHUR BELLEBEAU, 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 seized upon excuses and theories somewhat confusing by the fact of their contradictory nature. Some deny altogether that the ever 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 position 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 repression.

Allowing, of course, for occasional excesses in general, the Church took this stand against heresy, because the chief heresies of the middle ages were subversive of society, and, therefore, the Church in destroying them saved society from anarchy and even destruction. In proof of this, it may be pertinent to consider the fundamental characteristics of those great heresies, such as those of Bogomil, Albigensian, Cathari, Valdosis, the Fraticelli, Wycliffe, and John Huss.

Most of them were impregnated more or less with the old Manicheism, whose fundamental principle was the external co-existence of two sovereign 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 consequences of such a false principle were immediate and terrifying. The Bogomiles condemned marriage and child-bearing, because by their manter or evil was perpetuated, and hence they considered lawful the most hideous 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 because 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; of the binding force of an oath, of the right of any power, civil or ecclesiastic, to punish disturbers of the peace; of the right of the State to enlist soldiers, the latter in consequence being justified in deserting and otherwise 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 peculiar theory of the connection between grace and power. He argued that since all power is from God, he who is in the state of mortal sin is by that fact incapable of exercising any power whatsoever. But since no one except God himself can say when a ruler is or is not in such a state, it necessarily follows that the legitimacy of the power actually exercised by any ruler is doubtful, thus leaving a constant excuse for rebellion. From such a thesis equally follow the communistic theories so common to all these sects, as well as those involving betrayal of one's country.

In answer to these charges the historians hostile to the Catholic Church have urged the exaggerations of Catholic writers; the theoretical character of the heresies named and the favor accorded to the heretics by reigning princes who would not be likely to

WORTHY OF IMITATION.

Writing to the London Catholic Times a correspondent says: "The Catholics in Germany have the pious 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 Ewigkeit, Amen!'* 'Now and forevermore.' 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 initiate this very edifying custom?"

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

TRANSVAAL WAR.

The most important news of the past week from the seat of war is that a fierce battle was fought between the Boers and the British on the 12th between several brigades of General Roberts' army and General Buller's forces resulting in a complete victory for the Boers. After the surrender of the city, both retired to a position on the Midburg road with a small force, which after a few days was greatly increased by the arrival of reinforcements. The position he held was very strong and was regarded as impregnable. General French with Porter's, Dixon's and Broadwood's brigades, and the Natal Mounted Infantry which includes the Canadians, with other brigades, attacked the enemy on both flanks, meeting with success. At 10:30 a.m. on the 13th, Hamilton's infantry attacked the key of the position on the left flank, and by dark had gained the position, having overcome the ground won. Full particulars of this battle have not been given, but it is positively stated that the Boers have been driven pell-mell from their whole position and are in full retreat.

The lines of communication South and East of Lord Roberts' army, which were cut off for a time by large parties of Boers who fell behind his forces as they advanced, are restored and the railway destroyed by the Boers is being rapidly repaired.

Lord Kitchener's force at Vredfort together with Maitland's at Heilbron, sent forward as soon as the interruption in the communications were known, to have taken place. Maitland encountered the Boers at Heilbron river and gained a complete victory, scattering the Boers in all directions.

The explosion did not do any injury done to so great an extent as was at first reported. The explosion did not do any injury done to the interior of the tunnel, but both ends were badly damaged. It can be repaired, however, in about four days, and the tunnel is now in possession of the British under General Buller, it will in a few days be capable of being used for the passage of troops into the Transvaal Republic, now the Transvaal Crown Colony. General Buller is pushing forward to effect a union with Lord Roberts.

In the fighting around Pretoria the Canadians have again greatly distinguished themselves; but we regret to learn that during the war the Canadian contingents suffered very greatly. The first contingent which numbered 400 men, has been reduced to 150 for service. The losses consist in killed, wounded, prisoners, and sick in hospital.

