Catholic Record.

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

VOLUME XXIII.

pair

tons

Badges,

nunion.

applica

apolies

P. Q

S.

ne under-Vork," will

29th,

atory

GUELPH

e seen and lege and at

e to the un-amount of will be re-sessful part-en the con-

ousiness ad-nust accom-

d to accept

ORD, missioner, s. Ontario,

JBILEE OF s Pope Leo eccipt of 10 C RECORD

AM and

nghan, uffalo. N. Y.

REW SEP-T., a second female. En-and duties to pply to Rev. sila, N. W. T. 1179-tf.

ED.

EE.

um

LONDON, ONTARIO, SATURDAY, JUNE 8, 1901.

NO. 1.181.

The Catholic Record. London Saturday. June 8, 1901. CATHOLICITY AND PROTEST. ANTISM.

Some of our ministerial brethren are at a loss to devise expedients to fill the pews. Though they have given evidence of much inventive talent in this matter and can be credited with many fantastic schemes, yet are the gaps in the ranks of their hearers becoming wider and wider. High-priced choirs have failed to draw, judging from last reports. The gymnasiumswimming-tank combination is no better. And the future will show how the contemplated club with roof garden annex shall solve the problem. Even Dr. Hilles-and he is a man of sterling ability, whatever may be thought of his success as a preacher—has turned his Sunday evening service into a kind of five o'clock tea, enlivened of course by his eloquence. But something must have gone wrong with the culinary arrangements, for now the reverend gentleman wants the toilers to be given a haif holiday on Saturday, in order, we suppose, to enable them to prepare themselves for the Sunday ordeal. Surely thinking Protestants must admit there must be something wrong with the system. If it had any element of supernatural life it could not fail to attract some at least who feel the need of religion and who believe that there must be some answer to the doubts and perplexities that fill our lives. But it has nothing to offer save literary essays and attacks on the Bible. Hence, in some places, referred to by Emerson when he said "Should I go out of church whenever I hear a false statement, I should not stay five minutes," one hears the old charges, but they fall heedless on the ears of the generation; and, moreover, most of our separated brethren who read are constrained to admit that the revolt which gave them being arose in Germany from self interest, in England lust, and in France the love of novelty. Here in America Protestantism has had numerous opportunities to prove its native strength. And what are the facts? It were too long a story to narrate its varying fortunes, and suffice it to say that all its battling sects are in process of disentegration. Congregationalism, once so powerful, buttresse by wealth and influence, is but a shadow of the Puritan creed. Methodistical fervor has been followed by the sickness of scepticism, and Presbyterianism is tinkering up a code of belief to meet the requirements of the times.

tions are fast going the way of heresy. observant minds may hold concerning diang with all manner of rhetorical turning Romewards. They will find we the future of religious faith, the fate of Protestantism is not doubtful. Even now it survives not as a doctrinenot as a system of supernatural belief proof that the Holy Ghost does not themselves from the body of the Church.

any phantom of over-heated imagina-

Now let us hear what the great about the Catholic Church. The anybody-but in Nova Scotia. Well, of Baptists. After describing some answer of the Catholic Church, he says, to the quotation. "Where is the holy ground of the world? Where is the real presence of God?" Here within my precincts, here alone has at least the merit of simplicity: and it is easier to test than the Protestant reply, which points to a field of divine revelation, discoverable only by the telescope, half way toward the horizon of heaven. It has no absolute need to make its title good by links of testimony running back to afar off sources of prerogation; no age of miracles to reach and historically prove as a condition of its rights today. It carries its supernatural character within it, it has brought its authority down with it through time ; it is the living organism of the Holy offers the spectacle of itself. Though | nominations. history, it least affects antiquarian power, it least affects antiquarian power, knowing no difference because what has been and what is. Itself the sacred enclosure of whatever is those who have recourse to it into cold-live and its programme is a calam
Give me the man who has been tried in the reveiation of protestantism now; and its not? The appeal itself was in effect a allayed every grief, strengthened allayed every purpose, confirmed every hope. Christianity at last. — Philadelphia stinctively selzed as genuine. It was so like Christ, so true to the image measure the triumph of the Heart of so like Christ, so true to the image measure the triumph of the Heart of so like Christ, so true to the image measure the triumph of the Heart of so like Christ, so true to the image measure the triumph of the Heart of so like Christ, so true to the image measure the triumph of the Heart of so like Christ, so true to the image measure the triumph of the Heart of so like Christ, so true to the image measure the triumph of the Heart of so like Christ, so true to the image measure the triumph of the Heart of so like Christ, so true to the image measure the triumph of the Heart of so like Christ, so true to the image measure the triumph of the Heart of the measure the triumph

simply to live on and witness of the education." grace it bears.

AN UNWARRANTABLE INSULT.

The ill-advised attack on King Ed- Kruse, S. J., that a million of souls have ward and Cardinal Vaughan will not, through mixed marriages been lost to we think, meet with the approval of the Church in Germany during the right thinking Irish Catholics. One nineteenth century. Those of us who of our Irish contemporaries character- wonder why the Church brands such izes it as a crime, but some others re marriages as abominable and detestgard it with undisguised admiration. able may be induced by the above-Now, we should like to assure our jour- quoted statement to give the subject a nalistic friends over the border that little reflection. Irishmen who leve the old land as well as they, and more wisely, can use riages have not been accompanied by clean weapons in a fight, and, above the disastrous consequences that follow all, are Catholic enough not to taunt them usually, and that there are inecclesiastical dignitaries with "servile stances of the children of such unions super obsequousness."

Vaughan and the English prelates who and firm fa'th of the Catholic. It may tendered King Edward their alie- be so; but we are inclined to believe giance and loyal devotion, are unwor- that the member of a household thy of the respect of Catholics? If they who contracts this kind of an alliance are servilely obsequious, and "pay is a poor type of Catholic and is fulsome homage to a crowned idol," little calculated to have any inthey surely have proved recreant to fluence of a religious nature upon episcopal traditions. But, if not, then the non Catholic. At best it is a danany editor, in penning the above words, gerous experiment and not likely to be is guilty of an unwarrantable insult, attempted by those who obey the teachand gives one more proof that respectings of the Church. Granted, howable prints are marred betimes with ever, that some mixed marriages have not only careless but criminal journal. - for some reason or other-resulted ism. They should know, at least, happily, there are the many that are that republic. monarchy, empire- abominable and detestable, with their all fare alike before the Church. The disunion and perversion of the children, authority in all is divine, and obedi who are sometimes the most bitter and ence towards all is obligatory. Is it bigoted opponents of Catholicity. servile obsequiousness to render obedience to the divine command? And, NEGROES TURNING ROMEif not, what right has any newspaper to impugn Catholic principles, to contribute to the output of false teaching, bia seem to be awakening to the fact and to hold up the Catholics of England to the contempt of Irish Americans? amount of unsavory stories anent the late Prince of Wales, and take infinite satisfaction in the fact forsooth for a Catholic newspaperity, and the attitude of English Bishops towards it, they should either pack side help.

surprises us by intimating that the or glorifying the strong. True, we Scotia, is, to put it mildly, not free timentality, but we suspect their sinfrom imperfection : "It gives every-They and all the minor sects that follow one a chance to become a public for charity is not the creature of nuisance and a pagan."

conflicting opinions, thoughtful and and daszle us poor benighted Cana rejoice that our colored brethren are pyrotechnics in its honor are obliged, in have no color line, that in one spirit order to safeguard their offspring from the many sided curse of the Public whether Jew or Gentile, bond or free; school, to have their own schools. In that the same spirit that moved St. Paul -but as a tendency. It is merely a Outario we have some people who to call Onesimus a most dear brother and spell culture with a big C, that is, who revealed to the eyes of St. Peter Claver abide with those who have separated relegate God to the second place, not the Redeemer in the guise of disease. about religion; and, besides, we must give again a portion of the address

Antigonish Catholic have, of course, a remedy in their own college, one of he said: a remedy in their own college, one of the very best in Canada. But what about the other parts of Nova Socila? With nothing but the common school to turn to, what is to become of the rising generation? With the public school and Protestant institutions preying upon the young who are talented and ambitious, where shall we look for vigorous and enlightened Catholic ity—for men to champion Catholic ity—for men to champion Catholic interests, and, if need be, to fight for them? You cannot get it from the common school nor from Protestant common school nor from Protestant product of our non-sectarian institution which opens its commencement exercises with a long-winded prayer, Spirit — the Pentecostal dispensation giving God sundry bits of information, the old lines refuting decaying errors

Nay, more, a system that legislates

has no problems to solve, no legitimacy of the existence of God and a mockery to make out, no doctrine to prove : but of His word the seme of culture and

A DANGEROUS CONTRACT.

We are informed by the Rev. H. A.

We know that some mixed marbeing safeguarded from error and of the Why servile? Do the editors wish conversion of the non Catholic. This to teach their readers that Cardinal we are told is due to the good example

WARDS.

The negroes of the district of Colum-

that the only force on earth that can save them from ultimate destruction is The oditors may dish up any Catholicity. They are beginning to recognize that the Church that proclaims the dignity of man, and that has during the many years of her histhat some English prints-fit models tory given no insignificant proofs of her devotion to the cause have done or do the same, but when of human freedom, can do some they deal with the question of authorlot. And they are right. The schemes devised for the succor of humanity are their heads in ice or call in some out- either short-lived or restricted in their operations. And any one at all conversant with modern literature cannot but THE PUBLIC SCHOOL SYSTEM. note its heartlessness, either bemoan-Our ever welcome friend The Casket ing the unreality of the hopes of man modern public school, even in Nova have now and then outbursts of sencerity and we know their valuelessness, because they fail to believe in Him, but stricken humanity, still lives amongst because it is bad form to make any ado us. For the benefit of our readers we be careful not to provoke anything or of Prof. Jesse Sanson before a meeting kinds of liberty meted out to negroes

by the denizens of the land of the free,

that too often the pulpit keeps on in existing evils. Unbelief is the pre-

GENERAL INTENTION FOR JUNE 1901. The Triumph of a Great Devotion. Recommended to our prayers by His Holiness Leo XIII. American Messenger of the Sacred Heart.

On Friday, June 14, the doors of every Catholic Church in the world will be thrown open, and in most of them from dawn until evening crowds of the faithful will assemble to worship before altars beautifully decorated with lights and flowers and with inant symbol representing the object of their strongest devotion, the Heart of Jesus Christ. In every town and hamlet numbers will approach the altarrail for Holy Communion; through the day they will linger about the church in posure of adoration before the Eucharistic Presence, and at night they will reassemble to listen eagerly rail for Holy Communion ; through the to the eloquent story of the triamph of this devotion, to join with enthusiasm in the solemn consecration of the world to the Heart of Christ, and then close this blessed day amid the light and in-cense and music of the heavenly benediction service by bowing their heads lowly for the Eucharistic blessing -the fortaste of the longed for "Come ye

lessed of My Father."

It is the Feast of the Sacred Heart, now celebrated throughout the world with every solemn sanction the Church can give it. There is no law or penalty enjoining its observance ; it is not like the great feasts of Christmas, Easter, Pentecost, a day of rest from labor; but on no other day of the year is some slight sacrifice more spontaneously offered, by every well-instructed Catholic in order to testify to the powerful hold which this devotion has on the affactions of the human heart. Year after year, as the feast recurs, in stead of diminishing, the number and fervor of the devotees increase. The services, the decorations and, to some extent, the sermons remain the same but the spirit of devotion to the Heart of Christ is ever growing and ever enabling its possessors to discover new fruits and new delights in the celebration of this day of the Master's own

The history of this great devotion is an uninterrupted series of triumphs which are all the more glorious be-cause the opposition to it has been so powerful and unrelenting, and the resources of its propagators so weak and hard to utilize. True, we can nowa-days argue from its wonderful fruits to impulse in which it must needs had had its origin; but in the beginning the appeal to a divine ori-gin, viz, to the special revelation of Christ to the Visitation nun Margaret Mary Alacoque was regarded as blasphemous by its enemies, and as sus-plcious, to say the least, by those who should have been its friends. Cut off by the cloister from communicating to the world the nature, object and advantages of this devotion; impeded in many ways by her suwho naturally thought it strange that she should assume such a mission, the nun at Paray had few or no influential friends through whom she could impart her message. She knew too well that ecclesiastical authorities would demand credentials, which, for want of knowledge of her nuisance and a pagan."

caprice, nor begotten of a passing feel.

Now, in the United States we know ing of pity, but of faith, and the authentic; and that heretics would in Whatever, says Bishop Spalding, that the good people who shout for it bounden duty of every Christian. We continently denounce her as a vision ary. Her first advisers, de la Colom-bière, Croiset, Rollin, were constantly obliged by prudence to restrain their zeal in promoting a devotion which seemed to some new, unnecessary, misleading, sensuous, and to others extravagant, anatomical, erroneous and idolatrous. In a country where so many were tainted by Jansenism, which kept people aloof from Christ, it

> would readily embrace a devotion which made Christ the most familiar object of their affections. In a time of distrust in God's mercy, caused by the pestilential doctrine that Christ did not die for all men, men were slow to grasp the meaning of the symbol which Christ used to convince them of His love for all mankind. Sneers in public, machinations in secret, the press, the schoolroom, the court and council chamber, the Sunday school and the convent cloister, every possible human agency, howsoever sacred, was employed to sow mistrust of those who were spreading this devo tion, to debar them from the common spheres of influence, to vilify and malign their teaching and morals, and to supplant both by dectrines and practices as baneful as those of Calvinism. Heretical propaganda, political in-trigue, even the perverted use of ecclesiastical influence and civil persecution, were all in vain. One glance at the figure of Christ with His colleges. And it is certainly not a UNBELIEF, THE PREVAILING Heart unveiled for our contemplation mercy, and that instead of wishing us

was too much to expect that many

which the trades indeed in the Shepherd seeking of humility over pride, of meekness the stray sheep, of the Father scanning over aggression, of faith over doubt, the stray sheep, of the Father scanning the horizon for the return of his prodi-gal, of the Divine Guest at Simon's selfishness. Certain elect souls the supper table bending over the Magda len and accepting her love as repara-tion for her life of sin; and the conviction it inspired, as well as the at traction with which it drew men into close relationship with Christ, could

come from no other scurce but Him. Christ inviting men to behold His Heart as the symbol of His love should have inspired the faithful generally with new confidence in Him, induced them to approach Him, and enlightened them with a clearer conception of the Incarnation, of His divine as well as of His human nature, of His Redemption and of His glorious life in Heaven at the right hand of the Father, ever living to make intercession for us. What is surprising is that the most learned theologians should have approved this new manner of representing Christ, and that those who are responsible for the integrity of Christian doctrine and piety should have not only permitted, but gradually sanctioned and commended in the strongest manner possible, the popular devotion to the Sacred Heart which has, we may say, characterized the Church since Margaret Mary Alacoque succeeded in making known to the world that Christ wished to be honored in this way. This may sound paradoxical to the skeptic, the non Catholic and even to many Catholics who affect to reason for themselves, but who show how superficial and inconsistent they are by admitting the revelation contained in Scripture and yet questioning the pos sibility, or at least, the fact, of special revelation since the time of the Apostes, even for the good of the Church. The world at large thinks that a Catholic, even when well informed, is necessarily credulous and eager to believe in the preternatural, that the authorit ies of the Church are committed to be ilef in miracles, visions, revelations and mystical manifestations of what ever sort. It is a pity that they cannot read Nilles' "De katione Festorum SS. Cor. Jesu et Maria," Marques, Gaillfet's "Adorable Heart of Jesus," or any of the many noble works which recount the orgin, history and triumph of this devotion, all of which prove plainly the reluctance, not merely of Catholic theologians but of the ecclesiastical authorities, especially of the Holy See, either to sanction the pop ular predilection for this representa tion of the Redeemer, or to designate a feast day for its solemn commemora tion. The evidences of this reluctance would be positively shocking to a devout believer unless he were mindful of the solicitude with which the Church tries every seeming novelty in doc trine and practice, every spirit that claims to be of God. Had devotion to the Sacred Heart of Jesus effected noth. ing else than the scrutiny to which its origin was subjected; had it only

love by its influence on ourselves. served to show the attitude of the Church generally toward new beliefs and practices; had it merely been the occasion of such investigations as Gal lifet's into the origin of other devotions, notably of devotion to the Holy Eucharist, or of such inquiries as Lanquet's into the nature of the visions and revelations vouchsafed to Blessed Margaret Mary ; had it finally, done nothing more than prompt the greatest theologians of modern times to examine it as a heavenly sent means of illustrating the nature and purpose of the Incarnation; it might still be said to have been blessed by a triumph of surpassing grandeur. It has done more. It has renewed and invigorated the sacramental life of the and word. How is it that so little pro-Church. It has made the tribunal of penance not the bar of rigorous justice the Jansenists tried to make it, but the throne of mercy. It has made the altar-rail the banquet table whither the children of the Church come for their true agapa It has made the hour before the altar as agreeable as conversation around the hearthstone, and it has created a longing for the

last absolution and viaticum. Those who practice devotion to the Heart of Jesus Christ are growing daily less and less strange with Christ in the Eucharist, and all the fruits of this august sacrament are poured cut on them more and more abundantly; they doubt less, they yield less frequently, if at all, to the more violent passionsanger, lust, intemperance; their imaginations are chastened, their ways are more meek and their affections are centered on the pure delight of a personal love for Jesus Christ.

Who can recall without a thrill of emotion the first intimation of the fact of Christ's devotion to us as express so vividly by the image of His Divine velation of the Man-God. Without it. to keep aloof from Him, He longs to it is safe to say, no man can fully embrace us all in His love, and con realize what the love of Christ means among us still. And if you and professes to have an equal regard, and anathematizing by gone immoral-siders it as the greatest affront that we which is oftimes insincere, for all detailed by the siders it as the greatest affront that we have an equal regard, and anathematizing by gone immoral-siders it as the greatest affront that we have a experiment of the professes to have an equal regard, and anathematizing by gone immoral-siders it as the greatest affront that we have a experiment of the professes to have an equal regard, and anathematizing by gone immoral-siders it as the greatest affront that we enced it look back and try to estimate matter whether the inspiration to appeal to men by the Heart of Christ had come by way of special revelation or not? The appeal itself was in effect a silayed every grief, strengthened

divine and supernatural on earth, it blooded atheists who "consider a denial | LEAGUE OF THE SACRED HEART. | which the rudest imagination would | Christ. Hs triumph is the conquest Church has ever had who practised this devotion; through it in our day multitudes of souls can repeat of Christ the triumphant testimony of Longinus, after piercing His heart with a lance : "Truly this man was the Son of ome from no other source but Him.

It is not surprising that the image of in the open wound: "My Lord and

my God."
Two years ago by command of the Sovereign Pontiff the faithful in every part of the world united together in an act of solemn consecration of the world to the Sacred Heart of Jesus. His invitation was to embrace all men in the charity of Christ, and to interpret for them their sentiments towards Him, Jew and pagan alike, idolater, atheist, heretic, none of whom, as he reminded us in his encyclical on the Redeemer, would think of ignoring or rejecting Christ if they could know Him as He is. Too often they know Him not, because His professed followers either fail to imitate Him, or else, while pretending to do so, betray characters which are wholly unlike His. The sordid, selfish and ambitious Christian repels men from Christ instead of attracting them to Him. The indolent timid Catholic, who mistakes cowardice for meekness and who favors a policy of silence, or fears to seem aggressive when the rights of the Church are in question, is no credit to Christ, nor can he make others know, because he himself does not know, the Heart of Christ as a source of zeal and courage. In the struggle now raging between the powers of irreligion and Christianity, a struggle in which we shall but too soon have our share in this country — we have our share already in the field of education, in the Indian Missions, and in all our new possessions — we need all the virtues which this devotion to the Heart of Jesus inculcates, patience, meekness, and self-sacrifice ; but we need much more the virtues of fortitude, courage and the martyr-like spirit which dares demand what is just, even though the demand provoks perecution. Commonly the persecution is the creation of our own imagination, though this may not make it less painful. Too frequently we suffer denial of our rights for lack of the diligence and courage which are needed to pre sent our cause properly before those who misunderstand us. It is worth

FIDELITY TO GRACE IN LITTLE

our work and prayer to obtain that the

Heart of Christ may triumph over our

sloth and cowardice, and enable us to manifest to others the powers of Ets

bright and fair clouded over before midday, and the afternoon, dark and gloomy, ending in storm and desola-tion. So, too, there is many a life which opens with the happiest promise a natural attraction to piety, great graces, good influences, an amicable character, gives hope that he whom these privileges are given will turn out an eminent servant of God, and love with an ever-increasing devotion to the Sacred Heart of Jesus. Yet to nothing, or next to nothing.
The soul which might have risen to
a high degree of sanctity, enjoying continual peace and joy, is still battling with passion, anger, sloth, impatience, self-indulgence, vanity, distaste for the things of God, jealousy and illgress has been made? How is it that the Sacred Heart of Jesus has been disappointed of His desire for a complete possession of the heart that He loved? Alas! it is the old story of infidelity of grace in little things

METHODIST RITUALISTS.

The movement of Ritualism is toward Rome, and the movement of Methodism is toward Ritual. Such was the wail of a prominent Methodist divine at the recent great foregathering of the leading lights. It was a roundabout way of proclaiming the startling truth that the Methodist body itself is succumbing to the irresistible influence of the grand old Mother Church. Living proof that the jeremiad was not a mere dyspeptic hallucination is afforded by a change in Calvary M. E. Church, of New York, which has caused a little schism in the congregation. A choir clad in vestments has been evolved from a long-protracted struggle between two opposing currents of thought in the church; and this choir, which is composed of young people of either sex, on its first appearance marched, in their new vestments, through the church in procession, singing the music of the ritual. Some serious complications have already developed themselves; a couple of choirmasters have resigned, and the views of a portion of the congregation, we may be sure, are re-flected in this result. However, this winnowing process is the normal con-dition of Protestantism now; and its

"E'EN THO' IT BE A CROSS."

BY N I W.

CHAPTER V. "I'm blind, Kathleen blind! Oh, my od! why can't I die?"
Ah, Heaven! it was bard to listen to

ceaseless, anguished wail, to watch the arms to sing above the dark head and the features writhing in convulsive agony and then to feel that crushing powerless ness to offer the least relief. bent yearningly over the couch where her stricken sister lay, tossing and mosning in frenzied rebellion against the fate she might not withstand.

"Evelvn, listen, my—
"On, Kathleen, I'd rather be dead!" God is so good, my darling; if only-

But again her voice was drowned "He will not help me now. My life is spoiled. Why doesn't He let me die? I'm blind! I'm blind!"

Kathleen turned away, a sick despair at her heart and every feature quivering with almost uncontrolable anguish. She clasped her hands together and pressed them close against her forehead, as if to still the throbbing there. For hours she had been struggling against a faintness, which at intervals, threatened to overpower her. Now it was on her again. The darkness was oppressive. Staggering to the window, she drew aside the curtain, and in an instant the room was bright with a flood of morning sunlight. as the tender warmth fell about her and upon her darkened vision there flashed a dim perception of the light, just flashed a dim perception of the light, just enough to whisper mockingly of the radiant daylight and all the beautiful world, which she might never see again. The blind girl started up, and flinging out her arms, cried passionately; "Shut it out, Kathleen! close it away! I hate the sunlight. If you believe in God, why don't you ask Him to let me die? What am I going to live for now?"

Kathleen's hands groped about to find the curtain, and when she had drawn it back, she clung to it for a moment, spas-

back, she clung to it for a moment, spas-modically, as if for support. Then she sank on the floor, and, for how long she knew not, everything was blotted out. At length she became conscious of hearing some one calling her name. She listened. The voice seemed to come from far away; "Kathleen, I'm blind! I'm blind! Why can't I die?

Oh, that delirous cry! Through the long watches of the night it had never ceased. She tried to cover her ears tha ceased. She tried to cover her ears that she might ship out the sound. But it haunted her brain; it had burned its way into her very soul. Visions that in her half insensible state, she could scarcely distinguish from reality, floated before her eyes. She seemed to see her sister's form home past her, but it was mo jonform borne past her, but it was me ion-less. The blind eyes were closed, the hands cissped upon the breast, and the pale lips mute forever. She was just sufficiently conscious to force back the cry that a most broke from her. She roused her-self and tried to think. On, if only some one were near to help her, to teach her what to do! Never in her darkest hour had Kathieen Desmond felt so utterly alone. She shivered, and a sense of terrible desolation came over her. She struggled to kneel upright and pray. Her lips never moved, but surely the word-less cry that went up from the depths of her breaking heart, was borne to the Throne of God, for, even as she knelt thare the approximation. there, the answer came. A new strength diffused itself through her being, and he heart was warmed and comforted again

with the old, sweet, childish trustfulness in the great All-father's love. Rising, she steadied herself a moment against the table, and then took her place once more beside the conch. Evelyn still tossed and monaed. Kneeling, and lean-ing over the bed, Kathleen drew the struggling figure towards her, and restin the head against her breast, she bathed the fevered face, smoothed back the tangled curls, and sought by every silent demonstration of love, to soothe and comfort her. At length, in an interval of comparative quiet, she began, in a low, clear voice to sing-

Heaven our home! Heaven our home! Frasping at phantoms, not long shall we roam Heaven our home! Heaven our home! Soon we'll be going to Heaven our home.