It is known that on the taking of Pretoria, 400 British prisoners were taken, but only 200 Boers succeeded in taking them with them only about 90.

It will be learned with regret that among the losses in the last fighting near Pretoria, Colonel the Earl of Airlie, a gallant soldier was killed. General Buller received a wound from a shrapnel bullet in the shoulder, but was not disabled from the performance of his duty.

A GOOD APPOINTMENT.

We are pleased to copy the following notice of promotion from the Chicago Post: "The appointment being the youngest son of M. Tealy, Esq.—Armand F. Tealy, formerly in charge of the special assessment department, has been appointed first assistant corporation counsel to succeed Granville B. Browning. The latter attorney has resigned his connection with the city law department as the first step in the change of his career. Mr. Browning was under his care the last three years, and has been in the city business since he was a boy, and will take the position in his private office, and act as consulting counsel on the matters under his charge. The appointment of Mr. Tealy to the position of corporation counsel was expected for some time. The former has had charge of the special assessment law cases almost continuously, and has had marked success in conducting this complex litigation. Richmond Hill Liberal, June 11.

A. O. H.

RESOLUTION OF CONDOLENCE. In the last regular meeting of division No. 1 A. O. H. Toronto, the following resolution of condolence was adopted: "The death of our brother, William J. Ryan, who has been a member of our division since the 1st of January, 1899, is a great loss to our division. We sympathize with the widow and family of the late brother Ryan on their dark hour of affliction. And be it further Resolved that copies of this resolution be sent to the family of our brother Ryan for publication; and also that a copy be spread on the minutes of this meeting. EDWARD KELLY, R. S. Secretary, A. O. H. Division No. 1.

INSPECTOR'S REPORT.

Mr. Prendergast, Separate School Inspector, visited Woodside 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 examination. The classes were properly organized. Good order is maintained. This is one of the most successful Rural schools in the district. Miss O'Connor has been in charge several years, and is a most faithful and capable teacher."

OBITUARY.

MR. JAMES HEKMAN, LUCAN, ONT. Hewitt's regret was on all sides expressed at the sudden death of Mr. James Heaman, which occurred at his residence on Wednesday, 6th June, after suffering intensely for forty-eight hours with a violent attack of apoplexy. The funeral, which was largely attended by relatives and friends, took place to the parish church of St. Patrick on the 8th inst. The deceased was a native of the Emerald Isle, and was married to a fondly cherished wife, a dutiful son and a beloved brother. Requiem High Mass was celebrated for the repose of the departed soul by Rev. T. Noonan. The pall-bearers were: Messrs. Denis McEneaney, William J. Loughery, Michael Blake, Anthony Lamplugh and John Carroll. Besides his sorrow-stricken young wife, he leaves to mourn his loss his father and mother, three brothers and three sisters—and to these, as well as to the dear departed, the earnest prayer to Our Heavenly Father to have mercy upon the departed soul.

Mrs. CORNELIUS MALLOY, MARION, O. A very sad and distressing accident happened at Marion, O., by which Mrs. Cornelius Malloy lost her life. In lighting the gas she thoughtlessly used kerosene, with the result that it suddenly blazed up and set fire to her dress. She rushed out of doors in flames and relied on the ground in the endeavor to extinguish them. This was eventually accomplished, but too late to save her life. She died shortly afterwards in great agony. Mrs. Malloy's maiden name was Mary Ellen Quirk, and she was the daughter of Mrs. W. Fitzgerald, Yale, Mich. The large funeral which followed the remains testified to the respect and sympathy which were felt toward her and her bereaved relatives. R. I. P.

THEY READ THE BIBLE.

The Midland Review tells us that many of the Spanish American Catholic papers publish every week a chapter from the bible or the gospel of the Sunday at hand. This is interesting, in view of the charge frequently made as our contemporary says, that the Church keeps the bible from the people in Latin America.—Church Progress.

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 perhaps the first time in his life unable to rise and walk abroad.