As the first words fell on her ears, Evelyn started up with a hoarse exclamation -"Don't Kathleen, don't!" But, p sistently the sweet voice sang on-Autumn's pale leaves, withered and dying, Bloom of the illy that lasts but a day, Mists of the morn, on the breeze flying, Tell us how swiftly we're passing away. Beautiful things, born but to parish, Go as the snow-flake is lost in the foam. Passing away, all that we cherish; All things are telling that Earth's not out hobble.

Beautiful earth, dearly we love it,
Though in its bosom we shortly must lie;
Teeming with forms angels might covet.
Though in the grasping they wither and die.
Beautiful earth! thou caust not hold us,
Faith that looks upward to Heaven's high
doma. Sees out-stretched arms, soon to enfold us.

How can we murmur that earth's not our

List, the faint tones, nearer and nearer! Earth has no voices with music like this. Thrillingly sweet, clearer and clearer! Angels are hymning their chorus of bliss. Eapturous sight! over the river! Frosts cannot wither nor age bring decay. Beautiful things, bloom on forever! Nothing in Heaven is passing away.

Like an Angel's benediction the tender notes thrilled through the room and sank into the listener's soul. Gradually the low moaning ceased, the strained features relaxed, and an expression of wrapt listen ing crept into the dark face, and at length before the last note had trembled int before the last note had trembled into silence, with a long, shivering sigh, the

sufferer sank to sleep.

For more than an hour Kathleen knelt there, not daring to move and scarcely to breathe, grateful only for this respite to to the troubled spirit. But her strength was failing her. The long weeks of watching and anxiety had already told sadly upon her, and only the full realization of the responsibility that there was no one else to share, with its stern de-mand upon all her firmness and self-con-trol, had upheld her under this last most cruel blow of all. But now, with the strain in part relaxed, in the quiet and silence, when thought would no longer be exercised, the reaction came. Heavenly tears gathered and rolled over her face and a nervous trembling crept through her frame. Fearful that her uncontrolable agitation should disturb the sleeper she lifted Evelyn's head from her bre aid it gently back among the pillows, and

hurried into the next room.

Flinging herself on the sofa, she buried her face in its cushions, and her over-charged heart found relief at last in an outpouring of the auguish whose pent-up bitterness was consuming it. The unrestrained paroxysm of grief wore out the

last remnant of her strength. By degrees the 'passionate sobbing sank low till, at length, there was silence in the darkened rooms, and in both storm-toesed souls the

rooms, and in both south-to-seed outs the calm of a meriful reprive.

The time that followed was the hardest trial of Kathleen's life. Evelyn awoke from that sleep, which meant life to her. She raved and railed no more against her she raved and railed no more against her doom, nor called on death to end her misery. She was blind. Her life was wrecked. Her hopes broken—yet she must live. She would sit all day in the darkened room, answering tauntingly when Kathleen would have admitted the sunlight, that everything bright and beautiful was only for those who could see and acries. The prefume of flowers the twikenjoy. The perfume of flowers, the twit-ter of her bird in its cage, everything that served to remind her of her misfortune became unbearable to her. At times she would remain for hou, without speaking a word, only answering by a petulant mo-tion of the head when Kathleen sought to rouse her. Again when some unhappy occurrence would stir up the brooding an-gnish of her despair, after the fashion of some characters who find their sole relief from the misfortune that is inevitable, by aying the burden of its cause on son one, she would launch against her sister a torrent of recriminations, charging her with selfishness and neglect, and taunt-ing her that she had escaped the ruin that had fallen. Poor Kathleen, whose every hour was a sacrifice to this cher-ished sister's welfare, whose every care was hers, whose very heart was breaking was hers, whose very heart was breakin for her sake! Poor Kathleen! Learne

weep in silence.

In the arrogance of her young strength in the perfection of every sense and ever faculty. Evelyn had been used to loo faculty, Evelyn had been used to look upon infirmity, either of age or disease, with a contempt, which, except, in as far as the thoughtlessness of youth could excuse it, was cruel. Now at one fell blow, she herself was stricken down so that the weakest, the most miserable, might pity her. Pity! At the thought the fierce blood scorched her face. She, so high-nicited ages of relief at the weak-declared piond scorened her face. She, so high-spirited, so self-reliant, she who had gloried less in the love she won than in the envy her gifts excited, she the petted, the flat-tered, the ambitious, to have sunk into an object of pity! How could she bear it

at length, how worse than vain was every

attempt at remonstrance, she would only

and live? So it was that her affliction and its at tendant helplessness developed in her a morbid sensitiveness, which at times bordered on madness. At every ring of the door hell, at the sound of an approach

ng footstep, she would cower out of sight ike a criminal in hiding. With sullen persistance she refused to hear any mention of her sister's resum near any mention of ner sisters resulting her work. She could not bear her from her side a moment. To Kathleen, too, the thought of leaving her to brood and grieve through long hours alone was unspeakably painful, and she shrank from it while she could. But the necessity was inavorable. The last weeks had accumulated inexorable The last weeks had accumu lated expenses, and she saw with alarm the growing need. It was only through the kindness of her employer that her position was still held open for her. She dared not risk its loss. She arranged with her landlady that no one should be permitted to intrude on her sister in her absence. Then she nerved her heart for the struggle that she knew was inevitable. As usual Evelyn put the idea from her impatiently; when Kathleen insiste she grew angry and bitterly reproachful but, as the possibility she dreaded to con-template, assumed the aspect of an im-

peding calamity, her anger sank into pite-ous pleading.

"Oh, Kathleen, don't go away from me! Don't let any one come near me. I can't be alone. Kathleen, Kathleen, stay

A wave of anguish swept over Kath leen's soul. She bent forward and caught the girl to her heart. "My darling!" she cried, "I would stay if I could. You know that. But I must.. must go. I will never be away one minute longer than I can help."
All day long she worked in a mechani

cal way. She strove to fix her mind on what she did, but she was haunted always by the thought of her blind sister, sitting alone and desolate, trembling at every foot fall, and yearning for her return. the days wore on and she was not subjected to any unusual annoyance, Evelyn became accustomed to being alone and ignored to any unusual annoyance, Evelyn became accustomed to being alone and did not seem to mind it. But, Kathleen's heart was only a little lightened of its burden. No sooner was one anxiety in part removed than another, and graver, took its place. While she had remained home with her, she had perceived no change in her sister's appearance, but now that she was much away from her, she began to see, or fancied she did, the poor thin face growing every day more wan and shadowy. And surely it was and shadowy and surely it was a shadowy. And surely it was a shadowy and surely it was a shadowy and surely it was a shadowy and surely it was a shadowy. And surely it was a shadowy and shadowy and surely it was a shadowy and surely it was a shadowy. And surely it was a shadowy and surely in the white brow with its premature lines again, the cottage, hidden away among again, the cottage, hidden aw velled in warmth and brightness, should droop and die in the close air of the room, which had become to her a prison.

CHAPTER VI.

One evening, returning from the office Kathleen found her blind sister crouch ing in her chair, trembling violently while great, tearless sobs seemed to tear while great, tearless soos seemed to tear their way up from her heart. The floor about her was strewn with torn and trampled flowers. They were ample ex-planation. Kathleen knelt behind the chair, but her love and her comfort were like repulsed.

alike repulsed.

"Keep away from me! What do you care? You leave me alone—alone!" and her hands went up with a passionate gesture and clasped themselves above her head. Praying silently Kathleen waited, ready when the paroxysm should have worn itself out by its own violence, to soothe the tired spirit to rest.

When she saw Evelyn lying quiet at last from complete exhaustion, she hur-

when she saw Evelyn lying quiet at last from complete exhaustion, she hurried downstairs in search of Mrs. Leacy. "You promised that you would not allow any one to disturb my sister while I should be away!" she said, and there was a tone of angry reproach in her voice unusual in gentle Kathleen.

unusual in gentle Kathleen.
"I'm very sorry," Miss Desmond." It
was the Sisters and two of the young
ladies from the convent. I told them
Miss Evelyn was not strong and it was
thought better she should not see any
one, but they were determined, they said
she would wish it and it would do her
good and I thought myself maybe it good, and 1 thought myself maybe it

In the morning Evelyn was weak and tired. She seemed to be still tired. She seemed to be still much under the influence of last evening's emotions.

When Kathleen was preparing to go out she called her back.

"Kathleen," she said, "I can't stay here; we must go away." It was the echo of Kathleen's own thoughts.

"Yes, we shall go," she answered. "I

have thought of it too. But where would you like to go, Evelyn?"
"Back home."

"Back home."

Did Kathleen hear aright? The words seemed to come to her from a long way off, even from her father's grave, from the dear old days when she knew no care. Ah, to go "back home!" Her head leapt at the suggestion, but sank heavily again. No, it could not be. Meantime Evelyn was waiting a reply. In her face was a wistful, expectant look. Kathleen's voice was very low and sad.
"But we can't go home, dear."

But we can't go home, dear."

"But the old house is rented. There some one living there, and besides—"
"Oh, I see. You do not wish to go.
you did it could be more easily m aged." But there was no anger in her voice this time, only a weary hopelessness which went to Kathleen's heart.
"We would, both of us, be better there," she answered, "and if it can be there," she was shall go. At

"The place is not ours now."
"Neither is this place ours."

accomplished at all, we shall go. At least I will try my best." That evening when her work was done she sat down before her desk to write to

one sat down before her desk to write to Dr. Morley. It was long since she had heard from V. Her friends there had been deeply hurt by what seemed to them her uncompromising rejection of their friendship, and by degrees they had drifted apart, till all communication had cassed batween them. But row in her ceased between them. But now, in he ceased between them. But now, in her perplexity, her first thought was of the large-hearted, kindly old man, who, in every need had stood her friend. She wrote him all the sad history of their trouble, telling him of Evelyn's longing for home, and asking if there was any long that it might be greatified.

hope that it might be gratified.

Two days passed, and Kathleen was any housely watching the mails for an answer to her letter. Evelyn, too, had begun to show an unwonted interest. the sound of the door-bell she roused her postman, Kathleen?

"I think so." They listened, and presently heard step ascending. Kathleen hurried out into the hall to meet the messenger. "A letter for me?" she asked eagerly. "No, Miss, but there's a gentleman

lownstairs waiting to see you. Kathleen was disappointed. She went back into the room to speak to Evelyn, then came wearily down the stairs and into the reception-room.
"Dr. Moriey!" Bravely she forced back the tears and tried to smile a wel-

"My dear child," he said, as he rose to meet her, "You are looking very ill, I am afraid you have worn yourself out."

"Oh, I am well," she answered hurried ly.
"Why did you not let me know before of all this trouble

"It was so sudden. I had not time to think And the little one, how is she?"

"She is very miserable."
"But, she is quite recovered from her illness?"
"Oh, yes, she was well before she left
the hospital. But it seems as though

she would never be strong again.

air will de for her."

The girl looked up quickly, a bright flush on her face, Oh, "doctor, can we really get the cottage then?"

"We may manage that too after a little.

In the meantime, Mrs. Morley insists that you and the little sister shall come home with me to-night." You can never know how grateful I am for your kindness. But we cannot

"Oh, but you will have to go. I cannot go home without you."
"It is impossible."

"Why, impossible?" a little sharply then more gently, but reproachfully still—"My dear child, what does this mean? We have all been pained by your persistent refusal to come to us. Now tell me why you cannot, or will not, return with me to V."

"Evelyn would not wish to go; Oh,

doctor, she is terribly unhappy. She can-not bear to see—"Her whole face quivered pitifully as the words died away in a sob

on her lips.

He looked into the thin, worn face, and

Poor little Kathie! Poor little Birdie!"
he said, calling her by the old pet names.
And Kathleen, so tired of toiling and
bearing alone, wept out all the accumulated bitterness of her heart on his breast.
He soothed her tenderly as her father
might have done, promising that no effort
should be grared to bring about the fulshould be spared to bring about the ful-

filment of Evelyn's yearning for home.

"Mr. Craig does not live there him self?" Kathleen said questioningly. "No if he did the thing might be managed more easily. He moved away three years ago to the North-West. The place is rented. But I apprehend no diffi-

culty."
"I am so sorry. The task will be un-pleasant, for you, and I know how un-reasonable it must seem."

"Now, my dear child, you must not worry any more about it. I understand perfectly. Under the circumstances, it is the most natural thing in the world that our little Evelyn should wish to come home again; and so she shall trust the business to me only he patient."

business to me: only be patient."
"Of course, I must have something to
do. Do you think I would have any
trouble in securing a class of music pupils?

"On, that will be easy enough to do. And it just occurs to me that Father Vin-cent is in need of an organist. He is our parish priest. Of course, you heard of poor Father Selwyn's death? His niece was our organist, but she has gone to her brother. Helen played during the holidays, but since she went back to school we have had no permanent organist. I think you used to sing sometimes in the

Yes, during the vacations, I shall be glad to play in the church."

"Father Vincent was asking for you. He says he must see you the first time he comes to the city. You will find him very kind."

He talked on cheerfully, wishing to rest her mind from the cares, which, plainly, weighed heavily upon it. He insisted no longer on bringing her and Evelyn home with him, and, with a delicate appreciation of circumstances, finally rose to go without even asking to see the blind girl.

"You may expect to hear from me. As soon as possible I will write."

Her eyes were humid with tears as she raised them to his face. "You are so kind," she said simply. An answering mist blurred his vision. He kissed her forehead almost reverently.

"Keep a brave heart, little Kathie: all will be well yet."

When he was gone she came back into When he was gone she came back into the little parlor and sank on her knees with a piteous moan. "All will be well yet." Even to Kathleen, with her trust in God that was deep-rooted as life itself, the words seemed a bitter mockery. Some misfortenes might be retrieved, but who would make the blind eyes to see? Who would gather up and knit aright the ravellings of the fair life web. so rudely torn?

ings of the fair life-web, so rudely torn?
The weeks that ensued were very long
In spite of Dr. Morley's assurance, Kath een's faith in the success of the task she had set him, was very slight, and in striving to cheer Evelyn's spirits and foster her hopes she unconsciously kept a feeble flickering in her own. Thus, more than a menth had gone, when, returning home one evening, Mrs. Leacy met he

on the stairs;
"Miss Desmond," she said, "a gentleman is in the parlor waiting to see you; a priest. He called early this afternoon and asked what hour you would be home. I told him and he was here just on the minute. You are a little late." The girl looked anxious, as she always did now when she learned that any one had called to see her in her absence.

"Did he ask to see my sister?"
"He asked how she was, but that was

Kathleen was relieved. She turned and went into the parior, guessing that her visitor was Father Vincent of V.; and she was not mistaken. The kind old priest adopted the orphan girl into his heart at once. Such a big heart it was too, where every one but self found room. He gave her a letter from Dr. Morley desiring her to read it at once. Her face was a study as she read and understood that the longing, she had not dared to call a hope, should be realized. Her old home was at her disposal again. When she had finished the letter, the priest read it. "The dector has comprisinged me "The doctor has commissioned me to bring you home. I have business in the city that will keep me till nearly the end of the week. Can you be ready by that time?"

"I think so. I told Mr. Willis some time ago, I should probably be leaving the city soon. I do not think he will have any trouble in finding some one to replace me in the office. I should be very sorry to inconvenience him—he has been so kind to me. For the rest very little time will suffice. There is not much to do."
"We have got fourteen music pupils

"We have got fourteen interest purpose for you. Will you be able to attend to so many?"

"Oh, yes, easily, Father. I am very grateful for your goodness to me and to my sister."

grateful for your goodness to me and to my sister."

The hurried preparations for departure were completed, and the sisters, under the care of the good priest, quitted forever the scene of so much sorrow.

Through the crowd of former friends and neighbors, who had gathered at the little station at V. to witness this strange the meaning. Finding and have designed in the state of t home-coming, Evelyn was hurried into the doctor's carriage, which awaited them, and driven to her childhood's home. Her face was heavily veiled, for she shrank, not only from the touch of she shrank, not only from the touch of the sunlight, but from the intolerable thought that stranger eyes should look upon her misery. She was very still.

Kathleen had hoped that the prospect of
coming home might rouse her to some
little interest in life; she was bitterly
grieved to find that after the first involuntary motion of satisfaction, with which she learned that her wish should be gra which was really but the restlessness of suspense, died out of her face and manner. She seemed like one stricken unto death, who, assured that her last earthly wish shall be fulfilled, waits with what patience she may the Angel of Raleage

wish shall be fulfilled, waits with what patience she may, the Angel of Release.

In truth it was no lingering love for this old home of hers that prompted her imperious desire to return to it. But she had known the place so well. Into every nook and corner of it, blind as she was, she could wander at will, without the mortifying necessity of being led. Then again, the cottage, hidden away among

her shrinking from observation, her desire to be left alone. With Kathleen, now as always, every other care was subordinated to her all-absorbing solicitude for her sister. Without any seeming for her sister. Without any seeming effort she stood between her and the least

annovance that threatened her. Arrived at their destination, they alighted, and Evelvn feeling secure in her rememberance of the place, and impatient of the guiding hand, broke from her sister and went on towards the house. As she ascended the steps the door opened and her old nurse came out to meet her darlings. With a cry, in which all the joy of recognition was lost in the wail of a great sorrow, she caught the veiled figure to her heart calling on her haby's name to her heart, calling on her baby's name and uttering incoherent lamentations. The girl writhed as in intolerable agony. Fiercely she flung the clasping hands from her, and with a low moan, tottered backward into her sister's arms. When Kathleen had helped her into the house and done what she could to quiet and and done what she could to quiet and comfort her, she hastened back to reassured Mrs. Mason, who astonished and bitterly wounded, still stood where they had left her. It was not an auspicious ushering in of the home life,

CHAPTER VII.

The people who had known them when they were children had a warm welcome for the orphan sisters, and would fain have lavished upon them every care and kindness. But as gently as possible Kathleen gave them to understand her sister's desire for complete seclusion, and with instinctive delicacy, the wish was

posing of her own plane and harp before leaving the city, but they were such precious relices of the past she could not bear to part with them; and, unconfessed even to herself, her heart still cherished a hope that their music would yet gladden Evelyn's lonely life. So they were brought back to V. and stood untouched in the places they had occupied long ago, when their tones had filled the old house and her father's heart with melody.

and her father's heart with melody.

Except that her movements were freer from restraint, Evelyn's life now was much what it had been. Crushed beneath a sense of her own uselessness, cut off from every interest, in very truth "world forgetting, by the world forgot," she, nevertheless, exacted from Kathleen the most unremitting attention, jealous of the interference of her other duties with the care she gave to her. During her absence she would brood in silence till her heart would swell to breaking with the heart would swell to breaking with the passion of her despair; then, on her sis-ter's return, at the least fancied neglect, the pent-up torrent of bitterness would burst its bounds, sweeping everything be-

Poor Kathleen! her lot was very hard,

and she was weary sometimes, so weary that she too, could have prayed God, in His mercy to let them both lay down the burden of their blighted lives, and rest But these were only passing moments of weakness. Her own brave spirit would reassert itself, and meekly she would bend to her cross again. In the silence and darkness, while the blind girl tossed in her uneasy sleep, she would bring the trouble of her heart to Him, Who has promised to give the heavy-laden rest.

Mrs. Mason, who since her late employer's death, had lived with a nephew in the village, would fain have returned to her old charge, had circumstances permitted. As it was, she spent most of her time at the cottage. At first she was third of intending the cottage. timid of intruding upon Evelyn, but the girl soon grew accustomed to her pres-ence. In fact, she seemed a part of the place, and her being there, a matter of place, and her being there, a matter or course. The orphan girls were to her as her own children. She had nursed them both, and they had grown up to fill in her heart the place of the little ones whom, long ago, she had laid to rest. Deeply she mourned the blight that had come upon her bud of promise, the little, wayward darling, who had heen at one

wayward darling, who had been at once the plague and pride of her life. With a pathetic longing to give what comfort she might, she would linger around her, striving to anticipate her wants, and ready to obey her least behest. But there were times when her compassion and love for the blind gir!, and a burning indignation against her would struggle for mastery in ber heart; when the haunting sadness in Kathleen's eyes and the growing languor of her step, appealed to her as strongly as Evelyn's affliction; times, when looking on them both, she was doubtful to which had fallen the more cruel fate. True Evelyn was blind, and her loving old heart ached, and her pity yearned anew at the thought, though it was not possible simple-minded and unworldly as she was, that she should have comprehended its diresignificance to this gifted, imperious, ambitious nature. Yet, what availed it that she should break Kathleen's heart and wreck her life because the brightness had gone out of her own? It chafed her, beyond expression, to see Kathleen, gentle, patient, self-devoted, the slave of her sister's unreasening exactions. For some time she had been tarning over in her mind the expedience of giving voice to the thought that so troubled her. But still she hesitated. In truth it was less the fear of Evelyn's re sentment than of Kathleen's reproach that deterred her. One day when Evelyn sat, as usual, lost

in her own dreary reflections, some one came into the room. Mistaking the footstep, she called -Kathleen.

"Kathleen is out, dear;" the nurse answered.

answered.

The blind girl's face flushed darkly, then grew white again. It was just such mistakes as this one, serving, as they did, to emphasize the pitiful helplessness

old, to emphasize the pittril helpiessness of her condition, that goaded the proud, tortured heart beyond bearing.
"Yes," she cried between her set teeth, "She is out! She is always out. It is very fortunate for her that she is able to

bound? It she lost her eyesight now, she would only regret it for your sake. As for giving up—she has nothing to give, for long ago she gave up everything she had for you. And, Miss Evelyn, it is a shame for you to treat her the way you do! Will you be any better off when you have worn her life out, like this? What would you be or how could you do with would you be, or how could you do without her?"
It was a cruel thrust, but her anger had

risen as she spoke. The words were no sooner uttered than repented, but her re-

morse was unavailing.

"Go away from me! Leave me!"
Evelyn almost shrieked, flinging out her
hands as though she would have struck
the woman who had dared to taunt her
with her wordshed.

with her wretchedness.

Trembling, Mrs. Mason quitted the room. Though she regretted what she had done, she was still unable to convince herself that she had been wholly wrong, and, even now she was more troubled at the thought of Kathleen's auger than at the sound that reached her ears, of the blind girl's piteous moaning.

Active Man Wanted To read this advertisement and then give Putnam's Painless Corn Extractor a trial. It never fails to cure. Acts in twenty-four hours and causes neither pain nor discomfort. Putnam's Corn Extractor extracts corns. It is the best.

PAIN-KILLER IS JUST THE REMEDY needed in every household. For cuts, burns and bruises, strains and sprains dampen a cloth with it, apply to the wound and the pain leaves. Avoid substitutes, there's but one Pain-Killer, Perry Davis'. 25c. and 50c.

sarily much among them, received gratefully every mark of symapthy and friendship. But she was careful that no suspicion should reach Evelyn of the interest and pity her presence excited.

Always deferring to her wishes, without counting the cost to herself, she had arranged to give her lessons at the homes of her pupils. She had thought of dis-

THE LORD AND GIVER OF LIFE.

In the Nicene Creed we say that we believe in the Holy Ghost, the Lord and Giver of life. Here is the animat. and Giver of life. Here is the animating principle which makes the Catholic Church the ever youthful, ever strong, vitally permanent marvel that she is. Within her there dwells the very Lord of life Himself. Here is the secret of that unfailing, irrepres. sible and ubiquitous existence that provokes the wonder and admiration, openly and often expressed, of learned men outside her fold. Neither the persecutions of the Roman emperors nor the horrors of the French Revolution can avail against her finally. Out of the horror and the apparent ruin she arises, as serene, as vigorous, as glorious as before. The very shocks of the tempest seem only to strengthen her. The darkness of the hideous background only brings out into clear. background only brings out into clear-er light the immortal beauty that is her imperishable gift. The long line of her sovereign pontiffs surpasses Europe's proudest dynasties, yet that line is only of frail old men, often upon a seemingly insecure and tottering throno. Heresies arise, grow mighty, then fossilize, or decay and pass away; the smoke of battle darkens the sky pestilence devastates the nations

westward the star of empire takes its way," and realms that were proudest once are by words now. whatever else happens, and whatever else disappears, never does the Catholic Church fail or disappear. The life in her is a more than human, a more than transient life. It came down to her from the E:ernal God, and it is God, and it abides with her forever. In that life, which is no less than God the Holy Ghost the Giver of Life, she too abides.