"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 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.

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 quinine. Nothing else will allay the febrile 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 something of a scholar, felt that he had some right to make the inquiry.

"Quinine, 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-morrow. Between the two attacks he must 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 house."

"He might have offered to lend us money—" Guillaume was beginning, when Pierre interrupted him impatiently. "How could he know we are so poor? The season has been unusually 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 the three francs for father's medicine—we must compass that somehow—somehow! I have it. Listen!"

Guillaume and Jean were all attention. They knew that Pierre was resourceful.

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

"From the mountain—twenty francs?"

"Ay, 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 chasm; I would say that it is inaccessible 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 eagles. Leon Albert laughed when 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 domestic?' Ay, lads, it is a great risk of life to climb to the eagle's airy. But what is that? Would not it be of our 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. On 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

ropes which mountaineers use when 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 distance he would have to descend, he ordered his brothers to secure the ropes about his waist and let him down. Down, down the dizzy depths. Now 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 airy. 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 encourage their poor brother, even though hope was dead in their own hearts. "Courage, courage, Pierre! Defend yourself! 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 flashed lightning still farther struck the monstrous birds. The boy struck the rock with the sword and sent forth a shower of sparks which for an instant repelled the eagles. At that moment he looked up, and to his horror perceived 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 terror. Then he thought of his father, and prayed 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 nest and the sabre, and that his enemies were in blinding him. Still he seemed to be floating upward. Was it the motion of soul and not of body?

No, no, no! he heard beloved voices. Nearer, nearer, and then, thank God! the summit at last. Pierre knew no more for some minutes. When he opened his eyes he was stretched on the sward between his kneeling brothers, and the rope, severed to a single 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 ever fear. The nest was there and two of the eaglets; the parent birds had captured two 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's 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 that his father's fever had vanished, thanks to the so hardily earned and precious quinine. When the wealthy American heard the story, he paid Pierre one hundred francs for the eaglets. The incident reached the ears of other rich sportsmen and scientists, and the young mountaineer was offered a generous bounty for live eagles. Steadily he refused all offers. "Not entirely because of the danger," he explained. "But, you see, it came to me in that dreadful time that it was cruel to rob the present birds. I 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 Alpine 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 grand-children delighted the heart of Uncle Jean, who had never married and who was 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, there is no wiser maxim than that, "Look to the end."—Percy Fitzgerald.

CHATS WITH YOUNG MEN.

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

The Man Who Succeeds.

The man who 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 admires the man who has enough confidence in himself to take a chance. These chances are the main thing after all. The man who tries to succeed, 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 premiums 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 animated 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 Gesù.

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. And if you ever find yourself where you have so many things pressing that you hardly know how to begin, let me tell you a secret: Take hold of the very first thing that comes to hand 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 the temple of wealth are not to be opened hereafter to poor young men—that the millionaires of the future, the magnates of commerce and of industry, are to be the heirs of their fathers' fortunes instead of the architects of their own.

It is said incessantly, and it is unquestionably true, that the consolidating tendencies of modern industrial life are making it more and more difficult for a man to become independent, 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 the 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 business 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 employees.

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 accumulated so much wealth as to become the millionaires of their day. They succeeded in doing so not merely because they were industrious and economical, but because they had the innate ability to make money. There is no reason

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 conditions 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 genius 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 opportunities than at any other time. There are so many more fields of human endeavor. Prior to 1840 there were no railroad or telegraph capitalists. 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 instead of employees. "The thing which hath been, it is that which shall be," says the preacher. For many centuries men have begun poor and ended rich. They have begun wage-earners and have become wage payers. The progress from poverty to riches of those who have the money-making faculty bids fair to continue indefinitely.

The Hill Difficulty in Wheeling.

A. A. Zimmerman, the world's champion bicycle rider, gives this good advice 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 pleasant, 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 the pedals. There should be no vicious kicking of the pedals, no turning to the right and then to the left. The foot should catch the pedal as soon as it is possible and push forward and downward and then downward and backward.

By noticing other riders the beginner 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 properly and is safe to follow. But if the other individual wobbles and goes by spurts, turning the wheel first one way and then the other, the other rider is not riding properly and is a good example of the way not to ride.

O'CONNELL'S PIETY.

From "Family Reminiscences of Daniel O'Connell" by his granddaughter Alice O'Connell, in Donohoe'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 celebrated Mass every day, and even at Darrynane this practice was most rigidly observed, permission also being granted him to have the Blessed Sacrament continually in the house, a privilege still enjoyed by his grandson, Daniel O'Connell of Darrynane Abbey. The beauty and manly simplicity of his fervent piety are exemplified in the following anecdote. Upon one occasion, when in company with his youngest son, Dan the Liberator attended a monster meeting and received a most enthusiastic welcome. Cheer after cheer went up from the delighted multitude assembled upon the verdant hill slope to meet him, causing his son to ask, "How do you stand this sort of thing, father? 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 old 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 advice than this: "For impure blood, bad stomach and weak nerves take Hood's Sarsaparilla."

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 Catholic. 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 Modjeska and Anderson, an exemplary Catholic.

DREADED MEAL TIME.

The Story of a Dyspeptic Who Has Found a Cure. THERE IS AN INTIMATE CONNECTION BETWEEN GOOD HEALTH, HAPPINESS AND GOOD DIGESTION—DR. WILLIAMS' PINK PILLS BRING ABOUT THESE CONDITIONS.

From the Tribune, Des Moines.

Without good digestion there can be neither good health nor happiness. More depends upon the perfect working 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 trouble. What is needed is a tonic; something that will build up the system, instead of weakening it as purgative medicines do. For this purpose there is no medicine equal to Dr. Williams' Pink Pills. They enrich 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 general proprietor of the Oriental Hotel, Des Moines, may be quoted. To a reporter of the Tribune who mentioned the fact that he was suffering from dyspepsia, Mr. Stewart said: "Why don't you take Dr. Williams' 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 recommendation 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 for several months. The result is 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 was greatly improved as a result of using the pills."

"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 going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. If your dealer 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, Ont.

Horses and Cattle have colic and cramps.

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

To Prevent is Better Than to Repent—

A little medicine in the shape of the wonderful pellets which are known as "Parmed's Vegetable Pills," administered at the proper time and with the directions adhered to, prevent a serious attack of sickness and save money which would go to the doctor. In all irregularities of the digestive organs they are an invaluable corrective and by cleansing the blood they clear the skin of imperfections.

Pals 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.

Cuticura REMEDIES THE SET

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

CARLING

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. BOTTLED in wood and in bottles it is mellowed by the touch of time before it reaches the public. People who wish to use the best Ale should see to it that they receive Carling's. Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ale and Porter.

CARLING LONDON.

"IRELAND IN PICTURES."

A Year's Subscription to The Catholic Record and this Beautiful Work of Art for \$6.00.

The gem of the ocean. The scenic treasure of the world. IRELAND IN PICTURES is the most beautiful historic art work ever published. Containing four hundred magnificent photographic views of everything of interest in the four provinces, with written sketches by Hon. Jno. F. Finerty, of Chicago. This charming work IRELAND IN PICTURES is now ready. It is an interesting, instructive and educational photographic panorama of Ireland as it is. Produced at a cost of over \$100,000. The size of this grand work is 11x14 inches. This anniversary edition is printed on fine art paper and contains views of the cities, towns and villages, rivers, lochs and streams, mountains, hills and valleys, cathedrals, chapels and churches, vine-covered abbey, ancient castles, abbaties, crumbling monasteries, and round towers, Celtic crosses and cemeteries, monuments to Irish heroes, battle fields, ancient scenes and rural landscapes. Every home should contain this book. No library is complete without it. Send for it and be entertained, educated, instructed, and pleased. Bound in fine grained cloth, emblematic gold stamped side and back, gilt edges, silk top, handsomely indexed with colored map of Ireland. This beautiful book is sold in the United States at \$6.00. On receipt of this amount we will forward it to any address—charges for carriage prepaid—and also give credit for one year's subscription to the CATHOLIC RECORD. Cash must in every case accompany order. Address: THOS. COFFEY, CATHOLIC RECORD Office, London, Ont.