Moreover, it is a universal life. You meet her everywhere. Everywhere she is unmistakable, and she is Where the ice floes surge heavily against the gloomy shores of Alaska or Patagonia, — where the torrid sun beats on the sands of the Sahara or the jungles of India .- with the cannibal head-hunters of Borneo, the Boxers of China, the red men of America-there she is. She keeps pace with the explorer and the scientist, when she does not carve out the way before them; and the physician finds her in the pest house and among the lepers, more fearless, more absolutely devoted, than himself. She is beside the king on his throne and the philosopher over his books, and she is in the slave's hut and beside the ragpicker, raising them into the crowned assembly that fills the high courts of heroic holiness. Everywhere flows the clear, luminous, lucid flood of her immorial life that sets her apart, unmis akably, as the most wonderful organization the world had ever seen, vivi-fied and glorified by nothing less than the boundless and absolute and essen-tial life of Him Who is Life, the Lord

fail or disappear? he is dead, when the spirit, the life, departs. But to His one true Church, its Master, Jesus Christ said: "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever, - the Spirit of truth. Whom the world can not receive; be cause it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you.'

Here lies the secret, then, of this perennial, exhaustless, inexhaustible life, plainly recognizable in the Cath olic Church. Upward rings the jubil ant, Pentecostal cry of her children, the wide world over, and from the rising of the sun unto the going down of the same: "I believe in the Holy Ghost, the Lord and Giver of life."-Sacred Heart Review.

harmonizes beautifully with the sweet mpressions of a hidden life-that life I the soul which holds its deep communion apart from the busy maze of the world. It is as it were a chain binding hearts together, ever drawing them upward to Him Who said, "Ask and ye shall receive." This is the promise indelibly stamped on the soul of the Catholic, that through every danger, every grief, brings the light of courage to his desponding spirit and whispers, "Hope-hope on, thou trust-ing soul, for even beyond the grave

JUNE 8, 1901;

and Giver of Life, the Holy Ghost. How could the Catholic Church ever We say of a man,

THE SPIRIT OF PRAYER.

There is a something in prayer that one prayer has power untold."

How often in the peaceful evening

of life do we, looking back through the shadows, find perchance a light cast about us by the remembrance of our childhood days, when in the twi-light hour we knelt at mother's knee, our hands folded in earnest, simple prayer that God might lead us safely to the threshold of life, or to moments in its rosy morn when we began alone to brave the storms of this world's sea of care, influenced by a spirit of prayer, which ever glowed in our hearts and radiated therefrom over every circumstance of our fears.

Life.

The poet's exclamation: "O Life! I feel thee bounding in my veins," is a joyous one. Persons that can rarely or never make it, in honesty to themselves, are among the most unfortunate. They do not live, but exist, for to live implies more than to be. To live is to be well and strong—to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them—to feel life bounding in the veins. A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, bestowing the richest blessings, and that medicine is Hood's Sarsaparilla. The weak, run-down, or debilitated, from any cause, should not fail to take it. It builds to the whole system, changes existence into life, and makes life more abounding. We are glad to say these words in its favor to the readers of our columns.

The BEST should be your aim when buying medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY. Life.

has a peculiar charm for all Catholic And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ," with these words St. is called Unrist, with these words St.
Matthew concludes his geneology of the
Messiah. They prepare the reader
for the subject and its division. Although the day on which the Church commemorates the patronage of St. Joseph is past, yet it may be well to call to mind the reasons of a peculiar devotion to the Foster-Father of our Lord, all the more since it lends

dditional help to understand the life

ST. JOSEPH. PATRON OF THE me

CHURCH AND THE MEN.

Model of Men—The Protector of God and His Mother—The Holy Family— The Home at Nazareth—[Compari.

The following sermon, preached at the Chicago Cathedral by Rev. Joseph Selinger of St. Francis' Seminary,

Wis., can not fail to entertain and in-

struct all who may read it. And it

of Jesus and Mary.

The third Sunday after Easter is devoted to St. Joseph. In October, how-ever, the Church recites that memorable prayer to him, begging him to protect the Church of Christ as he protected the Holy Family. On that day, therefore, the priest prays in Office and in Mass the mercies of God through the merits of St. Joseph; while the month of May and of October alter-nately bring before us Mary, the Queen of Saints and of the Holy Rosary, still they are not fully appreci-ated unless we remember the head also

of the home of Nazareth. Is it not strange that our Church, the most powerful religious organization of ancient and modern times, should fetch such a Saint out of oblivion and set him up for the respect and imita tion of a world, which considers him obscure! Why does she not go into the halls and galleries of great men and famous women! There a grate ful nation places the statues and effi gies which looking on children might admire and take courage. Our age, we are told, wants examples of heroes of flesh and blood, who have contributed to its material progress. A though it owed nothing to the past Is not St. Joseph of flesh and blood? Is he a myth? Does he not deserve the regard and devotion of the

deemer, for having protected the Mother and the Child? The difficulty is not with the Church, but with the world. The world has grown too material; it has changed its standard of life ; it has lost its moor ings. Alas! too, many Catholics have lessened their confidence, and in un-guarded moments taken hollow phrases of unsympathetic believers seriously.

world for having watched over its Re

But it is stranger still-while the century was closing and human society stepping down from one pedestal and on to another, all things being in change and "upheaved by central convulsions"—that such enlightened Pontiffs as Pius IX. and Leo XIII. should cling so fondly to old traditions, and direct attention to St. Joseph as great helper of the world, and guard ian of the universal Church. these trying times," writes Pius IX, "let us pray the mercy of God against all evils by the merits and intercession of St. Joseph." Again, Pope Leo XIII., with the fondness of a child, takes his flock to Nazareth, there to study Jesus, Mary and Joseph, the Holy Family, directing men above al

to look on St. Joseph as their model. Who is St. Joseph that such notice should be taken of him by the universal Church and by mankind?

It ought to be unnecessary to tell this age who St. Joseph is. It boasts a knowledge of Jesus Christ that is deep er, and pretends a faith that is more reasonable than the knowledge and faith of past ages. Yet who does not know that now the very beginnings of Christianity are misconstrued, that its substance has been lost in many quar ters; that arrogance in matters of faith has taken the place of the sim plicity, characteristic of our fore

fathers ! St. Joseph by the providence of God was the guardian and protector of the Holy Family. He was honest, he was just, he was faithful and chaste though he was poor and simple, he was yet of royal blood. He was indus trious, bent on his care alone. He was content with his lot, submissive t God's will. An instrument of God, th husband of Mary, the Foster Father Jesus. His love for Mary was not sulled by any base motive. His espouals with her were a union of soul an of mind. Their marriage, St. Augu tine and St. Thomas tell us, was per feet, except in union of body. (Sun

ma P. III. q. 29, a. II.) For further information, reflect of the notice taken of him in the ear parts of the gospel narrative.

The geneology, given by St. Ma thew, assures us that he was of the royal house of David. His soul, being a true child of Abraham, was fille with the expectation of the fulfillmen of God's promise. His modesty as single purpose of life never incline him to believe that the Messiah wou ever be given into his care. An ang was sent him from Heaven, to assu "Joseph, son of David, fear I to take unto thee Mary thy wife; is what is conceived in her, is of the Ho Ghost." (Matt. 1, 20) Thus the lo between Joseph and Mary was strengthened. Union of body was strengthened. necessary to make their marriage tru "By their example," St. Augusti declares, "the faithful in wedlock a taught how marriage is still true, whe by common consent, continency is rved." Above and beyond carr affection their hearts throbbed in sunshine of chastity. Mary in her i CHURCH AND THE MEN.

Model of Men-The Protector of God and His Mother-The Holy Family-The Home at Nazareth -|Compari

The following sermon, preached at the Chicago Cathedral by Rev. Joseph Selinger of St. Francis' Seminary, Wis., can not fail to entertain and instruct all who may read it. And it has a peculiar charm for all Catholic

And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ," with these words St. Matthew concludes his geneology of the Messiah. They prepare the reader for the subject and its division.

Although the day on which the Church commemorates the patronage of St. Joseph is past, yet it may be well to call to mind the reasons of a peculiar devotion to the Foster-Father of our Lord, all the more since it lends ditional help to understand the life

of Jesus and Mary.

The third Sunday after Easter is devoted to St. Joseph. In October, how-ever, the Church recites that memorable prayer to him, begging him to protect the Church of Christ as he protected the Holy Family. On that day, therefore, the priest prays in Office and in Mass the mercies of God through the merits of St. Joseph; while the month of May and of October alternately bring before us Mary, the Queen of Saints and of the Holy Rosary, still they are not fully appreci-ated unless we remember the head also of the home of Nazareth.

Is it not strange that our Church, the most powerful religious organization of ancient and modern times, should fetch such a Saint out of oblivion and set him up for the respect and imitation of a world, which considers him obscure! Why does she not go into the halls and galleries of great men and famous women! There a grate ful nation places the statues and ϵ ffi gies which looking on children might admire and take courage. Our age, we are told, wants examples of heroes of flesh and blood, who have contributed to its material progress. As though it owed nothing to the past ! Is not St. Joseph of flesh and blood? Is he a myth? Does he not deserve the regard and devotion of the world for having watched over its Re-

deemer, for having protected the Mother and the Child? The difficulty is not with the Church, but with the world. The world has grown too material; it has changed its standard of life ; it has lost its moorings. Alas! too, many Catholics have lessened their confidence, and in unguarded moments taken hollow phrases unsympathetic believers seriously.

But it is stranger still-while the century was closing and human society stepping down from one pedestal and on to another, all things being in a change and "upheaved by central convulsions"—that such enlightened Pontiffs as Pius IX. and Leo XIII. should cling so fondly to old traditions, and direct attention to St. Joseph as a great helper of the world, and guardian of the universal Church. these trying times," writes Pius IX, "let us pray the mercy of God against all evils by the merits and intercession of St. Joseph." Again, Pope Leo XIII., with the fondness of a child, takes his flock to Nazareth, there to study Jesus, Mary and Joseph, the Holy Family, directing men above all

to look on St. Joseph as their model. Who is St. Joseph that such notice should be taken of him by the univer-

sal Church and by mankind? It ought to be unnecessary to tell this age who St. Joseph is. It boasts a knowledge of Jesus Christ that is deep er, and pretends a faith that is more reasonable than the knowledge and Christianity are misconstrued, that its substance has been lost in many quar ters; that arrogance in matters of faith has taken the place of the simplicity, characteristic of our fore

St. Joseph by the providence of God, was the guardian and protector of the Holy Family. He was honest, he was just, he was faithful and chaste; though he was poor and simple, he was yet of royal blood. He was industrious, bent on his care alone. He was content with his lot, submissive to God's will. An instrument of God, the husband of Mary, the Foster Father of Jesus. His love for Mary was not sul-lled by any base motive. His espous-als with her were a union of soul and of mind. Their marriage, St. Augus-tine and St. Thomas tell us, was perfeet, except in union of body. (Sum ma P. III. q. 29, a. II.)

For further information, reflect or the notice taken of him in the early parts of the gospel narrative.

The geneology, given by St. Mat-thew, assures us that he was of the thew, assures us that he was of the royal house of David. His soul, being a true child of Abraham, was filled with the expectation of the furfillment Church militant by his intercession of God's promise. His modesty and single purpose of life never inclined ever be given into his care. An angel was sent him from Heaven, to assure "Joseph, son of David, fear not to take unto thee Mary thy wife ; for what is conceived in her, is of the Holy Ghost." (Matt. 1, 20) Thus the love by common consent, continency is observed." Above and beyond carnal affection their hearts throbbed in the sunshine of chastity. Mary in her im-

ST. JOSEPH. PATRON OF THE maculate, virginal purity clung in su world, a life useless to fellow-men. preme confidence to her God given spouse; Joseph, in the single purpose of his life, God-fearing, rejoiced in the love of Jesus and Mary. Observe how tenderly he cares for them in the cold night at Bethlehem! With what light at Bethlehem! With what lonce the privilege and stumblingapt courage he takes the Child and

Its Mother, and flees into a strange land! The thresome journey, the stay in Egypt, the hate of the enemy for the Child, which should have been halled with joy, do not daunt his courage, nor foil his faith and hope in Divine Providence. The mysteries of heaven find him decile. No guile be man life, and are unavoidable, but St. trays the love which carries him over Joseph has shown their inestimable.

Nazareth, sweet Nazareth, how thy peace spends itself! What beauty it spreads over human life! How do-mestic life, now sick with quest after vain things, could be restored to health, if it but followed in the trail of Nazareth!

As the declining sun lights up the path to the plain home on the hillside of Nazareth, and Jesus and Joseph re turn to the embrace of Mary, what joy must have filled their hearts, what thoughts must have arisen in the Mother, what reveries in Joseph, what reflections, like shadows from Calvary, must have hurried over those happy

St. Luke tells us one incident, the only one on record, which happened when the Child was twelve years old. Jesus remained in the Temple when His parents returned home. Joseph and Mary sought Him during three days; finding Him they rejoiced exceedingly, though His Mother could not help, making questions such tender love, to ask Him: "Son, why didst Thou so to us?" Whereupon He answered, with an appearance of surprise, and with certain assurance of purpose: "Didst theu not know that I had to be about my Father's busi-Though there is no further reness?" cord of the life in Nazareth in the in-spired text, yet Christian tradition and Christian art have embalmed other memories of the Family of Nazareth.

Like all families, the family of Naza-reth too had its end. Indeed, it was to be the model by its end as well as by its beginning and progress. The summons of death came to Joseph first. His duty was performed. His death has become the ideal for all who wish to die in the Lord. By his pallet stands Jesus. Pointing to Heaven, He pours into the heart of His Foster-Father such animation for rest and peace, which the world cannot give, that his parting soul is carried without fear and trembl ing to the throne of God. There, too, is Mary, the Virgin Mother, lending such solace as fills her grateful heart. ing, tenderly touching his hands with her pure lips, she acknowledges his love and commends his fidelity and solicitude to the goodness of the heavenly Father. A widow now, she follows in the footsteps of her divine Sou, as He starts on His public life. She remains to share His glory and grief. she will witness the building of His Church, and stand, as it were, at the cradle of His spouse. Thus it is the will of God.

How appropriately, then, Jesus, Mary and Joseph, the Holy Family, come out of the shades of Nazareth, to walk ahead of our century, the model and belpers of home and family !

Why St. Joseph should be the patron of the universal Church in this age, is not hard to understand.

Is the Church of Christ not the family of God? Are we not justified to conclude by the comparisons which St. Paul and St. Peter make, when speaking of those who believe and obey Christ, that there is close analogy between the Holy Family and the Church of Christ, that St. Joseph will the entire Church is in debt to the Virgin Mother because she has given us Christ, how should we no, next to her, show gratitude and special de-votion also to him who cared for both!" "And certainly," he continues, "we cannot doubt but that the familiarity, reverence and great regard which Christ showed him in this mortal life, like a son shows his father, will con

tinue, rather be perfected in Heaven.
How justy the Church compares Joseph of Nazareth with Joseph of Egypt is clear by the use she makes of the office of the Egyptain Joseph to explain the patronage of St. Joseph over the entire Church. Set over the people of Egypt, Joseph provided the granaries of the land against famine. The people crying for food were directed to Joseph. In like manner St. Joseph is set over the Church, a helper and protector in trials, not, of course, acting as a substitute of God who never leaves His Church, but, by

and patronage, following her fortunes with love and solicitude, for she is the him to believe that the Messiah would family of God on earth.

ever be given into his care. An angel

But St. Joseph is patron of men by a very special title. Their position and courage, in the providence of God. are in the heat of the battle for life. They are the heads of families. They have what is conceived in her, is of the holy Ghost." (Matt. 1, 20) Thus the love between Joseph and Mary was strengthened. Union of body was not necessary to make their marriage true. "By their example," St. Augustine declares, "the faithful in wedlock are the faithful in wedlock are the neads of raufiles. Inch nave a trust as sacred as the women. Now, St. Joseph is their peculiar model in that respect. His humility and frugal ity, strength and manliness, grew out of a perfect submission to God's will. That is a lesson unknown before, and

once the privilege and stumbling-block of men. Culture and ideals are necessary for father as well as for mother, for boy as well as for girl; St. Joseph is God's lesson in both. The world dislikes humility, and

takes to labor because it is the necessary medium to secure even selfish ends. Both come in the train of human life, and are unavoidable, but St. value towards securing happiness here and hereafter. That is the freedom wherewith man must be free, free to serve his God while he carries out the will of God, in the labor that arises from his duy. Wealth, honor, ease and pleasure, not to be despised in-deed, yet they are nurseries of the unhappy lot of such as set more store in them than in the service of God. A bridle to check man in his mad race after temporal good, is given to men by the example of St. Joseph. Not the smallest part of the doctrine

of Christ looks to lifting up marriage and domestic life. The Christian home is to be modeled after the home of Nazareth. It may well be said that our Saviour spent the longest time of His mortal life with Mary and Joseph, in order to confirm His teaching by pre-vious example. The beauty of the household is, faithfully to copy Naza-

The objection, then, to the venera-tion and confidence shown to St. Joseph in our time, in obedience to the repeated exhortation of the Holy Father, does but arise from a distorted view of life. St. Joseph is powerful and loving enough to give assistance even the very position in which God placed him entitles him to honor from all mankind.

How aptly then the aged pontiff and his flock, the Family of Jesus Christ, proceed under the mantle of the head of the family of Nszareth; how appro or the family of Nazareth; how appropriate, that St. Joseph is asked, according to the prayer of the Holy Father, Pope Leo XIII., "assist us from the height of heaven with thy efficacious help in the struggle with the powers of darkness, and, as formerly, thou didst rescue the Child Jesus from the greatest danger to His life, so now defend the Holy Church of God-and cover each one of us with thy lasting protection.

THE GRACE TO PRAY.

The grace to pray is the first and the easiest of all graces to obtain. It is almost forced upon us. God wishes all men to be saved "for this is the will of God, your t netification," and therefore He gives to all the one great means of securing the graces necessary for senctification—the ability to pray. "But if any of you want wis dom let him ask God who giveth to all abundantly and upbraideth not; and it shall be given him." We all need wisdom, and the means of obtaining it is prayer. One is not required to be in the state of grace in order to pray. The prayer of a sinner is heard as well as the prayer of the just. Even in the state of sin we may obtain through prayer the wisdom to get out of it he grace of sincere repentance.

KNEEL UP.

Kneeling in church has become quite an art. The method in vogue in dozens of cases is a kind of loll, a spreadeagleing of one's self in a ridiculous manner, says a contemporary There is absolutely no necessity of any one's seeking support from the seats There is ne need of spreading the elbows out on the back of the seat in appointed to protect the Holy Family on earth? "If, therefore," to use the words of St. Bernardine of Siena, reach ; there are plenty more suitable places for such gymnastic exercises A "respectful posture on bended knees," which is the attitude for prayer, does not call for any such lazy and indifferent looking stretch-Kneel up straight, resting the hands on the pew in front if necessary. There is no one so weak as to find this posture difficult. We are in church but a very short time during Mass, and the kneeling portion of that time is infinitesimal.

CONVERTS AND THE SACRA-MENTALS.

Converts find it difficult to comprehend the use of the sacramentals in the Church, and by a strange attrac-tion they readily and enthusiastically tane them up. The Catholic World Magazine has a very practical article on the Catholic spirit of devotion. Among other things it says: And even though a soul has been properly guided in the choice of its devotional practices, another handle to misunder standing and abuse is offered by th gaudy livery-distracting to those of good taste-with which modern devotions are too often clothed. Since devotion is offits nature an interior act of religion, the sodality, the prescribed prayer, the badge, and the medal are only the external signs of interior sen timents, mere accidentals with which the Christian sou! may on occasion altogether dispense, while-in theory least - remaining absorbed in deep and loving communion with God and His glorious saints. True enough, we are not, therefore, justified in con- and K.D.C. Pills taught how marriage is still true, when, hard to understand even now; but it cluding that external practices are in

in her repeated sanction of innumer-able sodalities, and in the offer of immense spiritual favors to those who en roll themselves in her various confra ternities. The utility of the sodality is patent and needs no defense ; but its proper function, as a bulwark to

ten, devotion is degraded into a system of props and stays, and sanctity becomes a flimsy and ill-balanced affair, ready to topple over the moment its multitudinous external supports are removed. It is not always easy to answer a hostile critic who complains that certain devotees should spend more time and energy in erecting a solid edifice of true piety, and less in the invention of ingenious devices for the support of a dozen shaky out-houses, weak from the foundations to the worm-eaten rafters of the roof.

human weakness, is sometimes forgot-

"A CATHOLIC WITHOUT A CODICIL.

Austin Adams Replies to Some Critics Who Dislike His Strenuous Catholicity.

Not long ago Henry Austin Adams delivered a lecture in Chicago on "Christianity and Brains," excerpts from which were reproduced in these columns. It aroused a storm of critic sm in Chicago, and now that the smoke of the conflict has cleared away, Mr. Adams replies to his various critics in the New World. Despite its local re ference, his reply is manfully and ag gressively Catholic enough to repeat:

"Certairly none of the principles which I then laid down or statements of facts which I made, do I now wish to withdraw or modify," he says.

am a Catholic without a codicil."
"My thesis was: 'Catholicity is not only compatible with intellectual ity, but, being the truth, culture is not complete nor secure which excludes Catho'icity.' My historical argument, I presume gave no offense even to those, like friend Tetard, who did it. It was when I tackled the supercilious 'educational' faddists of our own times that I was thought to have been 'un-American,' 'un Cath-

olic, and 'ungentlemanly.'
"Let us see: Had I assailed the right of anybody to entertain his own religious views. I might have been guilty of denying our glorious American principle of religious toleration. But this I certainly did not do. On the contrary, I merely defended our Catholic rights by attacking the spirit of tco many of our sophisticated educationalists who sneer at all religious views as incompatible with broad cul ture and advanced scientific knowledge. I showed that in every field of investigation and in every degree of attainment the names of illustrious Catholics and other devout men were notoricusly prominent, hereby proving the shallowness and bigotry of such 'liberals' as Andrew D. White and the other Moguls who assume a monopoly of light and leading. There are State universities, libraries, institu tions, maintained by general taxa tion, which harbor this sneering con tempt for faith; and, as a good Amer ican, I am doing what I can to denounce the outrage. We have just compelled the great Brooklyn Institute of Arts and Sciences to make public apology to Catholics for a series of anti-Catholic lectures. The Board of Direct-ors has published resolutions (unanimously passed) expressing regret and pledging us immunity from all future bigotry. And yet when I wrote demanding this I was sneered at. I can stand a good deal of sneering to get such results If it be 'un American to defend religious liberty and 'un Catholic' to defend the faith, I plead guilty to both counts in Mr. Tetard's

reasonable than the knowledge and faith of past ages. Yet who does not know that now the very beginnings of know that now the very beginnings of the past ages.

The seats are not there as possible. The seats are not there for use while kneeling—a bench is put of the world for the world for use while kneeling—a bench is put of the world for the there for that purpose. There is no fact is, a man is liable to torget him-necessity for our measuring our elbow reach: there are related to the fact is, a man is liable to torget him-necessity for our measuring our elbow self when defending the honor of the fact is, a man is liable to torget him-necessity for our measuring our elbow self when defending the honor of the fact is a man is liable to torget him-necessity for our measuring our elbow self when defending the honor of the fact is a man in the fact in the fact is a man in the fact in the fact is a man in the fact in the fact is a man in the fact in the self when defending the honor of his mother against the scandalous lies of her detractors. Cardinal Newman's majestic definition of a gentleman begins with the statement, that 'he is one who never inflicts pain.' (Idea of a University, page 208.) This is sub-limely true; but the gentle Cardinal assuredly did not mean that one must refrain from speaking and living the truth, at whatever cost of paining others. Probably no man ever lived others. Probably no man ever lived who inflicted 'pain' upon so many good and loving men as did John Henry Newman. His conversion to the Church and subsequent glorious defence of truth fairly broke the hearts of those dearest to him, and dealt, as has been said, a blow to Protestantism from which it staggers still. I thank my critics for cautioning me against all needless vehemence, but I dare not hope to escape the charge of giving

>THE.... MIGHTY CURER LARGE SAMPLEOF.... INDIGES-WONDER TION WORKING and all other

Stomach Troubles TEST IT PROVE IT Highert Endorsements Mention this Paper.

mailed on receipt of 10 Cts.