"FAITH OF OUR FATHERS" "THE SACRAMENTS OF THE CHURCH" AND "CATHOLIC CEREMONIES"

THE FAITH OF OUR FATHERS, BY James Cardinal Gibbons, the fifth edition of which has been issued with 36,000 copies, is now on sale at this office. Price (paper) 50 cents and cloth \$1.00. Another good and useful work is "Catholic Ceremonies and Explanations of the Ecclesiastical Year" It contains ninety six illustrations of articles used at Church ceremonies and their proper names. From the French of the Abbé Jorand. Price (paper) 25 cents. "The Sacraments of the Holy Catholic Church," by Rev. A. A. Lambing, S. J., D. author of "Messes for the Dead," "Mixed Marriages," etc. etc. Price (paper) 25 cents. Any of these works are extremely useful to hand to an inquiring non-Catholic. sent any where on receipt of price. Address: THOS. COFFEY, CATHOLIC RECORD Office, London, Ont.

PLAIN FACTS FOR FAIR MINDS.

THIS HAS A LARGER SALE THAN any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic doctrine. The author is Rev. George M. Searle. The price is exceedingly low, only 15c. Free by mail to any address. The book contains 300 pages. Address THOS. COFFEY, Catholic Record Office, London, Ont.

MEMORIAL WINDOWS High-Class Church & Cathedral Windows Equal to any English or American work. HOBBS MFG. COMPANY, London, Ont.

ONTARIO MUTUAL LIFE \$20,000,000 This Company holds its own in the territory. 4 per cent. Tab. Board of Directors: ROBERT MELVIN, President; J. M. Taylor, 1st Vice-Pres.; Right Hon. Sir Wilfrid Laurier, 2nd Vice-Pres.; Geo. J. McLeod, M.P., Treasurer; J. W. Kelly, B. A., Secy.; W. J. Kelly, B. A., Secy.; J. M. Taylor, Q.C., M.P., Secy.; J. W. Kelly, B. A., Secy.; J. M. Taylor, Q.C., M.P., Secy.; J. W. Kelly, B. A., Secy.; J. M. Taylor, Q.C., M.P., Secy.; J. W. Kelly, B. A., Secy.

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B. The book is printed in large, clear type. As it is published at a net price of 25 cents per copy in the United States, 50 cents will have to be charged in Canada. It will be sent to any address on receipt of this sum, in stamps. CATHOLIC RECORD Office, London, Ontario.

Catholic Prayer Books, Rosaries, Crucifixes, Scapulars, Religious Pictures, Statuary and Church Ornaments. Educational works. Mail orders receive prompt attention. D & J SABLIER & CO., Montreal.

CLARKE & SMITH, Undertakers and Embalmers 115 Dundas Street, Between Bay and Queen.

ARCHDIOCESE OF KINGSTON.

ST. CHARLES PARISH, HEAD. The congregation of St. Charles' church, Head, held their annual picnic in the park...

DIOCESE OF LONDON.

CORPUS CHRISTI AT THE CATHEDRAL. The festival of Corpus Christi was celebrated in St. Peter's Cathedral, London, on last Sunday...

Charity.

God Save the Queen. The gold medals presented were as follows: Gold medal for Christian Doctrine, presented by Rev. Father Whelan...

of joining in the holy sacrifice of the Mass... The gold medals presented were as follows: Gold medal for Christian Doctrine, presented by Rev. Father Whelan...

their friends notes of introduction to persons in such place. "For... names" What object on the part of the sketch would such mention have at this stage?