K.D.C. Co'y, Limited, thing will. New Glasgow, N.S. or 127 State St. Boston, Mass.

pain while I remain a man of conscience and conviction.

"Even great men are charged by the timid and apologetic. For example take that valiant defender of the faith, Bishop England. He writes: 'Some persons are of opinion that I treat my

opponents with too much severity Am I, and my religion, and my religion. and my country to be held up to execration, without redress?

* * Are Roman Catholics to be libelled with impunity? * * * libelled with impunity? * * * Would to God they (the bigots) had

been silent! I should never have dis turbed their literary somnambulism had they not contrived to grope us out and seize upon us for destruction. They left us no alternative. We should either, before all the citizens of the Union, acquiesce in the truth of their horrible charges, and thus ac knowledge ourselves too base and too wicked to be admitted into these repub lics, or we should prove their inten-tional falsehood or their total ignor They left us no choice. I difance. fer, therefore, with their apologists, and must proceed.' (Works, vol. II.,

page 168)
"As between this courageous prelate and my pusillanimous little critics, I choose the former—and must proceed!

"By the way of benediction on this controversy let me invoke the spirit of Newman once more, by making the following words of the Cardinal my own : 'What can I desire and pray for but this?-that what I have said may be blest to those who have heard it, and what I might have said better, may be blest to me by increasing my dissatisfaction with myself; that I may cheerfully resign myself to much trougle or anxiety as necessarily befalls any one who has spoken boldly on an unpopular subject in a difficult time, with the confidence that no trouble or anxiety but will bring some real good with it in this event, to those who have acted in sincerity, and by no unworthy methods, and with no selfish aim.' (Present Position of Catholics, page 403)"

THE WISE ORIENTALS "THE WISE ORIENTALS
"The Chinese physician," says
Modern Medicine, "receives a salary from his patients as long as they are well, but as soon as they get iil his pay stops. Some American families, not disdaining to learn something from the other side of the world, have partially adopted the same plan ; that is, they pay the salary whether they are sick or well ; and it is, of course to the interest of the doctor to keep them well as far as he can, to save himself the trouble of attending them When the Chinese method, or th American modification of it, comes in to general practice, it will be to the interest of the physician who has charge of a family to study each member of it physically, mentally, spiritually: to prescribe for them cor-rect environment, proper diet and healthful habits : and to labor with the view of inducing them to touch with all these."

A CONTRAST.

Only faith makes old age interesting, as its mellowing influence gives ex perience the character of wisdom. The old man of faith is never lonely even though he stands among the ruins of a fortune, for he walks with God as truly as did Adam in the shades of Eden. The rosary beads falling from his fingers count, every one, a hope for heaven and with their modes music dispel the gloom of life's even-

ing.
In what strange contrast to all this is the wretchedly lonely, because ut-terly hopeless, closing of the life of an old infidel! Bent to the earth, he has forgotten the skies for which his soul was destined and is doomed to think only of that earth which will be his heaven cannot prove true. Every wrinkle spells despair.

Hay Fever Can Be Prevented.

Don't seek other climes at "Hay Fever Season." don't destroy your stomach and nerves by drugs—prevent the disease. Hay Fever is caused by germs that float about in the air and finally find lodgement in your throat and lungs. Medicine won't reach them there, but Catarrhozone will. Catarrhozone is sure death to germs. Start now to use Catarrhozone. Inhale it into the throat, lungs, nasal passages and bronchial tubes; it goes wherever the air you breathe goes, and it will prevent and cure Hay Fever. Endorsed by not less than one thousand doctors in Canada and U. S. Sent to any address for \$100 forwarded to Polson & Co., Hartford, Conn., U. S. or Kingston, Ont.

COLIC AND KIDNEY DIFFIGULTY.—Mr. J. W. Wilder, J. P., Lafargeville, N. Y., writes: "I am subject to severe attacks of Colic and Kidney Difficulty, and find Par melee's Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the total the total research and particular and par Hay Fever Can Be Prevented

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Hol loway's Corn Cure.

HUMORS, boils, pimples and all eruptions are due to impure blood, and by purifying the blood with Hood's Sarsaparilla they are CURED.

There is

no escaping the germs of consumption; kill them with health. Health is your only means of killing them. Scott's Emulsion of cod-liver oil will give you that health, if any-

SEND FOR FREE SAMPLE AND TAY IT.

SCOTT A BOWNE, CHEMISTS, TORONTO.

50C. and \$1.00; all druggists.

Dyspepsia

rom foreign words meaning bad cook, as come rather to signify bad stomach; for he most common cause of the disease is a redisposing want of vigor and tone in at organ.

No disease makes life more miserable. is sufferers certainly do not live to eat; hey sometimes wonder if they should

wat to live.

W. A. Nugent, Bellville, Ont., was greatly troubled with it for years; and Peter R. Gaare, Eau Claire, Wis., who was so afflicted with it that he was nervous, sleepss, and actually sick most of the time, ptained no relief from medicines profesonally prescribed.

They were completely cured, as others

Hood's Sarsaparilla according to their own statement vol-antarily made. This great medicine strengthens the stomach and the whole algestive system. Be sure to get Hood's.

Educational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, As well as full shortband course. Full civil service course, Full telegraphy course.

Our graduates in every department are to-day filling the best positions. Write for catalogue. Address

J. FRITH JEFFERS, M. A. Address: Belleville, Ont. PRINCIPAL ON NORTHERNA Business offeges OWEN SOUND, ONT.

Re-opens for Fall Term SEPT. 3rd, 1900.

Young men and women who wish to be successful should call or write for particulars and be ready to start on Opening Day. C. A. FLEMING, Principal, OWEN SOUND

ASSUMPTION + COLLEGE. SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASS-ICAL and Commercial Courses. Terms, including all ordinary expenses, \$155 per senum. For full particulars apply to Rev. D. CUSHING, C.S.Z.

ST. JEROME'S COLLEGE. BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETS, Prociders

Business College

STRATFORD, ONT.

The large patronage that our college enjoys is positive proof that the young men and wemen of Canada know where to come for a reliable business education. No two business colleges are alike, therefore be careful in choosing a school. Get our catalogue. Our students are remarkably successful in securing and holding excellent situations. Students admitted at any time.

W. J. ELLIOTT, Principal.

W. J. ELLIOTT, Principal.

OUR SUMMER SCHOOL
offers a spieudid opportunity for teachers
and others to develop increased earning power
at a limited expense of time and money.
Write us about it.
OUR REGULAR WORK
continues right along from month to month,
Students entering in June or July finish a
course in the Fall when many are just entering. We have no vacations. We do thorough
work every month in the year and are constantly sending out young people into good
positions.

CENTRAL BUSINESS COLLEGE, Toronto, W, H. SHAW, Principal.

PETERBORO REAL ESTATE EX-CHANGE.

OHANGE

50 farms for sale all sizes and prices.
20 garden lots from 1 to 20 acres.
100 building lots from \$500 up.
5 business places.
Write us to day say what you want and where, we arrange easy terms of payment.
T. HURLEY & CO.,
Peterboro, Ont.

Established 1889.

Head Office, LONDON, ONT.

Authorized Capital, - \$ 500,000 Subscribed Capital, - 100,000 Business in Force over - 50,000,000 Hon, Jno Dryden, George Gilles,
President, Vice Pres,
H. Waddington,
Secretary and Managing.
L. Leitch, Jas. Gravt, D. Weismiller,
Supl. Treas.

over \$2,900,000 paid in losses. Lowest rates. Losses promptly settled.

CITY AGENT:

A. W. BURWELL. - 476 Richmond Street. PLUMBING WORK IN OPERATION Can be Seen at our Warerooms, DUNDAS STREET.

SMITH BROTHERS

Sanitary Plumbers and Heating Engineers,
LONDON, ONTARIO.
Sole Agents for Peerless Water Heaters PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduate Philadelphia Dental College, 189 Dundas St. Phone 1881.

Phone 1381.

DR. STEVENSON, 391 DUNDAS ST.,
London Specialty—Anaesthetics, Phone DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty—Nervous Diseases.

DR. WOODRUFF, 185 QUEEN'S AVENUE Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested. Glasses adjusted. Hours: 12 to 4.

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street, Wm. Smith, Presi-dent, P F. Boyle, Secretary.

JOHN FERGUSON & SONS, 160 King Street,:
The Leading Undertakers and Emba mers
Open Night and Day.

BUY.....

COWAN'S COCOA and CHOCOLATE And get the Choicest Quality

LIFE. that we e Lord Catho ells the Here is repres learne

the perors nor Out of as glor.
ocks of
engthen
hideous to clear at is her line of rpasses

en upon mighty. s away; he sky ations e takes loes the appear. human.

her for-

no less

liver of Everynd she is surge hores of ere the s of the Borneo, e keeps e scienout the hysician d among She is

d she is the ragcrowned ourts of her iml organiless than d essenthe Lord host. irch ever f a man, the life. Church,

give you of truth. ive ; beknoweth Iim ; beyou, and haustible the Cath the inbilchildren, n the risdown of

the Holy ZER. ayer that the sweet -that life eep come a chain d. " Ask is is the a the soul gh every the light

pirit and

hou trust.

ne grave

evening e a light brance of the twier's knee, st, simple us safely moments an alone spirit of om over

oyous one.
make it, in
g the most
it exist, for
colive is to
ng equal to
d to retire
bounding
has made
omen, well reat work, and that The weak, builds under the ding. We ten favor to

ife! I feel

tween such assemblies, and whe Pope could not consult the Bisho

The Catholic Record. Published Weekly at 484 and 486 Et street, London, Ontario. Price of subscription—\$3.00 per annum.

BDITORS : MEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels." THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey. Mesers. Luke King, John Nigh. P. J. Neven and Joseph S. King, are fully authorized to reserve subscriptions and transact all other business for the CATHOLIC RECORD.

Agent for Nowfoundland, Mr. T. J. Wall, St. Johns.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Rates of Advertising—Ten cents per line sean insertion, agate measurement.

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Soniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must should be directed to the proprietor, and must should be under not later than Tuesday morning. When subscribers change their residence it

should be directed to the state of the state

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

The Editor of THE CATHOLIC RECORD London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the maner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success,

e faithful.
sing you, and wishing you success,
Believe me, to remain.
Yours faith ully in Jesus Christ,
+D. FALCONIO, Arch. of Lariss,
Apost. Deleg.

London, Saturday, June 8, 1901 CONCERNING MASSES THE DEAD.

SUBSCRIBER, Bruce Co., Ont., asks:

"Can a Mass for the dead be said in white red vestments? Please explain the Cathor red vestments? Please explain the Cath olic doctrine with regard to color of vest ments to be worn in Masses for the dead."

Answer to question: Yes. The Holy Sacrifice of the Mass is a divine institution, and was first offered by our Blessed Lord Jesus Christ when at His Last Supper He changed bread and wine into His own flesh and blood, as we read in Sts. Matt. xxvi ; 26 28 : Mark xiv . 22 24 : Luk. xxii : 19 20 : 1 Cor. xi : 24 29.

We do not propose to prove here ex tensively either the truth of Christ's the Eucharist is a sacrifice offered to ments of the festival. God for the living and the dead, but we will point out that all the passages above quoted besides others in holy Scripture, prove that Christ is present; and there is everything in the Eucharist to constitute a true sacrifice to God, which consists in an offering to God duly made by a lawful priest, in acknowledgment of God's supreme domin. ion over us and over all things and of

our total dependence on Him. The essential identity of the sacrifice of the Mass with the sacrifice of Himself offered by Christ on the cross is evident from the identity of the victim, who is Christ in each case: of the high-priest, who is also Christ : and of the person who receives the Sacrifice, or to whom it is offered, who is the Eternal God, with special reference to God the Father.

This identity is pointed out and established by Christ Himself in the institution of the Holy Eucharist, as He declares :

"This is My blood of the New Testament hich shall be shed for many for the remis-on of sins."

That is, it is the same blood which shall be shed on the cross. (St. Matt. xxvi, 28) (See also St. Mark xiv, 24) "This is My body which is given for you: This is My blood which shall be shed for you." [St. Luke xxiii; 19, 20.] Do this for a commemoration of Me . for as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come." [I Cor. xi; 24 25]

But the Mass is the offering of Christ not really undergo death therein, whereas on the cross He was offered in a bloody manner, and He endured death and its concomitant sufferings : for, "Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him. (Rom. vi. 9

Now, the Mass being identical in substance and essence with, though differing in form and manner from the sacrifice of the cross, is applicable as an atonement for living and dead alike, just as was the sacrifice of the cross: As we read in Scripture:

"For to this end Christ died, and rose again, that He might be Lord both of the lead and of the living."

From these principles it will be seen that the value and application of the Mass to the dead arises out of its intrinsic nature as a sacrifice of universal application, and not out of the color of the vestments worn in its celebration, whether they be white, red, or black.

The Mass is of divine institution : whether it be offered for the living or and on the Ember days, and Rogation

These considerations bring us to the answer to the second part of our corexplanation of the colors of vestments | times occur. to be worn in Masses offered for the dead.

As we have already explained, Mass may be offered for the dead in vestments of any color suited to the day on which the Mass is celebrated. However, black is the special color which is always regarded as symbolical of death, or of the dark abode of the soul before it is admitted to the brightness of heavenly bliss, whether that abode were Limbo, where the souls of the saints who died before Christ remained till they were redeemed by Christ's dying on the cross, or Purgatory, where those dying in venial sin are detained until they are cleansed by the purgatorial fire. This symbolism is found in Holy Scripture in many passages, as in Zach. xiv. 6: "And it shall come to pass in that day that there shall be no light."

Hence black vestments are used in saying Masses for the dead, on those days when the Church rubrics permit the special Mass for the dead to be said which is celebrated in black vestments, and which is called the Mass of Requiem. But it must be borne in mind that there are festivals appointed by the Church to be celebrated on nearly all the days of the year. Some of these festivals are reckoned as of higher rank than others : and on the feast days of highest rank the feast cannot be set aside for any other devotion, whether public or private.

To this class of festivals of highest rank belong such feasts as Easter, Christmas, Pentecost, with their octaves, Hoty Week and other days appointed by the Church as being set apart for the commemoration of the principal mysteries of religion, which are of universal interest to the Church of God. Black vestments cannot be worn, therefore, by the priest, even when he offers Mass on those days for presence in the Holy Eucharist, or that the dead, but he must use the vest-

> Red vestments are used on martyrs feasts, symbolizing their intense love of God manifested by the shadding of their blood for Christ. The same color is used to symbolize the passion or sufferings of our Lord Jesus Christ, because by the shedding of His blood He atoned for our sins. Red also symbolizes fire, and is used to express the fire of love or charity, which produces within us a sensation somewhat similar to fire. For this reason also Masses in honor of the Holy Ghost are celebrated with red vestments, the Holy Gnost being the Spirit of love.

White vestments are used on the feasts of our Lord, except when they refer to His passion : on feasts of the the Blessed Virgin, and of saints generally who are not martyrs. White is an emblem of joy, and the use of white vestments signifies the joy with which we should regard the glory of the saints in heaven, and the example of virtues which they afford us, by means of following which we may attain the same reward.

We have spoken of the highest festivals which always exclude the black vestments of mourning and affliction But the festivals of the Church are divided into several degrees of solemnity. There are four degrees called doubles, namely, doubles of 1st and 2nd class, greater doubles, and doubles, without a modifying adjective. Then in an unbloody manner, and He does come ordinary Sundays, semi doubles, simples, greater ferias, and ferias. Among these there may be certain privileged days of any class, the offices and Masses which cannot be replaced by divine offices or Masses said at will.

It will be readily understood from this that Masses in black vestments can be said only on certain days when the Church parmits them. They may be said on all days which are of semidouble or lower rank, unless on those days which have a particular privilege annexed to them. It is also permitted in Ontario for the priest to celebrate Masses in black on two days of the week only which are doubles of the fourth grade as above explained. To funeral Masses, anniversaries, month's mind celebrations, and in some other cases, some special privileges are accorded beyond what we have here mentioned. Our correspondent can ascertain these privileges whenever it is necessary to know them, on consulting his pastor. Having spoken here of all the colors of vestments used by but the color of the vestments worn on the Church, except purple, it is advisparticular days and in special Masses, able to add that this color is used by is of ecclesiastical institution, and de- the Church at the Masses of the penipends upon regulations made by the tential times, this being the color sym-Church, which do not affect or change | bolical of penance. Purple is therefore the infinite value of the sacrifice the color used during Lent and Advent

special petition, unless the offices and Masses of these days are replaced by respondent's query, which asks for an | feetivals of another rank, which some-

> A SPECIMEN AMERICAN DIVORCE.

In the Court of General Sessions before Judge McDougal, held in Toronto on May 28th, the jury returned a verdict of guilty against John L. Sheppard on a charge of non-support preferred by his wife, Kate Sheppard.

The defendant claimed that the plaintiff is not his wife, as on June 19th, 1898, he obtained a divorce in the State of Michigan after a residence there long enough to constitute him an

It appeared in evidence that Sheppard resided in the States for five months in order to become able to avail himself of the easy terms on which divorces may be obtained in Michigan, little more than American citizenship being needed that one may obtain a divorce when sought through

Judge McDougall, in addressing the jury, told them that no importance should be attached to a divorce obtained under the lax laws of Michigan. The divorce might be valid in Michigan, but it is altogether foreign to the spirit of Canadian marriage laws.

Mr. Sheppard lived in Detroit during his absence in the States, and his wife visited him there, but he persuaded her to return to Toronto, and later on returned himself; but he refused to support her even then, and told her of his having procured a divorce, giving this as his reason for not supporting her. This was the first notice she had of a divorce having been obtained, as no formal notice of the divorce proceed ings was sent to her.

The jury found a verdict for Mrs. Sheppard, in accordance with the judge's advice, and the defendant was ordered to support his wife. The decision is an important one, and, if sustained, as we trust will be the case, divorces granted in the United States to Canadians, who go there to evade the Canadians laws, will be held to be invalid in Canada.

It has been hitherto always the aim of Canadian legislation to observe the inviolability of marriage, except under some very special circumstances, and we hope American laxity will not be surreptitiously introduced into Canada under cover of the American divorce laws. The laws of Canada should be the test by which the validity of Canadian marriages should be tried, as regards the civil effects of marriage, and, if this be done, American laxity will not creep in.

We speak here, of course, of the civil effects of marriage only; for the obligation of the indissolubility of marriage, so far as it regards conscience, does not rest on the civil law, but on the laws of God and the Church. In the absence of the recognition of ecclesiastical law by the State, the next best thing is that the State should preserve the inviolability of all marriages once duly contracted.

At last, after several years of violent agitation and debate, the Presbyterian Church of the United States has definitely determined on a revision of the Westminster Confession of Faith which has been the fixed Presbyterian creed since its formal adoption by the Presbyterian General Assembly of Scotland in 1647, that is to say, for the last two hundred and fifty. four years.

A committee has had the whole mat ter under consideration for several years, and a couple of years ago a vote of all the scattered Presbyteries of the Church was taken on the subject, from which it was made clear that a revision is desired.

The vote of the Presbyteries in favor of revision was 153 to 52, and now the General Assembly at Philadelphia has determined to act upon the petition of so decisive a majority.

And why should not the divines of the present day make an entirely new Confession?

Admittedly, the Westminster Confession was made by fallible men, and was subject to error, and it may be revised at any moment by modern divines when it is found not to agree with the sentiments and opinions of the age, which is the case now. Then why not revise it, or abolish it if need

But here is exactly where the trouble lies. The "Church of the living God" is described in Holy Scripture as the pillar and ground terpreted," which means here to be of truth, whose teachings we should explained away under a fog of words.

the truth is unchanging, and it is evident to all that the Church which changes the truth into some other teaching cannot be the pillar and the ground of truth, and must therefore not be the one Church established by Christ on earth, which is the Church of God.

The Westminster Confession was adopted in the first instance with a are sinful, and "yet their neglect of great flourish of trumpets, and the them is more sinful, and displeasing National Covenant was ordered by act unto God." of the Scotch Parliament and the General Assembly to be subscribed by persons of all ranks that :

"To the which Confession and Form of Religion we willingly agree in our conscience in all points as unto God's undoubted truth and verity, grounded only on His written word. And therefore we abhor and detest all contrary religion and doctrine: but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the word of God and Kirk of Scotland."
(National Covenant subscribed by King (National Covenant subscribed by King Charles II. at Spry, June 23, 1650, and Scoon January 1st, 1651.)

And further, to sanction this Covenant, it is therein decreed :

"That Papistry and superstition may be utterly suppressed . . . they ordain all Papists and priests to be punished with manifold civil and ecclesiastical pains as adversaries to God's true religion, preached and by law established within this realm."

The present determination of the General Assembly to revise the Confession is an acknowledgment that these verities which have been proclaimed so loudly as God's only truth are but falsehoods and errors which have been promulgated by false teachers " in the name of the Lord."

The General Assembly have been all along perfectly aware that this is the position in which they stand, and to this knowledge is attributable the fact that they have been exceedingly cautious and slow in arriving at the present decision. The call for a revision has been loud for many years, and within the last four years the General Assembly attempted to smother it, but in vain. Louder and louder, year after year, rose up the cry that the doctrines taught in the Confession are a slander on the Almighty and a cruelty to man, and various efforts have been made to shake off the incubus of such teaching.

The Presbyterian Church of England has already for years past had a new creed which, though not nominally, has actually been substituted for the Westminster Confession; and in it the peculiarly objectionable doctrines of Presbyterianism are left out. A declaration of common faith was also issued in 1899 in the form of a new catechism of the Christian religion, under sanction of a committee composed of Presbyterians, Baptists, Congregationalists, Methodists, and other sects, and in this also the objectionable doctrines of Presbyterians were passed over as if they had no existence, and it was proclaimed that these Evangelical Churches had found a common ground on which not less than sixty millions of avowed Christians were prepared to stand. But this new creed, even to this day, has not been sanctioned by even one of the numerous denominations which were supposed to adhere to it.

Within the Presbyterian body in America the movement toward revision could not be suppressed. The doctrines of preterition and reprobation of angels, men and infants, as taught in the Confession, are now not believed even by the strictest Presbyterians, and the call was most general for a revision which would leave out such teaching, or at least explain it away, as being not intended to be taught in the Confession itself.

Historically, we know that this teaching was intended, as the Confession clearly lays it down, and it is now decided that it shall be eliminated.

The committee which had been appointed to consider the whole question declares that :

"The returns indicate that the Church de sires some change in its credal statement, and "these returns indicate that it is the mind of the Church that the Confession shall mind of the Church that the Confession shall be interpreted throughout in harmony with the teaching of Scripture that God is not willing that anyone shall perish, nor is it the decree of God, but the wickedness of their own hearts which shuts some men out from the salvation freely and lovingly offered in Christ Jesus to all sinners."

This is altogether a new view of the efficacy of Redemption, so far as Presbyterianism is concerned; for the Confession says distinctly :

"By the decree of God, for the manifesta-tion of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men thus predestinated and foreordained, are particularly and on and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. The rest of mankind [outside of the elect] God was placed. was pleased . to pass by and to ordern them to dishonor and wrath for their sin to the praise of His glorious justice." [Westminster Confession, chap. 3.]

This is the principal chapter which the committee recommends to be "indays, which are days of penance or hear and accept undoubtingly. But it is also proposed to "interpret" burg Catholic.

certain other chapters in a similar way : thus :

Chapter 10, which declares that there is a class of elect infants, leaving it to be inferred that there is also a class of non elect infants who can never be

Chapter 16, which declares that the (good) works of unregenerate men

This is a doctrine which certainly leaves the unregenerate man in a very peculiar position. He cannot regenerate himself, since he is of the reprobate, and before him is eternal damnation: behind him everlasting perdition. Even taking to the woods will scarcely better his condition.

Chapter 22 declares it to be a sin to to refuse an oath touching anything that is good and just, being imposed by lawful authority." It is understood that the proposal of the committee is to concede a point to the Quak ers, Mennonites and Doukhonors, by making it lawful to commit this sin.

But by what authority will the General Assembly change the divine law on this point? The great Covenant declares that "we willingly adhere (to the Confession) in all points as unto God's undoubted truth and verity." The Catholic Church never made any claim to have authority to change God's absolute laws. Where, then, did the General Assembly get such authority?

There is an amusing side to the re ent action of the Assembly.

It is generally admitted that the confession ought to be revised, because it contains gross errors against faith and divine revelation : but the Assembly wishes us to believe that, though it needs correction, it will be corrected merely by interpretation, and not by actual change of teaching. Thus the committee's report while admitting that "some change in credal statement" is desirable, says that such change must not "in any way impair the integrity of the system of doctrine contained in the Confession of Faith.' it does not admit the necessity of substantial change, for the reason that this admission would be an acknowledgment that for over two and a half centuries the Presbyterian Church has been teaching false doctrine. Yet it would be much more honest to admit the truth plainly.

There is still another change pro posed, namely, in Chapter 25, where it is said :

"The Pope of Rome is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God."

Dr. Phillip Schaff, one of the nost learned of American Prosbyterian divines, said that this article of the Confession is based upon a misinterpretation of the passage of St. Paul in 2 These ii. 3. This is undoubtedly correct, and we rejoice to see the more kind dispositions which the Presbyterians of to-day are cultivating when they no lomger regard Leo XUI. as the monster of iniquity of which every Pope has hitherto been regarded as a constituent part. But if the Westminster divines had laid down in the Confession only revealed truth, as they pretended there would not be the need of correcting their blunders to-day.

The true Church of Christ would have been guarded by the Holy Ghost against falling into such errors as we have here described; but it is only the Catholic Church which has been so guarded, and which alone does not need to revise or reject any doctrine which it has once declared to be a truth revealed by God.

Some of our esteemed exchanges, with their penchant to adversely criticize, find fault with Mr. Carnegie, since he does not contribute his mil-lions to some distinctly religious object and argue therefrom that he is opposed to what they call "sectarian ism" We in Pittsburg know the ab solute reverse to be the truth. Mr Carnegie, from our best information and we know that we are informed correctly, is not a professing member of any Church, but he is no bigot and is quick and responsive to ald the Churches, irrrspective of denominations. A business man, he is not in ove with unbusiness like methods, and does not like to see churches hopelessly entangled in debt brought on through carelessness and sheer incompetency He has in one instance, if reported correctly, sharply called down a min-ister who sought his aid, and who he believed by his carelessness did not deserve it. Mr. Carnegie in this diocese has given to at least a dozen of our Catholic churches fine organs, costing each from \$3 000 to \$20 000, and in other ways he has shown his generosity to our people. It is an incorrect im putation to say that Mr. Carnegie re fuses his aid to churches because of his disapproval of "sectarianism."-Pitte-

A GREAT SERMON.

Archbishop Ryan on Questions of the

The following is the sermon of Arch-bishop Ryan, of Philadelphia, which he delivered last week in the cathedral at Baltimore at the conferring of the bretta on Cardinal Martinelli. It was delivered with the eloquence which has made the Philadelphia prelate famous. In those portions referring to the importance of religion in the schools, the rights of parents, and the treat. ment of the American Indian, he rose to the heights of oratory rarely heard in the pulpit. He was equally forceful and telling in his reference to Christian unity and in praise of the regular or-ders of the Church. His text and sermon was as follows:

Mon was as follows:

'Have they made thee ruler? Be not lifted up; be amongst them as one of them. Have care of them and so sit down, and when thou hast acquainted thyself of all thy charge, take thy place; that thou mayest rejoice for them and receive a crown as an ornament of (Ecclesiasticus xxxii, 1-3.)

"Your Eminences, Venerable Fathers of the Episcopate and the Clergy, Dear Brethren of the Laity:

"We are here to day to show by our presence how we esteem the virtues and services of the late Delegate of our Holy Father, the Pope, his apostolic humility and thorough purity of intention, joined with sound judgment and just appreciation of our national environments and whose mission, therefore, has proved so eminently success. His was the diplomacy of perfect honesty, which, by inspiring confidence, attains far higher ends than political astuteness can. He came among us not as a foreign embassador to an alien people, but as a representa-tive of the Father of the Faithful, whose paternal rule is co-extensive with the Catholic world and whose envoys should feel at home in every land.

" In the Delegate we beheld Leo, as in Leo Peter, and in Peter Christ, and in Christ God. Though officially so exalted, he was not personally lifted up by pride of position, but was ever found as one of those whom he ruled, according to the mandate and the example of his divine Master. cause of this humility and fidelity he to day receives the crown, the scarlet beretta of the Cardinalate, as an ornament of grace. This crown brings with it a triple honor and imposes a triple responsibility.

First, he who wears it becomes one of the electors to vote for the man who is to hold the highest position on this earth-the Sovereign Pontiff. Second. he becomes one of those who may be himself elected to this exalted office and, third, he becomes a trusted counselor and so laborer of the reigning Pope in the administration of the universal Church. To this third honor, with some of its duties and responsibilities, I desire to direct your attention on this interesting occasion.

"The Cardinalate derives its great dignity from its intimate relations with the Sovereign Pontiff. As the King or President is the first man in the realm, and his official chief advisers come next to him in dignity and power, so these exalted officials come next to the Pontiff. Ruling a kingdom far above all earthly principalities, a kingdom whose dominion extends over intellects and hearts, into the sanctuaries of which earthly monarchs may not enter, the Vicar of Jesus Christ calls around him, as aids in his administration, the wisest and best of his subjects and ennobles them by this selection.

"Any man who has studied the genesis of Christianity must be coninced that it was intended by the Founder to be an organized permanent institution, the prophesied kingdom of the Messiah in this world. As such Christ and His Apostles ever spoke of it. These Apostles were sent not merely to baptize and to preach, but to govern an institution which Christ called His Church and which meant simply Christianity organized. and its qualities under various par-ables, declaring that those who did not hear it should be regarded as the heathen and the publican. He spent forty days after His resurrection in structing His Apostles concerning this kingdom of God on earth.

We sometimes hear non Catholics objecting that in the early ages they find little evidence of the great Papal MR. CARNEGIE'S BENEFACTIONS power of the Middle Ages and of to-day. But we must distinguish between power and the exercise of power. The ower was always there, but from various circumstances it was not always publicly exercised. But whenever an occasion arose we find it wielded promptly and finally and without apol-It was ever the centre of unity ogy. It was ever the centre of unity and preserver of the deposit of faith The prayer of our Divine Lord was ever heard: 'Simon, Simon, behold Satan hath sought you that he might sift you as wheat, but I have prayed for thee, that thy faith fail not, but thou being once converted, confirm thy brethren. Vigilance as to the integrity and purity of faith become the Pontiff's first duty. His faith was to confirm that of his brethren and preserve them from being sifted as wheat, becoming the sport of demon's temptation. Observe how in this important text Our Lord first uses the plural num ber, ' but he might sift you,' that is all of you, as wheat, 'but I have prayed for thee, Peter, that thy faith fail not and thou being converted, confirm thy brethren.

"It is true the Bishops of the world were also appointed 'judges of faith' and 'were placed by the Holy Ghost to rule the Church of God which He had purchased with His own blood,' according to the strong expression of St. Paul. But in the long intervals be-

was all-important that there show the immediate present voice of Supreme Head, to decide doctrina other controversies. Such dec were not to come by miraculous in ation, but presupposed knowledg careful examination. But as one could not possibly attain such k edge and make such examination Pontiff surrounded himself by le ecclesiastics whose counsel he so These ecclesiastics in our da known as the Cardinals of the B Church. "It is the duty of the Ponti these ecclesiastics to be vigilar only as regards positive doctrine

discipline, but also to observe ter ies toward errors in faith and m These tendencies are scmetimes dangerous than expressed false ples. The false doctrine can be demned at once, and the here the heretic withered by the Ch stigma ; butffalse tendency, alm visible, insidious, harmonizing the age and with the spirit of the try in which we live and wh love, becomes more perilous. " Not. indeed, that we shot antagonistic to our age and co

God forbid! We should try to harmony with both. We shou them, but we must love God and still more. What, for instan more in harmony with our ag the exclusion of religious te from popular education, and ye has proved more appalling in fects, as we see in the youthful ality of France, and which we to realize in the youth of or country. Can we love this fea the spirit of our age and countr And when we see this system tending to the poor Indian ch who have no opportunity of le Christianity at home or in schools, and the Government of the right to do this in opposi

their parents' wishes, are cowards if we lock on and prote Such abuse of power seeks its ju tion in false principles of gover al paternalism. No doubt th has its rights in the matter of the cation of its own subjects, bu the exclusion of the rights of C of parents. Even among th are otherwise quite orthodox are, on this subject, false or d principles which are dangerous not actually condemned by the " In this supremely importan the Pontiff is aided by a bod

most learned and observant me world, and even abstractin Divine assistance it is more p each of our individual judgmen 'It is also necessary that th as supreme ruler, should be se

in regard to the relations bets kingdom-the Church-and th of the nations, in which his subjects abide. Even where no union of Church and State cannot be a complete divorce of from religion, not only because ion is essential to the well-being State, being essential to mor self, but because there are gra reet temporal interests in wh Church and State are con Hence most governments of Protestant as well as Catholi representatives at the Court Pope, and His Holiness in tu presented by nuncios or dele

their courts "Prussia and Russia, having off such relations with the Rom tiff, found it necessary after resume them. Other governm that of England, though no official representatives in Ro sent agents from time to time to questions relating to their subjects. The Pope therefor knew well the outside world zovernments in order to pr terests of his own children. department he requires the aid of congregations of Cardin this aid he enjoys in the Card

Affairs of the Church.

In these relations with the ments of the world it is nece the good of the Church that the should be entirely free from trol of any one of them. This ual independence can only be by some amount of temporal eserve the Pope from such For over a thousand years he this independence, and must e to regain it. Someone may a not spiritually free now? mere permission of the King who has power with his army on the Vatican and his sacred No one has been able to de means to secure spiritual i ence other than by the poss some temporal power. Guar freedom, such as Victor E offered, would avail little, for guarantee the guarantees?

"The religious orders, to o longs, have always been mos the heart of the Church. S lates wisely for their internal ment and their relations wit and the secular clergy and them when attacked by the en religion. The present attitu XIII. in their defence in Fradistoric attitude of the Roman To many non-Catholics it pear a puzzle and a that educated Catholics sh habit so deadly a hostility to to legislate their destruction such non Catholics should bes that this hostility is not against the religious order against religion itself. They orders with the hatred that C

phecied the world would hat

f Arch.

hich he

edral at

which

rring to

e treat

y heard

forceful

bristian

and ser-

ler? Be

nd so sit

uainted

ke thy

for them

ment of

enerable

and the

sity :

w by our

egate of

postolic

ent and

onal en.

there.

success

f perfect

g confi-

bassador

presenta.

ul, whose

envoys

Leo. as

lly so ex.

was ever

he ruled

d the ex

And be-

delity he

ne scarlet

an orna.

n brings

mposes a

comes one

man who

n on this

o may be

ed office :

ted coun.

reigning

of the uni-

rd honor,

sponsibil-

attention

its great

tions with

e King or

he realm,

ers come

power, so

ext to the

far above

kingdom

intellects

tuaries of

not enter,

ation, the

ts and en

ed by the

ingdom of

to govern

called His

ply Chris-

oke of it

ious par-ho did not

ed as the

He spent

rning this

- Catholics

ages they

of to-day

between

wer. The

from var-

not always

enever an

hout apol-

re of unity

Lord was

t he might

ve prayed

il not, but

on firm thy

the integ

ecome the

and pre-

as wheat,

important

lural num

that is all

ve prayed

ith fail not onfirm thy

the world

s of faith y Ghost to ch He had

d,' accordervals be-

n, bel

of inten

tween such assemblies, and when the Pope could not consult the Bishops, it was all-important that there should be the immediate present voice of the Supreme Head, to decide doctrinal and other controversies. Such decisions were not to come by miraculous inspiration, but presupposed knowledge and careful examination. But as one man could not possibly attain such knowledge and make such examination, the Pontiff surrounded himself by learned ecclesiastics whose counsel he sought. These ecclesiastics in our day are known as the Cardinals of the Roman Church.

"It is the duty of the Pontiff and these ecclesiastics to be vigilant not only as regards positive doctrines and discipline, but also to observe tendencies toward errors in faith and morals These tendencies are semetimes more dangerous than expressed false princi The false doctrine can be con demned at once, and the heresy and the heretic withered by the Church's stigma; but false tendency, almost in insidious, harmonizing with the age and with the spirit of the country in which we live and which we love, becomes more perilous.

" Not, indeed, that we should be antagonistic to our age and country God forbid! We should try to be in harmony with both. We should love them, but we must love God and truth still more. What, for instance, is more in harmony with our age than the exclusion of religious teaching from popular education, and yet what has proved more appalling in its effects, as we see in the youthful immor-ality of France, and which we begin to realize in the youth of our own country. Can we love this feature in the spirit of our age and country?

And when we see this system extending to the poor Indian children, who have no opportunity of learning Christianity at home or in Sunday schools, and the Government claiming the right to do this in opposition to their parents' wishes, are we not cowards if we lock on and protest not? Such abuse of power seeks its justification in false principles of governmental paternalism. No doubt the State has its rights in the matter of the education of its own subjects, but not to the exclusion of the rights of God and of parents. Even among those who are otherwise quite orthodox, there are, on this subject, false or doubtful principles which are dangerous though not actually condemned by the Church.

"In this supremely important work the Pontiff is aided by a body of the most learned and observant men in the world, and even abstracting from Divine assistance it is more probable that he and they should be right than each of our individual judgments.

"It is also necessary that the Pope. as supreme ruler, should be solicitous in regard to the relations between his kingdom-the Church-and the rulers of the nations, in which his spiritual subjects abide. Even where there is no union of Church and State there cannot be a complete divorce of Church from religion, not only because religion is essential to the well-being of the State, being essential to morality itself, but because there are great indi reet temporal interests in which both Church and State are concerned. Hence most governments of Europe, Protestant as well as Catholic, have representatives at the Court of the Pope, and His Holiness in turn is represented by nuncios or delegates at their courts

Prussia and Russia, having broken off such relations with the Roman Pon-tiff, found it necessary afterward to

"In these relations with the governments of the world it is necessary for the good of the Church that the Pontiff should be entirely free from the con-trol of any one of them. This spirit ual independence can only be secured by some amount of temporal power, to preserve the Pope from such control. For over a thousand years he possessed this independence, and must ever seek to regain it. Someone may ask, is he not spiritually free now? Yes, by mere permission of the King of Italy, who has power with his army to seize on the Vatican and his sacred person. No one has been able to devise any means to secure spiritual independ ence other than by the possession of some temporal power. Guarantees of freedom, such as Victor Emmanuel offered, would avail little, for who can guarantee the guarantees?

"The religious orders, to one of the oldest of which Cardinal Martinelli belongs, have always been most dear to the heart of the Church. She legislates wisely for their internal govern-ment and their relations with Bishops and the secular clergy and defends them when attacked by the enemies of religion. The present attitude of Leo XIII. in their defence in France is the historic attitude of the Roman Pontiff. To many non-Catholics it must aphabit so deadly a hostility to them as that this hostility is not so much ity should oppose this most desirable against the religious orders as it is reunion.

lowers. Some of these enemies profess comparative friendship for the secular clergy, but we. Bishops and priests, resent the insult of such a friendship, and shall stand shoulder to shoulder with the brave army of the cross, who fight the battle of Jesus Chirst. These soldiers are dear to us because He is dear to us, and they to Him, and with them we stand or fall! This comparative friendship is hypocrisy, and we well know that when they should have destroyed the orders they would at once fall on us. as their fathers did on the secular clergy in the French Revo lution. We should also bear in mind that most of the present persecutors of the Church are men who did not re-ceive Catholic training and are members of secret orders condemned by the Church.

honor.

"But someone may further ask, What of those who did receive Catholic education and training? How account for their utter ingratitude to their re-ligious mother and their present blind betinacy of unbelief, if their is nothing in the Church or in her training to ac count for such hostility? I reply by asking, What was there in the teaching and actions of Our Lord that provoked such ingratitude, ending in crucifixion itself, on the part of the people on whom He conferred so many lessings and never did them injury He seldom complained. But on one occasion, when His sensitive, grateful heart was deeply wounded because the Jews took up stones to cast at Him, He turned upon these ingrates and indig nantly said to them: 'Many good works I have shewed you from My Father; for which of those works do you stone Me?' As if He would say: 'I made your blind to see and your lame to walk and your deaf to hear; I cleansed your lepers and raised your dead; for which of those do you stone

"So may the religious orders of France expostulate with those on whom they have bestowed nothing but good whom they baptized and taught civilized, whose sick they cured, whose broken hearted they consoled, whose dead they buried, 'For which of these

things, O France, do you stone us? "As to the blind obstinacy and infidelity of these persecutors, we find a parallel also in the same Jawish people, and among those especially who ough to be the most enlightened, illustrating how demoralizing and utterly blinding religious prejudice may These people had every reason that could convince the intellect to receive our D.vine Lord, but they not only re jected and disbelieved Him, but a hung upon the gibbet expressed their infidelity in most insulting gibes and challenges.

" But, brethren, it is not sufficien for the Sovereign Pontiff and his Cabinet of Cardinals to see to the purity of faith and morals and the relations of the Church to earthly powers they have to see, also that the world is not neglected as far as they can minister to it. The Gospel must be preached to every creature and the administration of Church affairs in na-tions not professedly Catholic must be provided for. For these objects the Congregation of Cardinals known as the Propaganda Fide has been established. At its head stands one of the most interesting figures in Rome after the Pontiff himself, the brave old soldier and confessor of the cross, Cardinal Ledochowski. Adjoining its offices is that remarkable institution known popularly as the College of Pro-paganda, in which students of every nation under heaven are congregated to study for the priesthood and go forth resume them. Other governments like to their people thoroughly equipped that of England, though not having for the divine ministry. In no place official representatives in Rome have sent agents from time to time to treat of ous combination of Catholicity and un

nterests of his own children. In this is under the jurisdiction of the Cardi- if its citizens claimed and exercised department he requires the efficient aid of congregations of Cardinals, and this aid he enjoys in the Cardinals for 'Extraordinary 'Extraordinary Affairs of the Church.'

In this structure of the Cardinal of the Cardinal for th but we need, also, local representatives there, who know our people and their wants. The former Apostolic Dalegate, the learned Cardinal Satolli, is a member, and I trust it is not presumptuous to hope that his successor may occupy a similar position.

'Several other Congregations of Cardinals for specific purposes are organdinais for specific purposes are organized in Rome. I have had time to glance at a few only. There is, however, a recently established Commission of Cardinais, with the Pope at its head, which I cannot pass by without directing your attention to it. It is the creation of the present Pope, and its object is the reunion of dissenting membership in His society, "If he We know how near to the churches. heart of the Pontiff has been this ob ject. Looking toward the East and the West he beheld the scattered children that should be in his fold. For the great Greek and smaller schismatical churches of the East professing al-most the same articles of faith and receiving the same sacraments and under similar government, it seems so easy to return, if only the baneful influence of secularism did not stand in the way. Then there are the sectar. ian churches that sprung up in the West, at the Reformation, without any unitive principle and daily dividing more and more into sections, and in pear a puzzle and a scandal too many cases passing into partial or that educated Catholics should ex total infinielity. All these elements, too many cases passing into partial or the Pontiff sees, should be bought tonablt so deadly a nostiffy to them as to legislate their destruction. But gether, and that he must do his part to such non Catholics should bear in mind effect it, even though human pervers-

"How can this great object be ob-

unanimity.—But where can such a point be found? Where may we all not expect to enjoy the benefits of meet to make some commencement for harmonizing all these discordant electric discordant electric discordant electric discordance will be so much energy wasted.

If we understand the Independent From the New York Sun, Sunday, May 12. nents? That point I believe to be the foot of the cross of Jesus Christ. Revrence and love for Him are found in

the hearts of many of those who profess Christianity under any form, and even now we find the Reformed Jews joining in the universal chorus in His O. how many hearts there are outside the body of the Catholic Church who love our God with great tenderwith obligations. "They [the Bishops] are the only people hat have a right to think; and they can hink only on the lines dictated in turn to hem by the powers above them." ness! Such ' are not from the kingdom of Heaven,' and may be made to love when they know her, the Spouse their Lord. 'And I, when I will be lifted up, will draw all things to my-seif.' Christ crucified still remains

'Jesus Christ our Redeemer' most opportune utterances, admir-ably calculated to enkindle the fire of charity in our own hearts and to proclaim to the children of the world without the Church that, though they refuse now to enter its is erected in front of the temple a great cross, under the sha dow of which we may all meet and

the power of God and the wisdom of

occasion of the opening of the Holy

Year and his more recent one on

The encyclical of the Pope on the

"Behold, brethren, some of the high purposes for which the Roman Pontiff calls around him the splendid College

adjust our own differences in order to

of his Cardinals.
"How truly divine an institution is the Ceurch of God! 'Glorious things are said of the, O city of God!' How little are we all — Cardinals, Bishops and priests—in thy presence! We meet under the shadow of thy wings. We are but as shrubs beneath thy branches, O Cedar of Libanus! We pass away, but thou remainest and thy years fail not. Thou are exceeding beautiful, because of the Lord's beauty, which He has put upon thee according to promise, and whatever we have we derive from thee. Protector and Guide of the nations! save the world from its own passions; strength en our faith and love in Jesus Christ, thy Spouse.

"Receive to day into the sanctuary of Thy inner councils this son of Augustine. Bless him with Thy choicest Benediction, and may he never forget in the glorious assembly of Thy spiritual rulers and in pres Thy supreme head on earth, the far-off devoted young nation which he has learned to love." - Baltimore Sun.

RATIONALISM AND OBEDIENCE

The Independent, commenting on the joint address of Cardinal Vaughan and the English Bishops to their flocks, and the Pope's approval of the prin-

ciples maintained, says:

"The one protection against Rationalism, it seems, is subjection and obedience to one's spiritual masters. This is the true Papal doctrine."

If we substitute "divinely commis sloned teachers and rulers in the Church of Christ" for the Independent's "spiritual masters," its statement expresses very fairly the Papal or Catholic doctrine. What other attitude can be taken by a believer in the divinity of Christ than that He established a Church-a teaching and governing body—and commanded us to hear it under penalty of being considered as neathens and publicans? What other attitude can one take in the presence of a teaching body which Christ Him-self commissioned and of which He said, "He that heareth you heareth Me; he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me?

No society, human or divine, can exsion to its authority that it may pre serve peace, order, security and continued existence, has not the King dom of Christ on earth built by Him for all time, a greater-because more directly a divine-right to insist on

and their submission to its authority Every society has the unquestioned right to determine its conditions of membership; to say who may enter and on what conditions they may re-main and receive the benefits that will not hear thee, tell the Church; and if he will not hear the Church, let the condition of membership, and it is founded on the very nature of society

and government.

"The bishops," says the Independent, "are the lords of the opinions of the people." This is not Catholic doctrine. The relations between the Catholic layman and the priest or prelate is not that existing between the lord and the serf, or master and serv-ant. It is rather that which exists between the legitimate officer of a society or government and the member bishops as on laymen.

But you may say the conditions are too hard. That is for the individual who seeks membership to determine, and he should not be so stupid as to need to be told that he cannot at the same time have the benefits of a member and the independence of one who s not a member. Rights of membership, like all other rights, are coupled

This is mere loose talk, and is below he character and usual tone of the Inependent. To think is to form judgents by comparing ideas, and every uman being who has come to the use f reason and is awake is constantly ing this. It is the nature of the mind to do it, and consequently there can be no question about the right, and there never has been. But while we have the right to think we have not the right to think as we please ; to think, for example, that two and two make seven, or that the diameter of a circle is greater than its circumfernce. If the right to think thus exsts, it belongs only to minds diseased. Now, revealed truth is just as true, hough of a different order, as mathe

matical or geometric truth, and when this revealed truth is presented to the mind by an infallible, divinely commissioned teacher, the same mind is bound by the very laws of its being to accept that truth as it accepts the truth that the diameter is less than the circumfer ence. The mind is therefore not free o form and adopt a judgment contrary to a revealed truth presented to it by be the position every one who believes n the existence of a supremely perfect Being, Creator, and in the divinity of Jesus Christ and in the Church He founded and commissioned. This position rests on the highest dictates of

You will say: This is all very well if an infallible authority exists on together more closely and affectionearth. But does it? That is not the ately than any other kind of friend-question just now. The whole drift of your article is to show the unreason—

The mutual love of which we speak ments of the Church. And it has been our purpose to show that the Catholic. pelieving as he does in the existence of an infallible Church, is most reasonable, logical and wise in preferring its infallible to the fallible. Would you

do otherwise? But does such an infailible Church exist on earth? That is a question of fact to be determined by evidence. The Catholic believes the evidence is conclusive in the affirmative, and he is ready to give an account of the faith that is in him. To give it here does not come within the range of our present purpose, which is to show that the Catholic is reasonable and logical, and is free to think anything but the false and absurd. Greater freedom of thought he does not desire, nor should any one else who loves truth and con-

"Nothing," says the Independent, "ought to be sacred from those who are seeking to find new truth, or to verify old truth, or to overthrow old errors." This has an exalted, scientific tone, but if some inquisitive surgeon wanted to cut a hole in the side of the writer of it, in search of a new truth or old error, it is more than likely that he would object, and revise questions relating to their Catholic subjects. The Pope therefore, must knew well the outside world and its governments in order to protect the subject the catholic subject with the control of the Catholic subject to their catholic subject to the razors, didn't know it was loaded pistols, dynamite bombs and things of

that kind. But the Independent goes further still. "Nothing ought to be sacred from those who are seeking new truth * * * be it as sacred as the exist-ence of God Himself."