No. 1 hard was quoted at 7 1/2 float. Fort William. Other grains are showing some improvement, 90c being bid for peas, and 6 1/2 for rye...

ARCHDIOCESE OF OTTAWA.

On Tuesday of last week, the Venerable Mother S. Holman, O.S.B., attained her ninety-fifth birthday, seventy-two of which she has spent in the religious life...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

At the close of the entertainment His Lordship, the Bishop, presiding, expressing his delight at the beautiful programme so successfully carried out. His compliments were tendered to the members of the choir, the organists, the soloists, and the young ladies who had so ably assisted in the performance...

At the close of the service in the church the tier was carried to the residence of the friends most near and dear to the departed. The body was interred in the family vault at St. Andrew's church, Montreal, on Monday morning...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

ARCHDIOCESE OF OTTAWA.

On Tuesday of last week, the Venerable Mother S. Holman, O.S.B., attained her ninety-fifth birthday, seventy-two of which she has spent in the religious life...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

At the close of the service in the church the tier was carried to the residence of the friends most near and dear to the departed. The body was interred in the family vault at St. Andrew's church, Montreal, on Monday morning...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

ARCHDIOCESE OF OTTAWA.

On Tuesday of last week, the Venerable Mother S. Holman, O.S.B., attained her ninety-fifth birthday, seventy-two of which she has spent in the religious life...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

At the close of the service in the church the tier was carried to the residence of the friends most near and dear to the departed. The body was interred in the family vault at St. Andrew's church, Montreal, on Monday morning...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

ARCHDIOCESE OF OTTAWA.

On Tuesday of last week, the Venerable Mother S. Holman, O.S.B., attained her ninety-fifth birthday, seventy-two of which she has spent in the religious life...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

At the close of the service in the church the tier was carried to the residence of the friends most near and dear to the departed. The body was interred in the family vault at St. Andrew's church, Montreal, on Monday morning...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

At 10:30 o'clock solemn High Mass was celebrated by Rev. P. J. McKean, vicar. Rev. D. J. Egan, pastor of St. Peter's Church, Memphis, Tenn., a former London boy who is visiting his parents and relatives in the city...

Now is the season for educational statistics. One prominent friend of education points gleefully to the large sums of money expended annually by different countries in the erection and equipment of colleges, and hints that the millennium must be not far distant...

Still, any sincere friend of humanity must feel sorry when he hears of a noble edifice being turned over to so-called educational purposes. The schoolhouse has become in many instances a menace to the public well. Much of the belauded education divests a good many of common sense—throws them into the world in the last stage of mental dyspepsia, unable to think, and with very vague ideas of religion and morality. Our readers will remember what Professor Bergschag said about Germany, that has long been held up to the world as a proof of the blessings of Godless education: "There have been other 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 by a spurning of all the sacred possessions of the inner man." Denial of the existence of God and mockery of His word are not new, in former generations, the time of confession of a few shipwrecked souls. It has now become the creed of hundreds of thousands throughout the empire and in many circles considered a mark of culture and education. One takes a glance at the belles lettres of our times and you will see thoroughly in popular estimation there has been a break with the very essentials of a high morality, and the very existence of a moral law denied. What else can be expected from a system that seeks to destroy religion from morality and to defy human intellect? While Catholic teachers quote St. Thomas, who says: "A man's desire can be satisfied God alone; since from the visible things of creation he is moved to search into their cause; nor is desire satisfied till he comes to First Cause which is God," they refuse in the ideas of Kant or those of other philosopher which acknowledge no God save Reason.

The brave fight of the Catholic in the United States for true education merits the highest commendation of all those who have any idea of national stability. Every Catholic who is a barrier to the purblind materialism and indifference of the late Dr. Hodge, of Princeton, professor of the greatest admiration for the great system and said on one occasion: "Shall not all of us who really believe in God, thank Him that He has preserved the Roman Catholic Church in this country, true to that theory of education upon which our fathers founded the public schools and which has been so strangely perverted?"