Moses in his desire to learn new truth was of that opinion, but he learned a lesson that served him well as long as he lived. He was out of Horeb and saw a bush burning without should love one another, not with a being consumed ; and he said. "I will now turn aside and see this great sight, why the bush is not burnt * and God called to him out of the midst of the bush, and said, Moses, Moses.
And he said, Here I am. And he said, Draw not nigh hither ; put off thy shoes from thy feet, for the place whereon thou standest is holy ground. More-over, He said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And him be to thee as the heathen and Moses hid his face; for he was afraid publican." (Matt. 18: 17.) That is to look upon God." (Exodus 3; 4 6.) How different would have been the history of the event if the Independent had been in Moses' shoes. It would have sa'd: Here is a nest of new truths or old errors, and rushed in with rough rider strenuity. Moses was to weak to be a scientist or even a higher critic. He lacked the characteristic of both-a superlative appreciation of the Me, and had too much reverence for the Not-me.

or citizen. The doctrines of the his question that He possibly is not, Church are as obligatory on the yet remain a Protestant. But with "Laymen," continues the Inde-pendent, "have no right to an opinion, except as it is taken from or such right and at the same time the her by nature and by God. approved by the bishops."

maid. If he does not believe in the of a task so interesting and so affective the bishops, as efficers of the Church existence of God with a conviction tionate ought to have a powerful inagainst religion itself. They hate the orders with the hatred that Christ prophecied the world would hate His followed by the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are that his proper place is outside the conditions of membership are conditions of membership are

rightly, it makes the labor and energy expended in the search after truth the only vivifying state of mind, and not the actual possession of truth. It is the eager striving of the hungry man after food that nourishes him, and not the actual eating and assimilating of the food; the grasping of the thirsty men for water that refreshes him, and not the drinking of it. In other words, the seeking after truth is not for the possession of it, but for the sake of the exercise one gets in the performance. It is like running after a departing train; whether you catch it or miss it you have got the healthy and invigorating exercise all the same

But if this theory be correct, why seek after truth more than after error Would not a vigorous search after the latter afford as much intellectual exercise as seeking after the former?

The Catholic theory is that it is the possession of truth that is the object of the search, as the possession of food is the object of the hungry man's search, or the drinking of water the object of the thirsty man. In the matter of truth the Catholic wants no Barmecide's feast for the sake of the exercise it gives to the imagination. He prefers obedience to rationalism, and faith to skepticism. - New York Freeman's Journal.

MATRIMONY AND CONJUGAL LOVE.

In discussing the awful increase in divorces the secular press displays gross ignorance of the Sacrament of Matrimony. God has not ordained and created the wonderful union of marriage without giving to men helps infallible authority. To refuse assent would be an act of unreason, and reason has not the right to abdicate to enable them therein to produce and be unreasonable. That is the those fruits of peace, happiness and position of the Catholic, and it ought to holiness which He intended. We will

eason, and to deny it involves absurd of their desire, there should also natur-

ableness and stupidity of Catholic be-lievers and the tyrannical require-enobles and spiritualizes the desire of judgment to his own, in preferring the are one flesh. It makes them com-

and outlet, according to the part which natures destines for each.

The love of a man finds its delight in defending his wife from all evils, and in laboring for her welfare, in guiding and instructing her, and in cherishing her with a tender, protect-ing affection. The woman, on the and wish, and in soothing his cares by her loving endearments. Thus nature itself, or rather God, the Author of nature, fits and provides His creathe parts which He destines them to play.

But as marriage is not for this world only, but is intended by God to lead to the kingdom of Heaven; and as grace does not destroy, but com-pletes and perfects nature; so God is pleased that husbands and wives natural love only, beautiful as that is, but also with the very love of charity, by which we love God Himself. Nay, by the right order of that same charity they must love each other more than than any other being upon earth, next to God

Next to God and to his own salvation, charity inclines each one to love the partner to whom God has joined And, lastly, it is the very end and object of the special grace of the Sacrament of Matrimony to inspire its recipients all through their married with innumerable lights and helps making it easy for them to love and to be faithful to each other. Lastly, husband and wife are helped by God o love and be united to each other, by the children whom He gives them. These children belong to them in common, and they have from God in com mon the duty and the privilege of maintaining, educating and guiding their common offspring. This duty A Protestant may "have the right and authority belong to both in comto ask whether God is," and imply by mon; for, though the wife's authority ly is not, is subordinate to the husband's, it is But with not delegated to her by him, but is an the Catholic it is different. He has no | independent parental right, given to where there is good-will and ordinary prudence, the common management

We copied from a Chicago paper, the other day, a list of the advertised subjects upon which sermons were preached in that town the Sunday before. It was presented to show how

far the Chicago pulpit had got away from the old "Gospel preaching." This list of sermons to be preached today in New York suggests that the de-In other | parture here is not less : "The Heroism of Common Life." By the Rev. Dr. Hepworth. "Elements that Help the Young Man to Win in the Race of Life." By the Rev. Dr.

"The Average Man." By the Rev. Henry E. Cobb.

E. Cobb.
"Have Animals Souls? By the Rev.
Percy S. Grant.
"Success in the Home." By the Rev. B.
Q. Denham.
"The Prodigal Mother." By the Rev.
Petert Brookspill Robert Bruce Smith.

"The Staughter of Birds, Cruelty to Animals, the Heartleseness of Sport," etc. By the Rev. Dr. M. C. Peters.

VICTORIA DAY CONCERT AT MORRISBURG

Under the Auspices of St. Mary's

Under the Auspices of St. Mary's
Church.

The concert given in the Music Hall, on the
evening of the 24th under the auspices of the
Catholic Church was in every way worthy of
the generous patronage received. The spacious hall was well filled long before the appointed time, despite the fact that there were
many attractions in other places and a constant drizzling rain nearly the whole day and
evening which no doubt prevented many from
annes of people from a marry of one of
action of the programme contained many
names of people from a marry of one own
of a contraction of the programme of the conpoint of the contraction of the concontraction "A Tale of Hausstonic" was well received. Miss Ida Pariseau looked dainty, and
sang "Dolly Gray" a military sir, in charming
manner. Miss Maud Bowen of New York was
heard here for the first time, and her singing of
"Whe'll Buy My Layender" was a renounced

in discussing the awfilt increase in divorces the secular press displays gross ignorance of the Sacrament of Matrimony. God has not ordained and created the wonderful union of marriage without giving to men helps of every kind, abundantly sufficient to enable them therein to produce those fruits of peace, happiness and hollness which He intended. We will consider these both in the order of grace.

First, then, God has so created men and women, and endowed them with such dispositions, as that from that union, which is naturally the object of their desire, there should also naturally arise a most intimate, strong and tender friendship which draws them together more closely and affectionately than any other kind of firlendship.

The mutual love of which we speak is a great gift of God. It elevates, enobles and spiritualizes the desire of union to which nature tends. It unites the wedded pair by a spiritual bond far more precious and excellent than any carnal bond can be. It makes them companions in intelligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companions in the liligence and in sfirettion of soul, as they are companion in the liligence and in sfirettion of soul, as they are companion in the liligence and in sfirettion, which is solved, but in each it has a special disposition of God's

BEHOLD I STAND AT THE DOOR.

FLORENCE BAIN SEYMOUR.

Through the noise and turmoil of the days That my gentle rappings mock, Unheeded, meek, with patient love, I stand at the door and knock,

I ask so little, My child, of thee, Nor of wealth nor fame a part, That which to others you freely give— A share in a loving heart.

Why is that heart against Me closed With bar and bolt and lock? All others may enter when they will, While I stand at the door and knock.

Through the quiet hours of the lonely night That sound may reach your ear; Refuse Me not entrance—turn not aside And pretend that you do not hear.

Let not your heart where I long to dwell
Be as the unyielding rock—
So open, My child, to Me, your God,
When I stand at the door and knock,
—Sacred Heart Review.

LORD SALISBURY.

To the Editor of the Catholic Record:

Dear Sir—I have carefully read the extracts from the London Times, published in year issue of the 25th May. With regard to these, I would only remark at present that with your kind permission I may at a later date, have something further to say.

But the second paragraph of the notice in the Record of 25th May, commences as follows. In the issue of 6th April exception was taken to this statement, etc."

Now having read and re-read my letter in your issue of 6th April, I fail to see the slightness degree of "exception" was taken to anything. I merely quoted your article and asked to be referred to the speech or other emanation of or from Lord Salisbury, in which the statements had been made by him.

Your obedient servant, D. MILLER,

62 Bloor street, west.

C. M. B. A.

RESOLUTION OF CONDOLENCE. St. Albert, May 21, 1901.

St. Albert, May 21, 1901.

The CATHOLIC RECORD, London:

Dear Sir.—At the last regular meeting of Branch No. 337, C. M. B. A., the fellowing resolution of condolence was moved by Bro. Archie McDonald, seconded by Bro. J. Iller-

brun,
Whereas Almighty God, in His infinite
wisdom, has called to his eternal reward Mr.
Tierney father of our President Dr. John A.
Tierney. Be it hereby
Reselved that his fellow members of Branch
No. 337, extend their sympathy to Bro. Tierney
in his bereavement. M. Hogan, Rec. Sec.

NEW BOOKS.

Clearing the Way. By Rev. Xavier Subton, Passionist. Published by the Catholic Book Exchange, 120 West Sixtieth street, New York. Price 18 cents.

Though intended mainly for converts and for Protestants inquiring into the teachings of the Catholic Church, it will be eminently useful to Catholics, old and young, making them familiar with logical reasons for the faith they profess, and ready to help an inquiring or a doubting neighbor, and combat successfully a bigoted one. For sale by Alhos. Coffey, London, Ont. Price 10 cents.

BY A PROTESTANT THEOLOGIAN. CXLI.

Professor Faulkner is thirty years Professor Faulkner is thirty years my junior. His testimony, therefore, gives cheering evidence that the original disposition to identify Methodism with vital religion, which was almost inevitable for a good while, is giving w.y to a broader view. If now Methodism will detach itself from its aggressiveness abroad; from its political schemings; and from its alliance with Freemasonry, my criticalliance with Freemasonry, my critic-

isms will dissolve into air.

Doctor Faulkner, who is professor of
Church History in Drew Seminary, is
a man that values Methodism much, but Christianity infinitely more ; that is neither a Mason nor a lover of Masonry; and is a man to whom political schemings under the name of relig-ion are odicus. Yet. knowing him to be such a man, the Bishops and other trustees of the seminary have chosen him to his important chair, and the editor of the chief Methodist sheet was a strenuous supporter of the election. This goes to bear out what I said at the beginning, that opposing schools in Methodism are very tolerant of each other, and that there is a saner spirit in the high places of the Church than is always found lower down. As a lover of Presbyteriarism, I am rather mortified when I glance over the way.

Professor Faulkner is one of the

comparatively few Protestants who study Catholicism with sympathetic ap-preciation, and I think there can be little doubt that this temper was viewed by the trustees as better qualifying him for his place than a more narrowly polemical ene.

We have seen, in the case of Judaism, Mohammedism and heathenism, how far it is from being true that Rome has endeavored to foster "the fiercest hatred against all other forms of be-lief." In the Middle Ages she was always a controlling and mitigating force against the cutbreaks of rude religious passion, that would usurp authority outside the pale of baptism which Christ has not given. Even the Spanish Bishops, though far more fanatical than the Roman, solemnly condemned all forcible proselytism of Jews or Moors. Like other men, (say, like our President and Congress with Cuba) they were not always as good as their word, but their theory was firm. Nor would the Inquisition have anything to say to an unbaptized Jew or Moor, so long as he practised his religwithout contumeliousness towards the Catholic. That is a monstrous misment of James Martineau, that a good part of the victims of the Holy Office were "Jews who refused to be apostates." As Mr. Henry C. Lea shows, such a Jew was not, and could not be, tried before any tribunals of the Church. Mr. Lea thinks that the Inquisition sometimes found an evas ive way to proceed against rich Jews, but he allows that such cases, if authentic, were only occasional.

As to the heathen, when Dr. Sepulvede endeavored to excuse a round about use of force against their religion, the Inquisition confiscated his book, and, at the command of the King, resigned all jurisdiction even over the baptized Indians, who were thenceforward subject only to their Bishops.

Having then, as we see, so utterly distorted, or rather inverted, the facts of history concerning the relations of Rome to the extra-Christian religions, we may fairly presume that Mr. Lans ing will be found no greater lover of truth in his treatment of the relations of Rome to the various intra-Christian schools of belief. We have seen how he begins with a prodigious falsehood Constantinople. It is said that at first the Crusaders, in their ignorance, be gan by burning Greeks for heresy, and by re-ordaining Greek priests As soon as Rome got word of this, she put a stop forever to these outbreak of ill advised zealotry. Dr. Dollinger shows that the Roman Inquisition has never allowed the Greeks to be proceeded against as heretics. Indeed although the Catholic Bishops in the East do not join with the Greek Bishops in sacris, it appears that they are accustomed on their rounds to offer their devotions in the Greek churches on whose altars, of course, they find the veritable Host. Moreover, I notice that not many years ago the delegate apostolic in Constantinople paid an official visit of congratulation to the newly-appointed Greek patriarch, and received one from him in return. Indeed, Gregory XIII. took pains to send the reformed calendar to his " venerable brother " of Constantinople, who, however, has not had the good sense thus far to accept it.

Of course there is no getting over the fact that men in general, even good men, are much inclined to identify religion with its accidents. If it should be proved that a large part of the Latin priests in the East worry the Greeks with insinuations that they can hardly be Catholics unless they are Latins, it would only prove what we knew before, that commonplace men will be commonplace men any-where and everywhere. As has been remarked by Dr. Lambert and Watchman, the agby the Western grieved Orientals find their protection against meddlesome impertinence in the Holy See, especially under Benedict XIV. and Leo XIII. This assures them of its inviolable regard for their ancient tongues, rites and discipline. Small sign here of "the fiercest religions hatred." Toere have, indeed, been many cruel outrages and persecutions in Poland, but they have been straight as we approach the end.

inflicted by the Rassians and suffered man Catholics.

We have now beaten our defender of the faith out of his first four fortresses. It is not true that Rome is endeavoring, or has endeavored, to stir up "the fiercest hatred "against heathenism, Mohammedanism, Juda-ism, or Oriental Christianity. He will therefore have to do his best to make out that Rome nourishes the "fiercest hatred "against Protestantism. This is a long way short of his original thesis, but I am afraid that it is a long way shead of all that he will be able

to prove.
Of course, the special representative of Rome in the long contest with Pro-testantism has been the Society of Jesus. It is true that this endeavors to stir up "the fiercest hatred" against the Reformation?

against the Reformation?

The Society, beyond question, would acknowledge that it endeavors to nourish in the Church an intense hatred of the work of Luther. It would absolutely deny that it tries to maintain a fierce hatred. There may be, and ought to be, an intense hatred of fundamental error. There can not easily mental error. There can not easily be a fierce hatred of anything except

Does Mr. Lansing deny that we ought to hate fundamental error intensely? If he does, it is plain that the first epistle of St. John is no part of his canon. Here we find, from the very nature of the treatment, uncomplicated with individual cases, a more purely and unremittingly intense hatred of fundamental error than per-haps anywhere else in the New Testament. Yet how absolutely void of any-thing like fierceness towards men!

Now a man may think that Luther's work was a great blessing, or that it was a great curse. If he thinks it was a great blessing ought he not to do his best to have it universally accepted throughout Christendom? Ought he not to do his best to disprove the claims of Rome, and to frustrate the workings of the Jesuits? So long as he confines himself to argument, and never pre sumes evil of men except on over whelming evidence, would the Catholics have any right to accuse him of a fierce hatred against them? Assured

ly not. What now if a man firmly believes that Luther's work is a curse? This, of course, does not excuse him in denying, or suppressing, the great abuses of his time, and his zeal, in many points, for a better state of things. It does not excuse him for passing over his courage, his generosity, his indifference to rank and wealth, his contempt of danger in the plague, his deep religiousness of nature. Yet surely he would sin if he passed over his antinomianism, his shocking teachings concerning sexual relations, his tergiversations towards the princes and peasants, his fierce incitements to boundless massacre of the defeated countrymen, his cold blooded proposal to reduce them to slavery, his never-ending vituperations of every one that differed from him, his incessant exhortations to spoliation and massacre of the hierarchy. Is a man who, be lieving Luther's work to be a curse, brings forward these dismal and incontestable facts, as proving "By their works ye shall know them," to be accused of fierce hatred, even of Luther, above all of his followers? Assuredly

Read Canon Mczley's paper on Luther. He was not a Roman Catho-lic, but he held the Catholic view of Luther. If he had been a Catholic, Mr. Lansing would tell us that it fos-tered "the fiercest hatred of every other form of belief." In reality it is absolutely Christian in temper, and only too reserved in its treatment of the worst things in Luther.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

Humble Submission.

Make no great account of who is for thee or against thee, but let it be thy business and thy care that God may be with thee in everything that thou

Have a good conscience, and God wili sufficiently defend thee. For him, whom God will help, no man's mailce can hurt.

If thou canst but hold thy peace and

suffer, thou shalt see without doubt that the Lord will help thee. He knoweth the time and manner of

delivering thee, and therefore thou must resign thyself to Him.

It belongs to God to help and to deiver us from all confusion. Oftentines it is very profitable for

seeping us in greater humility that others know and reprehend our faults. When a man humblest himself for his defects, he then easily appeareth others, and quickly satisfied those that are angry with him.

The humble man God protecteth and delivereth; the humble He loveth and comforteth; to the humble He inclineth himself; to the humble He giveth grace; and after he hath been depressed, raiseth him to glory.

To the humble He revealeth his secrets, and sweetly draweth and inviteth him to Himself.

The humble man, having received reproach, maintaineth himself well enough in peace, because he is fixed in God and not in the world.

Never think that thou hast made any progress till thou look upon thyself as inferior to all.

L'ke a morning dream life becomes more and, more bright the longer we live, and the reason of everything appears more clear. What has puzzled us before seems less mysterious, and the crooked path looks

FIVE . MINUTES' SERMON.

Sunday within the Octave of Corpus Ohristi.

OUR DUTY TO THOSE WITHOUT,

"Go out into the highways and hedges, and ompel them to come in." (St. Luke xiv. 23.) What are you doing to help your neighbor, who has a soul to save as well as you? I mean that neighbor who has not the gift of faith. Has it ever occurred to you that Christ's relig-ion is for all men, and is intended for those whe are in the Church as well as for her faithful members? Have the for her faithful members? Have the words, "Go ye out into all the world and preach the Gospel to every creature," lost their meaning? Are not the spiritually poor, lame, and blind everywhere about us? Are not the highways and hedges full of people who would gladly come in if we would but tell them how?

The time has gone by when the mere fact that we hold the faith is sufficient to prove that we are fervent Catholics. No longer may we sit calmly waiting for the nations to come and ask us for the truth. The day is at hand when we must arise and go forth in the Spirit of Christ and as His Apostles to convert our neighbors and our fellow-citizens. When shall I start? If we are to fol-low out the injunction of Christ, now is the time. The harvest is at hand and it is great, but the laborers are few. It is to the lay people of the Church that this message is sent as well as to the clergy; and now, when our ranks of clergy are none too full, we must call on the good lay people to

In this great country of ours dwell sixty millions of people, one sixth of whom, at the most, are Catholics. Here is the work, then, before us—the conversion of America to the faith. It can be done if we will set ourselves about it in earnest; and it must be done if we wish to prove ourselves faithful Catholics. For the good Catholic not only desires to keep his faith and save his soul, but he wishes all men to have the same faith and attain

salvation by the practice of that faith.

Here, then, are fifty millions of people who have not the faith of Christ. What shall we do to give it to them Oh! what a great question. To the lay people of the Church comes this call. Listen to the means which you may use to aid your neighbor who is

without the faith to gain it. The first great means is prayer. If every Catholic would say a short pray-er once a day for the conversion of unpelievers in our land, the great work would take a new stride forward. If sodalities, confraternities, and all relig ious organizations would at every meeting pray for the same object but one short 'our Father and Hail Mary, conversions would become far more frequent. Again, suppose each devout member of a parish should take to praying for some particular person, that such a one might receive the gift of faith, what a multitude would be converted in a few years! Prayer can do more than anything else, as it can bring the grace of conversion where words and study are powerless.

The second means of converting our neighbors to the faith is by our teach ing. We must be ready to answer their questions, ready to ask them questions whose answers will lead them to the light. This is a day when people are interested in religious questions, and if we can answer their objections, selve their doubts and difficulties, we have in our hands a powerful means of advancing the kingdom of God on earth. Such knowledge it is our duty to fit you to instruct others in the faith. If a lecture is given in the church, bring along your non Catholic neigh-bor: bring him to sermons. And thus you shall bring your religion into there be no summer for immortal honor and respect, and also contribute to the saving of many souls. Great And are the rewards to him who is the means oped in of saving even one soul from death If you spent one dollar a year for Cath. that man's higher aspirations exist olic books, and another to pay for a Catholic newspaper, you would dowell, nothing very heroic, but some

thing towards spreading the light. We must teach also by example, and show by our lives that what makes us sober, honest, and pure is our religion. Our lives ought to be examples of tem perance, uprightness and purity. No drunkard is fit to bear the name of Catholic. No libertine is worthy to be named among the faithful. No thief ought to be classed among the members

of the Church. Let your zeal for your religion rouse Let it stir you up to your confession and Communion every month at least. Let your life be an example of what you profess. Be not a swearer, or a curser, or a drunkard, a thief, a liar, a scandal-monger, a licentious man. Be but a good living, practical Catho lic, that those who are without may be the sooner attracted by the religion which makes you what they see you to be. By these means you may become fellow workers with the clergy in the great plan of converting our country

which God has determined on. Put then in practice, these means of prayer, teaching, and example, that when our Lord shall come you and many of your converts may go into the marriage feast, where they shall bless your name for ever.

Death is the most solemn moment o our existence. It is then that the devil has the last battle with us. It is as if he were playing a game of chess with us and was watching the moment of death to give as checkmate. He who gets the better of him then has won the battle of life.

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

For pure blood, a bright eye, a clear complexion, a keen appetite, a good digestion and refreshing sleep, TAKE

BRISTOL'S Sarsaparilla

It arouses the Liver, quickens the circulation, brightens the spirits and generally improves the health.

Sixty-eight years trial have proved it to be, the most reliable BLOOD purifier known.

All druggists sell "BRISTOL'S."

KELSEY FOR CHURCHES

St. John West, N.B., May 8 h, 1901. The James Smart Mfg. Co., Brockville, Ont.

Gentlemen: Brockville, Ont.

Gentlemen: Brockville, Ont.

Gentlemen: Brockville, Ont.

The "Keisey" Warm Air Generators (2 No. 30), placed in my church last fall, by Keenan & Ratchford, of Sr. John, are entirely satisfactory. I amvery much pleased to state I have ob ained as an exactory results from them. They Are All, Right, They Are Simply IMMENSE, and have no Resit iton in saying that for cleanliness economy and heating they have no superior in the mixtet.

My ceturch is a large one ant built nearly fifty years. There are 10,000 cluber feet in the church and 13 500 cubic feet in the centry. I am send to see the church aphotograph of the church. The members of the church are loud in their praise of the "Keisey." I endorse the "Keisey" Generator most heartily. Nothing more is needed.

Yours respectfully.

REV. J. O'DONOVAN,

KELSEYS ARE JUST AS SATISFACTORY FOR RESIDENCES, SCHOOLS, ETC. See them at the PAN - AMERICAN. THE JAMES SMART MFG. CO. LIMITED.

ENIGMAS OF LIFE.