HOME INFLUENCE. "Never treat money with levity," says the philosopher. "It is the right use of money that makes a man a philosopher." The right use of money demands that we should be content with such as we have, and not strive for more than we need. The philosopher who is content with what he has, is a philosopher indeed. The philosopher who is not content with what he has, is a philosopher in name only. The philosopher who is content with what he has, is a philosopher in deed. The philosopher who is not content with what he has, is a philosopher in name only.

MARKET REPORTS. LONDON. London, June 21.—Wheat, per cental—Wheat \$1 1/2 to \$1 3/4; rye, \$1 1/4 to \$1 1/2; barley, \$1 1/4 to \$1 1/2; oats, \$1 1/4 to \$1 1/2; corn, \$1 1/4 to \$1 1/2; flour, \$1 1/4 to \$1 1/2; sugar, \$1 1/4 to \$1 1/2; cotton, \$1 1/4 to \$1 1/2; wool, \$1 1/4 to \$1 1/2; gold, \$1 1/4 to \$1 1/2; silver, \$1 1/4 to \$1 1/2; diamonds, \$1 1/4 to \$1 1/2; pearls, \$1 1/4 to \$1 1/2; rubies, \$1 1/4 to \$1 1/2; sapphires, \$1 1/4 to \$1 1/2; emeralds, \$1 1/4 to \$1 1/2; garnets, \$1 1/4 to \$1 1/2; topazes, \$1 1/4 to \$1 1/2; amethysts, \$1 1/4 to \$1 1/2; quartz, \$1 1/4 to \$1 1/2; opals, \$1 1/4 to \$1 1/2; jet, \$1 1/4 to \$1 1/2; ivory, \$1 1/4 to \$1 1/2; bone, \$1 1/4 to \$1 1/2; shell, \$1 1/4 to \$1 1/2; wood, \$1 1/4 to \$1 1/2; stone, \$1 1/4 to \$1 1/2; brick, \$1 1/4 to \$1 1/2; tile, \$1 1/4 to \$1 1/2; glass, \$1 1/4 to \$1 1/2; paper, \$1 1/4 to \$1 1/2; cloth, \$1 1/4 to \$1 1/2; leather, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to \$1 1/2; calcium, \$1 1/4 to \$1 1/2; magnesium, \$1 1/4 to \$1 1/2; aluminum, \$1 1/4 to \$1 1/2; iron, \$1 1/4 to \$1 1/2; steel, \$1 1/4 to \$1 1/2; copper, \$1 1/4 to \$1 1/2; brass, \$1 1/4 to \$1 1/2; zinc, \$1 1/4 to \$1 1/2; tin, \$1 1/4 to \$1 1/2; lead, \$1 1/4 to \$1 1/2; mercury, \$1 1/4 to \$1 1/2; arsenic, \$1 1/4 to \$1 1/2; antimony, \$1 1/4 to \$1 1/2; bismuth, \$1 1/4 to \$1 1/2; cadmium, \$1 1/4 to \$1 1/2; selenium, \$1 1/4 to \$1 1/2; tellurium, \$1 1/4 to \$1 1/2; iodine, \$1 1/4 to \$1 1/2; bromine, \$1 1/4 to \$1 1/2; chlorine, \$1 1/4 to \$1 1/2; fluorine, \$1 1/4 to \$1 1/2; oxygen, \$1 1/4 to \$1 1/2; nitrogen, \$1 1/4 to \$1 1/2; hydrogen, \$1 1/4 to \$1 1/2; carbon, \$1 1/4 to \$1 1/2; silicon, \$1 1/4 to \$1 1/2; phosphorus, \$1 1/4 to \$1 1/2; sulfur, \$1 1/4 to \$1 1/2; potassium, \$1 1/4 to \$1 1/2; sodium, \$1 1/4 to