Death cannot be premature if it is the fitting moment to enter upon one's true life. Pain and suffering may be, and undoubtedly are, the agents of the purest and most intense spiritual energy—an energy which will show results in the ages which are to run when time has ended its course. If the human soul is a spirit, there is nothing-absolutely nothing-of which it may not be said to be in some way cap-able. It has a native power of comprehension, possession, activity, achievement, conquest, royalty for which time and space offer no field. Description and specific period of the swelling of a bud here and there, but nothing more. Will there be no summer for immortal frits.

And if men and women are undeveled in this world, they are also with restor peace. Lits an eternal fact, man's higher aspirations exist by side with very low and deled instincts, and that a man must right or sink into the condition beast. A generous nature takes e conflict and his life is a war.

Sould indeed be an animal and contained the swelling of a bud here as the safety of th Millions die in infancy and childhood other millions in ignorance and sav-agery; but even the finest of race acquire in the best way we can Read and the most highly endowed of the the books, then, which will make a well-instructed Catholic out of you and after the longest life of education and culture, are no better than the trees of the early spring-there is life and growth and the swelling of a bud here

oped in this world, they are also with out rest or peace. It is an eternal fact, side by side with very low and de-graded instincts, and that a man must either fight or sink into the condition of the beast. A generous nature takes up the conflict and his life is a war. This would indeed be an enigma. for there is nothing like it in nature, were it not for the light from the world that is to be. For if a man conquer him right and natural that he should reign as a conqueror during the long periods when probation has ceased. periods naturally are ruled by a dif-ferent law from that of time. Our you on Sunday, rain or shine, to attend reason forces us to think that eternal God has created. And may we not conclude that peace and a kingdom are for the man who takes the right

shall be so.

Liquor, Tobacco and Morphine Habits.

A. MeTAGGART, M. D., C. M. AGGART, M. D., o. a. Boom 17, Janes Building, cor. King and Yonge Sts., Toronto References as to Dr. McTaggart's professional standing and personal integrity per

sional standing and personal integraphy mitted by:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Premier of Ontario.
Rev. John Potts, D. D., Victoria College.
Rev. William Caven, D. D., Knox College.
Rev. Father Ryan, St. Michael's Cathedral.
Right Rev. A. Sweatman, Bishop of Toronto,
Thos. Coffey, CATHOLIC RECORD, London.



__BROCKVILLE, ONT. Exclusive Makers for Car ade. When you write say "saw your advt. in Catholic Record"

Battle Waged by Moral Forces Kingdom for the Victor.

BY THE BISHOP OF NEWPORT. There are many riddles and enigmas in life-so we are told; and so at first sight there appear to be. There are waste of energy, premature death, the mystery of pain, undeveloped faculties, the constant war of the flesh and the spirit, the victory of force over right. But no one would call it a waste of energy if what was poured out in this world went to build habitations in an

another.

self during a short probation, it is war cannot be the condition of what side? For God will so overrule that it

Here, in this world, evil often overpowers good, and the brute force of the wrongdoer drives the good to the wall. It is eternity which furnishes the ex-

Dr. McTaggart s vegetable remedies for the liquor, tobacco, morphine and other drug habits are bealthful, safe, nexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

planation. There is no other. And the explanation goes one step further. If the deer of good is to find himself in

the coming world on the side of the Infinite, and carried along in the stream of the power which created and which sustains the universe, what is to be said of the doer of evil? What is to be expected for the human heart which has set itself in opposition? What do we see in nature when nature's mighty laws are interfered with? What, but

a tempest, a catastrophe, the smash and

destruction of the thing that was in the way, and the final serene outlow of the everlasting forces.

After all, the stress of the battle is or self restraint. How many a man will not believe in God-or will refuse to attend to the very question of Godbecause to believe would mean to be pure, to make restitution, to humble the heart to religion! He cannot but suspect that he is wrong. The grand spiritual laws, even if to him they are little more than shadows, are shadows which could never be thrown upon his world except by an eternal Being. As long as he refuses to see them he must be in bad faith. The conviction of the existence of God, being the first of all

You have been teld to "hitch your wagon to a star" that Nature will assist you. That's all right. There are times, however, when you should assist Nature, and the spring is one of these times.

Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

Some persons have periodical attacks of Some persons have periodical attacks of Canadian cholera, dysentery or diarrhea, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend to Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced.

further trouble will be experienced.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Auti Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

CARLING

When Ale is thoroughly matured is not only palatable, but wholesom: Carling's Ale is a ways fully ageboroe its put on the market. Both in wood and in both is it is nelloweby the touch of time before it reachs the public.

People who wish to use the beg Ale should see to it that they receive Carling's. Its easy enough to get it, as nearly every dealer in Canada sells Carling' Ales and Porter.

CARLING

OUR BOOK LIST.

On Receipt of Prices named Below we will Send to any address any of the Following works: Address Those Coffey, London, Ont.

GOLDEN BOOK OF THE COMMAND. ments and Sacraments, by St. Alphonsus Liguori. (Paper) 25 cents.

THE NEW TESTAMENT - CLOTH LIMP cover-25 cents.

VISITS TO JESUS IN THE TABER nacle, by Rev. F. X. Lasance. Price \$1 COBBETT'S REFORMATION - REVISED with Motes and Pretace by Very Rev. Francis Ak an Gasquet, D. D., O. S. Price 30c. THE SACRAMENTS OF THE HOLY Catholic Church, by Rev. A. A. Lambing.

THE FAITH OF OUR FATHERS, BY Cardinal Gibbons. Price (paper) 50 cents and (cloth) \$1.00.

CLEARING THE WAY — HX REV. Xav'er, Passionist. The Catholic doctric explained and objections to it answered in clear and simple language. Price 10 cents.

MY NEW CURATE — A STORY GATH. By Rev. P. A. Sheehan, P. P., Doneraile (diocese of Cloyne), Ireland. Price, 21 50.

COFFINES' INSTRUCTIONS ON THE COMPLETE AND C PLAIN FACTS FOR FAIR MINDS.—THIS has a larger sale than any book of the kind now on the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Starle, Price 15 cents.

CATHOLIC CEREMONIES AND EXPLA-nation of the Ecclesiastic Year. This books contains onety six illustrations of articles used at Church ceremonies and their proper names. From the French of the Abbe Durand. Price (paper) 30 cents.

A FINE ASSORTMENT OF IMPORTED A cleographs of the Sacred Heart of Jesus, the Sacred Heart of Mary, and The Holy Family, can be procured at the Carholuc Record Office. 155 cents each. Larger size of the Sacred Heart of Jesus and of the Sacred Heart of Mary, 50 cents each.

THE CHRISTIAN FATHE", price. 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on 'be Sacred Heart, by Archbishop Waish (cloth). 40 cents: Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents.

ECTURES OF FATHER DAMEN'S (S. J.)
"The Private Interpretation of the Bible,"" The Catholic Church th. Only The Church of God," "Confession, "The Real Presence," and "Popular Oblevitons Avaiust to Catholic Church." Price 15c. Per dozen,

RELAND IN PICTURES. — A YEAR'S subscription to the CATHOLTE RECORD and this beautiful work of art for 86.9. It contains four hundred photographic view of everything of interest in the four provinces, with written sketches by Hon, John F. Finerty, of Chicago.

DRAYER BOOKS FOR SALE.—WE HAVE
I a new stock of Catholic Prayer Books
ranging in prices from 10, 15, 20, 25, 30, 50, 75c.,
\$1.00, 3.1.25, and \$1.50. Subscribers wishing to
procure one or more of these prayer books,
will please remit whatever amount they intend
to devote for that purpose. We will make a
good selection for them and forward their
order by return mail.

DICTORIAL LIVES OF THE SAINTS I and the CATHOLIC RECORD for one year for \$3. It contains Reflections for Every Day in the Year. The book is complied from "Butler's Lives" and other approved sources. Edited by John Gilmary Shea, LLD. With a beautiful frontispiece of the Holy Family and nearly 40 other illustrations, elegantly bound in extry cloth.

CACRED PICTURES.—COLORED CRAY.—ONS of the Sacrey Heart of Jesus and of the Sacred Heart of Mary.—Size, 18x22. Price, 50 cents each. Extra large size, (sugraving), 81.50 each. Smaller size colored, The Sacred Heart of Mary.—Size, 18x22. Price, 50 cents each. Extra large size, (sugraving), 81.50 each. Smaller size colored, The Sacred Heart of Jesus and the Sacred Heart of Mary. 25 cents; The Holy Family colored, 25 cents. Colored pictures of 81 Anthony of Padua—size, 123x163—25 cent each.

CT. BASLI'S HYMNAL, FOURTH EDITION Dwith Appendix, containing MUSIC and Vespers for all the Sundays and Festivals of the year, Three Masses and over Two Hundred Hymns, toxether with Litanies, Daily Prayers, Prayers at Mass. Preparation and Prayers for Confession and Communion, and the Office and Rules of the Sodalities of the Blersed Virgin Mary. Compiled from approved sources. Price, 75 cents.

The same book without the music, 25 cents.

[PAMILY BIBLE.—FOR THE SUM OF §

The same book without the music, 25 cents.

FAMILY BIBLE.—FOR THE SUM OF \$\frac{1}{2}\$ we will mail to any address—charges for carriage prepaid—a Family Bible (large size) to 1212% bound in cloth, gitt edges, splendidly illustrated throughout—and also give credit for one year's subscription to the CATHOLIG RECORD.

A Great Picture of the Pope.

The magnificent painting of Bis Holiness, Pope Leo XILL, is the work of one of New York's most clebrate dartists, J. A. Mohlte, who, an painting this picture, has had the advantage of the constant criticisms and advice of the highest picture, has had the advantage of the constant criticisms and advice of the highest picture, who have devoted in the new force of the painting with the artist, so that the inished work would be as near perfect as anything that has be en brought out. Those who have been favored by His Holiness with an audience exclaim over the remarkable likeness in this painting, "It is, indeed, a portrait absolutely true to life."

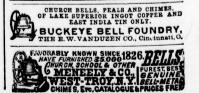
The work has been gotten out at an expense of over \$5,000, the lithograph being inished in twelve separata printings on the highest grade of chromo paper, at dhas been treated by a very artistic manner.

So faithful all seness and so magnificent a work of art as the present picture is, therefore, of incalculable value to everyone.

Sent to any address on receipt of 50 cents.
THOMAS COFFEY,
Catholic Record, London, Ont.

The Whole Story Pain-Killer From Capt. F. Loye, Police Station No. 5, Montreal:— 'We frequently use Printy Dayts' Pala-Killer for pains in the stomach, rheumatism, stiffness, frost bites, chiblains, cramps, and all affictions which betall men in our position. I have no heal attention in saying that Pain-Killer is the best remedy to have near at hand."

Used Internally and Externally.



JUNE 8, 1001.

OUR BOYS AND GIRL THE STORY OF ST. ANTHON PADUA,

Feast June 13.

BY CHARLES ROBINSON.

In 1221 St. Francis held a ge chapter at Assisi. After the asser friars had dispersed, there lin behind a young Portuguese reli who had journeyed from afar and hear the great founder order. That he might remain the person of St. Francis, he beshis Italian brethren to find a pla him among them, even volunte to perform menial duties in som vent kitchen. They at first hes about taking the shy, sickly under their charge; but finally him to the Hermitage of Mount a solitary convent near Bologna

On the 13th of the present mon Catholic world celebrated in a manner the memory of this youn tuguese friar whose influence reached out to men undiminish seven centuries.
St. Anthony of Padua—or Ferd
de Bullones, as his name was
world—was at this time in his to

sixth year, having been born a bon on the Feast of the Assum 1195. His father, Don Martin, scion of the house of Godfrey de lion ; while his mother was a royal lineage, being a descend King Froila, who reigned in A in the eighth century. Devote his earliest years to prayer and he entered among the Canons R of St. Austin, in his native c the age of fifteen. Two years la retired to the convent of the Cross at Coimbra. Stirred 1 spirit and example of the fir Franciscan martyrs, he subseq joined that Order, and penetrat Africa to preach the Gospel Moors. Denied a martyr's pal though brought to the grave's by sickness, he proceeded to where for a time he fulfill

In 1222 an assembly of Frantock place at Forli. The young ious was present, and thou pleaded to be excused, was come by his superior to address t sembled friars. When he be speak his voice was low and fal and his whole manner that of e embarrassment. But of a sud voice filled and rose, his form st ened, his eyes gleamed with fi short, the spirit of his genius, barred within his own heart, be bonds, and as the discourse profite Hammer of Heretics," "to the Testament," "the eldes St. Francis," stood revealed its respective leaving and slope the state of the testament, and slope the state of the testament of the testame sanctity, learning, and eloque fore his rapt and astonished br Indeed, such was the change th

humblest offices in his communi

who heard him thought him in For the nine following ye saint's missionary journeys w most continuous, and resulte series of victories for the faith denly, on June 13, 1231, he apostolate was closed; and streets of Padua little children heard crying, "Our Father S thony is dead!" On May 30 following year, the church Lisbon rang without ringers the Eternal City the name of Portuguese friar was being in upon the eternal bead roll of se

It is recorded that one nigh St. Anthony was staying with in the city of Padua, his host se liant rays streaming under tof the Saint's room; and, on through the key hole, beheld Child of marvellous beauty s ing upon a book which la the table, and clinging w arms around St. Anthony Presently the wondrous vanished; and Fra Antonio, the door, charged his friend love of Him whom he had seen the vision to no man "as lor

was alive. As is well known, this forms the subject of the larges Murillo ever painted. The now adorns the baptistery of th dral at Seville, and it is interrecall that the Duke of We once offered to cover it w ounces sa a purchase-price was declined. Indeed, Murill of St. Anthony pictures star valled among the art treasur world. Art has always par homage to St. Anthony, and perhaps no shrine in all Italy numents of ancient and mo than the Church of Padua wh

An ancient writer (quoted cent number of the Catholic describes St. Anthony as medium height and tolerab altogether rather of sickly as had a bread, high forehead piercing eyes and a swart plexion, while his almost child bere the impress of a sweet gr describably charming. The ism of his manner is said been something extraordinar even these unacquainted were instinctively drawn to by the light of sanctity that shine forth from his whole be

The miracles which St. Ant formed during his life, a which have been wrought th intercession during the six which have elapsed since h are as wonderful as they ar ous. Mere mention of them haust our space; so I can o the reader to those of the Li ulorum, as well as those which tained in the Manuscript of vent of Ancons," and in t

OUR BOYS AND GIRLS. THE STORY OF ST. ANTHONY OF PADUA,

Feast June 13. BY CHARLES ROBINSON.

In 1221 St. Francis held a genera chapter at Assisi. After the assembled friars had dispersed, there lingered behind a young Portuguese religious who had journeyed from afar to see and hear the great founder of his Order. That he might remain near the person of St. Francis, he besought his Italian brethren to find a place for him among them, even volunteering to perform menial duties in some con vent kitchen. They at first hesitated about taking the shy, sickly youth under their charge; but finally sent him to the Hermitage of Mount Paul a solitary convent near Bologna.

On the 13th of the present month the Catholic world celebrated in a signal manner the memory of this young Portuguese friar whose influence has reached out to men undiminished for seven centuries

St. Anthony of Padus-or Ferdinand de Bullones, as his name was in the world—was at this time in his twentysixth year, having been born at Lis bon on the Feast of the Assumption 1195. His father, Don Martin, was scion of the house of Godfrey de Boullion : while his mother was also of lineage, being a descendant of King Froils, who reigned in Asturias eighth century. Devoted from his earliest years to prayer and study, he entered among the Canons Regular of St. Austin, in his native city, at the age of fifteen. Two years later he retired to the convent of the Holy Cross at Coimbra. Stirred by th spirit and example of the first five Franciscan martyrs, he subsequently joined that Order, and penetrated into Africa to preach the Gospel to the Denied a martyr's palm, although brought to the grave's brink by sickness, he proceeded to Italy, where for a time he fulfilled the humblest offices in his community.

In 1222 an assembly of Franciscans took place at Forii. The young religwas present, and though he pleaded to be excused, was commanded by his superior to address the assembled friars. When he began to speak his voice was low and faltering, and his whole manner that of extreme embarrassment. But of a sudden his voice filled and rose, his form straightened, his eyes gleamed with fire, -in short, the spirit of his genius, so long barred within his own heart, burst its bonds, and as the discourse proceeded "the Hammer of Heretics," "the Ark of the Testament," "the eldest son of St. Francis," stood revealed in all his sanctity, learning, and eloquence be fore his rapt and astonished brethren. Indeed, such was the change that those who heard him thought him inspired.

For the nine following years the saint's missionary journeys were al most continuous, and resulted in a series of victories for the faith. Suddenly, on June 13, 1231, his brief anostolate was closed : and in the streets of Padua little children were heard crying, "Our Father St. Anthony is dead!" On May 30, in the following year, the church bells of Lisbon rang without ringers while in the Eternal City the name of the poor Portuguese friar was being inscribed

upon the eternal bead roll of saints. It is recorded that one night while St. Anthony was staying with a friend in the city of Padua, his host saw brilliant rays streaming under the door of the Saint's room; and, on looking the table, and clinging with both arms around St. Anthony's neck.

Presently the wondrous Visitor
vanished; and Fra Autonio, opening
the door, charged his friend, by the love of Him whom he had seen to the vision to no man "as long as he

teen

R'S

pe.

New hite, the and the de-tails the et as hose with able ed, a

Ont.

was alive. As is well known, this incident forms the subject of the largest picture Murillo ever painted. The canvas now adorns the baptistery of the Cathedral at Seville, and it is interesting to recall that the Duke of Wellington once offered to cover it with gold ounces sa a purchase-price. The offer was declined. Indeed, Murillo's series of St. Anthony pictures stand unrivalled among the art treasures of the world. Art has always paid great homage to St. Anthony, and there is perhaps no shrine in all Italy richer in ents of ancient and modern art than the Church of Padua which bears

An ancient writer (quoted in a recent number of the Catholic Review) describes St. Anthony as being o medium height and tolerably stout, altogether rather of sickly aspect. He had a bread, high forehead; keen, piercing eyes and a swarthy com-plexion, while his almost childlike face bere the impress of a sweet gravity in describably charming. The magnetism of his manner is said to have been something extraordinary, so that even these unacquainted with him were instinctively drawn toward him by the light of sanctity that seemed to shine forth from his whole being.

The miracles which St. Anthony performed during his life, and those which have been wrought through his which have elepsed since his death, are as wonderful as they are numerous. Mere mention of them would exhaust our space; so I can only refer the reader to those of the Liber Miractained in the Manuscript of the Con-

leta of Valerius Pollydorus. Still more may be found in the Italian Collection of Bernardine Genovesius, in the Col lection of Ludoyico Micoli of Gemona, in the Anonymous Collection of a con ventual of Venice, in the "Belgian Collection" of John Vander Borcht, and in the "Spanish Collection" of the annalist Cornejo.

In particular, St. Anthony is re-nowned as possessing the power of re-storing things that are lost. "All men know," say the Bollandists, "that Authony of Padua has been destined by God for the exercise of that power which enables him to restore to their owner things lost by accident or car-ried off by thieves." And many miracles, based on irrefutable evidence, fully justify the pious practice of invoking St. Anthony's aid in this direction. "Just as Our Lord glorified St. Anthony in his lifetime by giving him grace to bring back wandering souls," says Friar Pelbart of Temeswar, "so hath God conferred on him since he has been in heaven the privilege of Bonaventure celebrates this marvel

miraculously restoring lost articles to those who have recourse to him.' St. lous power in the miraculous Responsory, Si Quœris Miracula, composed by him in honor of St. Anthony. This beautiful prayer forms part of the Franciscan Liturgy, and has earned he title of "miraculous" on account of the many wonders which have been wrought through its recitation.

The reply of St. Francis de Sales to ome indiscreet critic who spoke disparagingly about the then growing practice of addressing prayers to St Anthony for the recovery of lost things is well worth quoting. "God has shown us," he said "that such is His good pleasure : for He has hundreds of imes worked miracles by this Saint. Why, then, should we not believe, the evidence of facts? Of a truth, sir, he added. " I wish that we, too, might together make a vow to St. Anthony for the recovery of that which we los every day ; for you, Christian simplic ity; and for me, the humility which l neglect to practise."-Ave Maria.

CHATS WITH YOUNG MEN

We need men, but men with con science and character; men who are not afraid to be virtuous; men who believe in law because they believe in God, and who love their fellowman be cause he is the child of God; men who are proud to be Christians, and whose ives of integrity, self-sacrifice and patriotism are illumined by the faith which has come to them by religion Let us be true to our ideals; let us stride to make the world better by our let us be true to religion taught by Christ. - Mgr. Conaty.

Robinson and Dun. If you seriously wish to get on cred itably and successfully in life, you must turn your face not only against gambling, but against all questionable modes of transacting business and making money. I will take a few

Robinson, who had been out of em ployment for several months and reduced in consequence to a very low financial ebb, got a situation recently through the influence of some friends He considers, however, that the salary is too low for the work required of him and he takes every opportunity the occurs to recoup himself. By this means his income is become highly satisfactory, and he is able not only to support his family in comfort, but to lay aside every month a considerable sum in the savings-bank.

I don't think, however, that Robinson is at all happy. A voice within doing in their presence and society. him that cannot be stilled tells him that People who are intolerant — and we through the key hole, beheld a little him that cannot be stilled tells him that third of marvellous beauty standing he is doing wrong and that he will be are informed that there are such in itself.

Ing upon a book which lay upon bound to make restitution of the whole this country—are simply indecent. Rea amount of his pilfering, even though he never be detected. He knows there he never be detected. is no salvation, no hope of heaven without such restitution. What is the consequence? He is gradually drifting into a state of unbelief in the truths and duties of religion. No one can live long at war with his conscience; and Robinson finds that his conscience becomes less and less troublesome the farther he casts the ties of religion from

> But the inner voice of the soul, stilled during life, has a terrible wakening at the appreach of death. It rises ser pent like before the disturbed vision hissing the one word, Restitution, into the afrighted ear. But how can resti-tution be made? Can he reduce his children to beggary. Can he brand his memory with the stigma of system atic theft? Can he whisper his guilt even to his nearest relative? And yet, can he go before his Judge with unrepaired wrong, unforgiven sin on

> It is surely better and more prudent to live an honest, upright life, even in poverty, than to expose one's self to the agony and torture of despair in one's dying moments.

Another case: Mr. Dun owns store in which he sells second class value at first-class prices, whenever he can deceive his customers in the quality of his goods. He also makes up his parcels under weight and give short measure. He professes to give unlimited credit; but he charges heavy interest on outstanding debts from the first day they are contracted. He is not satisfied with ordinary pro He is not satisfied with ordinary profits; he takes more pleasure in a cent made by crocked dealing than in a dollar acquired in the legitimate course of business. His ruling passions is not love of money but "smartness." His whole life is devoted to the one object of taking people in; and the more cunningly he succeeds, the more

ity of instilling into them the duty of wished. Such expressions as "the taking in every one they can, but never allowing themselves to be caught napping by others. All generous imoulses, all belief or trust in men, he sneers at as the silly, mawkish weak-

ess of a greenhorn If society were really to be what Mr. Dun represents it, life would be a wretched, intolerable yoke. Every man's hand would be armed either covertly or openly against his neigh-bor. Friendship would be only another name for hypocrisy; truth would be the cloak of falsehood; justice and honesty, the bait used by thieves and swindlers to catch the gullible and un-

suspecting.
With all his cleverness, Mr. Dan never 'get on." His customers drop off one by one; his goods are left on his hands ; his creditors come down on him and sell him out. Every one is surprised that such a smart man of pusiness is so unfortunate ; but men of his own stamp believe that he has made a large haul, and has migrated to a neighboring town to make another. Mr. Dun is at ne pains to undeceive them.

On Being Tolerant

The Golden Rule, as we call it, eems to be hardly more than common lecency formulated. Nothing, obviously, can be decent in our treatment of others that we do not recognize as proper and desirable in their treatment of ourselves. It is a rule that seems to be made for supreme selfish-

Refrain from putting your foot into another pig's trough, unless you are willing to have another pig put his foot into your trough. One of the great mistakes of the world, and especially of the Christian world, is in the conviction that this is a high rule of action, and that the virtue based upon it is of superior value. It is the thinnest kind of a virtue, and if there be not the love of God and man behind it. to give it vitality and meaning, it can never minister much to good character. What a man does, actuated by the motive of love, he does nobly, and the same thing may not be done nobly at all when dene in accordance with the rule to do to others what one would

like to have others do to himself. There are other virtues that are very much over-estimated, eminent among which is that of toleration. We know of none so thin as this, yet this is one over which an enormous amount of bragging is done. We talk about the religious toleration practiced by our government, as if it were something quite unnatural for a government to protect its own people in the exercise of their most precious opinions and privileges. The man who personally tolerates *all men, and all societies of men, in the exercise of their opinions upon religion and politics, is not without his boast of it, and feeling that he had outgrown most of the people around him. The sad thing about it all is, of course, that a country or a community can be so blind and stupid that toleration can appear to be a vir-tue at all, or so bigoted and wilful that t can even appear to be a vice.

We thank no man for tolerating our opinions on anything, nor do we give nim any praise for it, any more than him for the liberty of breath ing with him a common air. Toleration is the name that we give to the common decencies of intellectual and moral life. It is the Golden Rule applied to the things of opinion and ex pression. It is by no means a high affair. It is simply permitting others to do, in all matters of politics and religion, freely, in our presence and so ciety, what we claim the privilege of

They are devoid of intellectual court esy. They are boors who are out of place among a free people, and, no matter whom they may be, they ought to be presistently snubbed until they learn polite intellectual manners. The spirit of intolerance is a spirit of discourtesy and insult, and there is no more praise due a man, or a sect, for being tolerant, than there is due man for being a gentleman; and w never saw a gentleman vet who would not take praise for being a gentleman as involving an insult. It is at least the thinnest of all virtues to brag about.

THE WORLD AGAINST HER. The Church and Those Who From Al Time Assail Her.

The Catholic Church is the great in cubus which is perpetually haunting and troubling the dreams of the world Men try to ignore it; but it obtruder itself upon their unwilling notice They would fain remand it to a place among the effete superstitions of the past; but when they think the spectre is laid, it returns unbidden, and cast ts vast shadow over the present. In that vast shadow the world lies uneas ily; and consciously or unconsciously

it betrays its dissatisfaction. In every great political and socia movement, in the literature of the day nay in every magazine and newspaper which drops from the teeming press the influence may be more or less dis tinctly discerned of the mysterious presence of this great spiritual organi zation. The world has always been puzzled to account for this influence Protestantism it can understand per fectly-there is nothing unearthly or mysterious about that; but in the life and progress of the Catholic Church there is something which defies every attempt at rational and systematic ex-

To be sure, men have their theories ulorum, as well as those which are contained in the Manuscript of the Convent of Ancona," and in the Anac-

consummate policy of Rome," and "the marvellous machinery of the Catholic Church" are after all but stock phrases, with which men dispose of phenomena which must have at least a nominal resolution. What is there behind the policy? What puts life into the machinery and guides the great engine into the noiseless, fric-Will "discipline explain the devotion of the Catholic priesthood? Men do not turn hypocrites in order to spend their years in prayer and fasting; neither do they voluntarily elect to become the passive tools of a sordid despotism, to be re-

Indeed, the world does not believe ts own slanders. And now and then when some periodic gust of persecution assails the Cnurch and not a martyr flinches, or when pestilence goes through the land, and faithful seekers of souls follow quickly in the trail of the destroyer, and the places of those who fall are instantly and noiselessly filled; or when tidings come that s score or so of missionaries and a few thousand converts have been massacred in some hitherto unheard-of province in China, the world, conscience-smit ten, holds its peace, and pays to the kingdom which is "not of this world, the tribute of a sullen if not a respect ful silence.

warded only by a life of sacrifice and

One of the best things said by that acute thinker, the Count de Maistre, was that 'no test is so infallible as the instinct of infidelity." Certainly, in examining the claims of rival Chris tian bodies, it will be the art of prud-ence to watch narrowly the tactics of the opponents to all Christianity. And here at once we come upon something definite, for the application of this crit erion gives us results which no sincere over of truth can disregard. Infidel ity does not stop to make war on Prot stantism; it is too cunning by far to quarrel with those who are ignorantly ioing its own work; it greets them wit a covert sneer or an insolent nod of ecognition, and goes on to do battle

with its ancient and inveterate foe. Look at the character of the unbe lief of Catholic and Protestant countries. Doubtless some of my readers are amazed at this challenge. They have been accustomed to regard the religious condition of Catholic nations as one of the strongest arguments against the Catholic Church; nowhere. say they, is infidelity so through going and so bold; and in no way can this virulent scepticism be explained but as the inevitable reaction from the degrading superstition in which the people have been for centuries held. Surely observation was never more nor inference more illogical. There is less of real irreligion in Cath. olic than in Protestant countries. What there is, is indeed rampant. And why? Not as a necessary recoil from a religion which degrades rather than enlightens. I am convinced, from my own experience in Catholic countries that this supposed religious degeneracy is a huge bugbear.

The explanation is far more simple. The Catholic Church makes no truce, holds no parley with the world, the flesh nor the devil. Her enemies can neither frighten her into silence nor cajole her into compromise. At every point they find her guarded, vigilan and unrelenting; and driven from her citadel, they are forced to stand forth in open warfare and rail at her in furious defiance. In France, and Spain, and Italy, a man in either a Catholic or an Infidel. But is Protestant countries unbelief salutes Christianity; it puts on the livery of the saints, and builds its chapels and pays its preachers; and in course of a generation or two it has made Protestantism as godless as

Read the history of Europe for the last two centuries. It is that of one long, desperate struggle, waged by all the anarchic powers of human nature, and with all the weapons which craft and hatred could furnish -against what? Not against Protestantism but against the Catholic

Daists. Encyclopedists, Jacobins Rationalists, Freethinkers—they are good Protestants all; they laud the Reformation, they boast that they carry out its principles ; and with one consent, though by divers arts-by arguments, by satire, by blasphemy and by the guillotine—they assail her within whom dwells the everlasting Presence, before which the devils of old cried out, saying, "Let us alone what have we to do with thee, Jesus of Nazareth. Art thou come to destroy us? I know thee who thou art, the Holy One of God !"-Rev. James Kent Stone-The Invitation Heeded.

THOUGHTS ON THE SACRED HEART.

True devotion to the Sacred Heart of Jesus does not confine itself to affectionate sentiments and exterior prac tices, but consists in a serious study of the dispositions of the Adorable Heart and in a continual application to conform ourselves to them.

We should in all things represent to ourselves this amiable Saviour as the model for all our actions, to the utmost of our ability to reproduce in ourselves the features of His different states, of His mysteries, of His virtues.

O Jesus, open to us thy Sacred Heart, that gate of eternal life, that source of infinite grace, that we may enter into the knowledge of Thee and drink from the fountain of everlasting life.

Let us daily examine with what care we apply ourselves to the faithful imitation of the Sacred Heart of Jesus.

THE CRUCIAL DIFFICULTY.

Gradually the High Church Angli sans and Episcopalians, says the Sacred Heart Review, are gaining a knowledge of the Catholic truths they lost three hundred years ago. Sacrifice, the sacramental presence of Jesus, confession and absolution, the love and power of Mary, the invocation of the saints, prayers for the dead, are among the many things which their minds are grasping after and yearning to possess. But as yet they are blinded to the meaning of the great words of our Blessed Lord to His apostle: "Thou art Peter, and upon this rock will I build My Church;" and of St. Ambrose's plain commentary upon them: "Show me Peter, and I will show you the Church." They have yet learn that the Church which is Christ's true spouse must be like to Him, not only as the true healer of souls, but as their true and infallible teacher; and that only in her can they find realized that sweet vision of peace -the union, in Jesus Christ, of the children of His one Catholic Church. Our prayers should be daily offered that they may see the truth, and that our own lives may be such as to win them to it.

A NERVOUS WRECK

Was the Condition of Miss Gillis Fo. Eight Years.

THE BEST DOCTORS' AND HOSPITAL TREATMENT FAILED TO HELP HER, AND SHE HAD ALMOST LOST HOPE OF EVER BEING WELL AGAIN - HER EARNEST ADVICE TO OTHER SUFFER

One of the most common, at the same time one of the most to be dreaded, ail ments which afflict the people of this country is nervous debility. The causes leading to the trouble are various, overwork or worry being among the most prominent. But whatever the cause, the affliction is one that makes life a burden. Such a sufferer for years was Miss Margaret Gillis, of Whim Road Cross, P. E. I. Her life vas one of almost incessant misery, and she had come to look upon her con dition as incurable, when Dr. Williams' Pink Pills were brought to her notice, and to this life-giving, nerve restoring medicine, she now owes health and happiness. Miss Gillis tells of her illness and cure as follows: "For the past eight years my life has been one of constant misery. My nervous system was shattered, and I was reduced to a mere physical wreck. My trouble began in one of the ailments that so frequently afflict my sex. I was irritable and discouraged all the time, and life did not seem worth living. For seven years I was under reatment by doctors. I even went to Boston and entered a hospital where I the treatment temporarily bene fited me, but soon my condition was worse than ever. Finally my nervous trouble took the form of spasms which caused more suffering than words can tell. When thus attacked I felt as though I was literally torn apart. I would become frequently unconscious

times had as many as six of these spasms in a week, and no one who has not similarly suffered can imagine the tired, worn-out, depressed feeling which followed. Doctors seemed utterly un able to do anything for me, and those years of misery can never be forgot ten. Then I began taking Dr. Wil liams' Pink Pills, and in a short while found them helping me Then another doctor told me he could cure me. I stopped taking the pills, and like the while grasping at the shadow I lost the substance. I was soon in as wretched condition as ever. The pills were the only thing that had helped me and I determined to begin them again. I continued to take them for nearly nine months, the trouble gradually but surely leaving e, until I am now in almost perfect health and fully released from what I at one time thought would prove a life of constant misery. I cannot praise Dr. Williams' Pink Pills too highly, nor can I too strongly urge those wh are ailing to test their wonderful health restoring virtues."

and sometimes would remain in that

condition for half an hour. I have some

In thousands and thousands of cases it has been proved that Dr. Williams Pink Pills are the greatest blood builder and nerve-restorer medica cience has yet discovered. The pills act speedily and directly upon the blood and the nerves and thus reach the root of the trouble, effecting thorough and permanent cures. Other nedicines merely act upon the symptoms, and when the patient ceases us ting them they soon relapse into a condition as bad as before. There is no trouble due to poor blood or weak nerves which these pills will not cure. se who are sick or ailing are urged to give this medicine a fair trial, and are cautioned against the numerous imitations which some dealers offer. The genuine pills always bear the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

ing, too. Take Hood's Sarsaparilla.

SORB FEET—Mrs. E. J. Neill, New Armagh, P. Q., writes: "For nearly six months! was troubled with burning aches and pains in my feet to such an extent that I could not sleep at nights, and as my feet were badly swollen! could not wear my boots for weeks. At last I got abottle of Dr. Thomas' Electric Oil and resolved to try it and to my aston'sment! got almost instant relief, and the one bottle accomplished a perfect cure.

One of the greatest blessings to parents is

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellous manner to the little one.



The Dainty White Things

that are washed with SURPRISE Soap-a little Surprise Soap and still less labor-are not only clean but un You want the maximum wear out

of your clothes. Don't have them ruined by poor soap-use pure map. SURPRISE is a pure hard Soap

\$0\$0\$0\$0\$0\$0\$0\$0\$0\$0\$0\$0\$0\$0\$0\$0\$0\$ Use the genuine

MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume."
For the Handkerchief
Toilet and Bath.
Refuse all substitutes.

MUTUAL LIFE OF CANADA

Formerly The Ontario Mutual Life Head Office, WATERLOO, ONT.

\$29,500,000 \$5,000,000

Reserve held on 4 and 8½ per cent. Tables Every desirable kind of policy issued. A Company of Policy-

POLICY By Policy-holders, PAYS For Policy-holders. W. H. RIDDELL, Secretary





O'KEEFE'S Liquid Extract of Malt



Is made by a Canadian House, from Canadian Barley Malt, for Canadians. It is the best Liquid Extract of Malt made, and all Leading Doctors in Canada will tell you so. Leading Doctors will tell you so.

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

Pan-American Exposition,

___Buffalo, N.Y., 1901. THE HOTEL BUCKINGHAM and HOTEL MARLBOROUGH,

Strictly up-to-date; European and American plans; rates \$1.00 per day and upwards. Apply Manager Hotel Buckinghan, Buffalo, N. Y. CLARKE & SMITH,

Undertakers and Embalmers
113 Bundas Street.
Open Day and Night. Telephone 584.

ARCHDIOCESE OF OTTAWA.

On Friday of last week the parishioners of St. Mary's, Bayswater, presented a farewell address and a purse of \$300 to their beloved pastor. Rev. Father Cole, who, for many years past was their faithful counsellor and friend, but whose continued ill-health has compelled him to retire from the active ministry—only for a time, it is hoped. The reverend gentleman will reside for the present in St. Patrick's Home.

man will reside for the present in St. Patrick's Home.

Home.

Father Sloan of Fallowfield replaces Rey. Father Cole at St. Mary's and Rev. Father Foley of Farrelten takes charge of The largest crdination service in the history of the Catholic Archiocese of Ottawa took place in the Basilica on Ember Saturday norning when forty-three ecclesiastical attendents received various degree of Holy Orders Archbishop Duhamel officiated at the ceremony, assisted by Rev. Father Poli, director of the Seminary of Ottawa University, and Rev. Canon Campeau of the Basilica.

The following young men were made priests:— of Ottawa University.

priests:—
Seminary of Ottawa University'—George
Fitzgerald, Ottawa; G. W. Prudhomme,
Santley; Ledger Archambault. Ottawa;
Andrew Bazinet, St. Isdaor de Prescott; Jos.
Deajardins, L'Ange Gardin; Omer Lavergne,
Birmonski.

Degjardins, L'Ange Gardin; Omer Lavergne, Rimouski.
Dominican—Constant Doyon.
Oblates—Rudolph Legault, Corwall; Wm.
Kerwin, United States; Joseph Cordes, Germany; Parick Beaudry, Northwest Territories; Edward Tessier, Hull; Ambrose Madden, Winnipog; Ernest Lacombe, Northwest Territories; Anthony Barrette, Montreal.
Society of Mary—John Rutten, Henri Brunnette, Mark Goupil.
Deaconship was conferred on:
Oblates—Albert Hannon, Stephen Blanchard, France; Eugene McQuaid. United States; Arquila Gratton, St. Therese; Jos. Decelles, St. Hyacınthe.
Sub Desconship was received by:
Oblates — Wilfrid Chatelin, Thurso; Jos. Pathier, Ciarence Creek; Camille Pare, St. Faushin; Wm. Kelly, Orangeville, Ont.; Horocien Rivet, Joseph Allard, Adelard Francoem.
Minor orders were received by:

Fauhin; Wm. Kelly, Orangeville, Ont.; Hororien Rivet, Joseph Allard, Adelard Franceten.

Minor orders were received by:
Oblates—Eugene Turcotle, Arthur Lajeunesse, Leo Carriere, A. Jasmin, M. Magnan, Conrad Brouillet, Alphonsus Galbert.
The Tonsure was received by:
Oblates—John Mechan, Emile Coursolles, Onesime Lalonde, Hector Yella.
Previous to his departure for his new charge at Farrellton, Que, the St. Patrick's Temperance Society presented the Rev. Father Fay with an address and purse. During his stay at St. Patrick's Father Fay was an energetic member of the society. On Friday evening the ladies of the parish presented the reverend gentleman with a quantity of household effects and other useful objects—thus giving him a good start in his new role of 'house keeping.'
Rev. Mr. Madden, frecently ordained, celebrated his first Mass in St. Brigid's on Sunday. The retreat in St. Patrick's closed on Sunday night. The Rev. Father Dominick preached and gave the Papal B-nediction and the Benediction of the Blessed Sacrament. The fourth and last procession to the appointed churches took place in the afternoon. There was an immense turn-out on all occasions.

The Catholic Order of Foresters held their annual procession to the cemetery of Our Lady on Sunday aftersoon. Immediately after the Irish members of St. Patrick's parish had concluded their Jubilee visits. There were some thousands in the line of march with two bands of music. At the cemetery, the Libera and other prayers were chanted, and sermons were prached in French and English.

About two hundred boys and the same number of girls made their first Communion in Huil

About two hundred boys and the same num-ber of girls toade their first Communion in Hull on Thursday of last week, and His Grace con-ferred the sacrament of confirmation in the

Sunday, May 26th, Rev. Father Sloan, the esteemed pastor of Fallowfield, delivered his farewell address to the people for whom he has labored so zeaicusly and effectively during the last fifteen years. There was a large congregation present, many Protestants being among the number. In his usual eloquent and graceful style he thanked the people for their unbounded generosity and kindness to him during his long sojourn among them. All present were deeply touched, and many shed tears as they listened to his expressions of love and gratitude for his devoted people. He said he was much grieved to leave a parish where existed such harmonious relations between pastor and people. They had shown him ample proofs of their esteem on many occasions, chief of which was the grand degenostration given tor and people. They had shown him ample proofs of their esteem on many occasions, chief of which was the grand demonstration given him on his return from Europe last autumn. To his many Protestant friends throughout the community he said he had a pleasing duty to perform, and that was to thank them publicly for the respectful courtesy and kindly sympathy he had always received from them. The Rev, Father concluded his address by bidding farewell to all and wishing them every happiness in time and eternity.

ness in time and eternity.

The following address, which was read by Miss May Tierney, after Mass, and the well-filled purse that accompanied it, teil the happy ralationship that exists between Rev. Father Sloan, and his parishioners;

ralationship that exists between Rev. Father Sloan, and his parishioners;
Rev. and very dear Father.—The sorrow we thought to avert has to be met, the hour has come, which is to sever the ties that bind us together as pastor and people, and we must speak the saddest of sad words "Good-bye."

We feel powerless to couvey all the emotions that struggle is our hearts for expression—sincere affection, for does not "Love beget love", "espect and admiration which your many sterling qualities of head and heart command,—deep gratitude that fifteen years of faithful and untiring service have earned,—profound sorrow, that we cannot rotain you amongst us, to enjoy the fruits of those labors, and see rected on the foundation you are leaving a magnificent church, worthy of St. Patrick's of Fallowfield and a monument to your zeal as our pastor. But fate is inexorable, and wmust submit. It remains for us but to thank our pastor. But fate is inexorable, and we must submit. It remains for us but to thank you for the priceless benefits we have received from you.

No more fitting time, nor place, than here under this blessed roof that sooft has sheltered us together, at the steps of this whore Sunday.

is, to enjoy the fruits of those labors, and see receiced on the foundation you are leaving established. For example, the foundation you are leaving the state of patronage in the Frovince, and a property of the foundation you are leaving as a credit to the Government of the state of the state of patronage in the Frovince, and the state of the state of the state of the state of patronage in the Frovince of the state of the state of patronage in the Frovince of the state of the state of the state of patronage in the Frovince of the state of the st

by your words of kind approval, and by your many visits to our school heretofore so joyful

by your words of kind approval, and by your many visits to our school heretofore so joyful, and to-day so fraught with sadness.

While expressing our deep regret at your departure, we rejoice that His Grace the Archishopeo highly appreciates your zeal and abitities. We had hoped, dear Father, to reap the benefit of your enlightened counsel for many years, but Providence has ordained otherwise, and to His all-wise decree we submit.

We are unable, Rev. Father, to make you a worthy return for all your kindness, but we beseech God to acquit our debt for us.

We hope that the pastorate upon which you are about to enter may be a happy one. Please to contribute to our happiness once more by accepting our small gift.

With sad, sad hearts, we, to day, bid you farewell, beloved and respected Father. With his farewell mingles the prayer that our dear Mother Mary may obtain for you very happiness in this world and in the next a crywn of the state of the same of the source of th

nese in this world and in the next a crewn of unfading glory.
We humbly beg your blessing ere you go, and fondly trust that when kneeling at the foot of the altar you will ever remember your devoted children of Fallowfield.

the altar you will ever remember your devoted children of Fallowfield.

JOCKVALE CHILDREN'S ADDRESS.

Dear Rev. Father Sloan—We, the teachers and pupils S. S. No. 10, Jockvals, would be wanting in gratitude to you did we not meet before you to-day to say a few farewell words and to express something of the sortew we all feel at your departure from visited our school to say "sood bye" to us, but we felt that the time of the sortew we have the say "sood bye" to us, but we felt that the time of the sortew we have the say "sood bye." In the say the say deserted the words. It grieves us to think that you, good Father, who labored so zealously and earnestly for our welfare, both spiritual and temporal, should be called from us to labor in strange fields, for we were led to believe that the time would never come, when those sacred ties would be severed those people among whom you have labored for the last fifteen years, should ever be severed.

never come, when those sacred ties would be severed those people among whom you have labored for the last fifteen years, should ever be severed.

We shall sorely miss your many generous visits to our school. They were a source of great pleasure to us coming in, as they often did to break the monotony of school work; while your words of encouragement and good cheer helped us in our difficult onward path. How useless would have been our efforts to make our last public examination a success, were it not for your presence on that particular occasion although many difficulties to do so beset you. Taking these and all your kind acts into consideration, we feel that language fails to convey to you our feelings of gratitude and esteem, for your untiring efforts in all that concerned our well-being.

We would earnestly wish to express to you something off our deep sorrow at your departure, but here again we feel the impotence of words and so only ask to let our heart speak to your heart that you may know that we truly grieve to lose you.

And takes place the saddest task of all—that of saying, "Good-bye" "Tis sad to say Farewell," but our sorrow is sweetened by the hope that you may be often afforded an opportunity of visiting the pupils of S. S. No 10, Jockwale. Before leaving, we ask you to accept this small offering as a slight token of our gratitude and esteem, and be assured, dear Rev. Father, that our prayers and well wishes shall follow you withersoe'er you may go. We kindly ask your blessing andgemembrance in your prayers, particularly when you offer the Holy Sacrifice of the Mass.

In the name of the teacher and pupils we now say "Good-bye" and "God apeed."

Signed, Mary Davis, Maggie Haolahan, Nellie Madden, Celia Waters, Mary Kennedy and Annie Burnett.

ARCHDIOCESE OF TORONTO.

ARCHDIOCESE OF TURONTO.

The Carmelite Father, Rev. P. R. Mayer opens a mission in Chepstow on June 9th.
Rov. P. A. Best, editor of the Carmelite Review, is at present on a missionary tour in Western Ontario.

The Hospice of Mt. Carmel at Niagara Falls is now open for Pan-American guests. Intending visitors should notify the Carmelite Fathers of their coming before hand.

Forty Hours' devotions start at St. Joseph's church, New Germany, Welland county, on June 9. The whole congregation will also the same week make the Jubilee visits in a body. The pastor, Rov. Philip A. Best, will be home again, it is hoped, to conduct the services. It is expected that the Most Rev. Archbishop will confer the holy sacrament of Confirmation at St. Joseph's this summer.

ARCHDIOCESE OF KINGSTON.

FORTY HOURS' AT ST. MARY'S CHURCH, CHES

The Forty Hours' at St. Mary's Church, ChestTerville.

The Forty Hours' devotion opened with High Mass Monday, 27th uit, in St. Mary's church, Chesterville. The altar was beautifully decorated for the occasion, flowers having been profusely supplied by the ladies of the congregation with their usual forethought. As the members of the Sacred Heart League were divided into sections for the purpose of adoration of the Most Ho'; Sacrament, the church was at all hours of the day filled with devout worshippers. The services were largely attended, and the church was crowded at the closing exercises on Wednesday morning. It is computed that fully six hundred people received the sacraments during the devotion. Father Quinn was assisted by the following clergymen: Revs. T. Fitzpatrick, Cornwall; T. P. O'Connor, Kemptville; Thomas Carey, Erinsville; Charles Killeen, Toledo, and John O'Brien. Stanleyville.

Mr. C. D. Maccallay, a young and leading Catholic lawyer of the city of Belleville, has just been appointed Police Magistrate in the Yukon, with a salary of \$4200 per annum. We are always glad to see our Catholic young men coming to the front, and the great trouble heretofore has been that Catholics have not got their share of patronage in the Province of Ontario. The appointment of Mr. Macaulay is a credit to the Government, as he has done yeoman service for the Liberal party in the cry of Belleville and the County of Hastings.

The many friends of Hon., Senator Sullivan will be glad to hear that he has returned from Ottawa in good health and appears to have fully recovered his strength and vigor.

DIOCESE OF HAMILTON.

The members of the Young Lady's Sodality f St. Patrick's church gave a Literary and usical evening in the C. M. B. A. Hail last

Week
The hall was packed to the doors and a most
enjoyable programms was presented.
W. N. Lovering occupied the chair.
Probably the most interesting part of the
programme was a debate between three
Young Ladies of the Sodality and three members of St Patricks Literary and Athletic
Society. The subject was Resolved That War
is more Beneficial than Peace. P. Labey, D.
Donovan and J. McCoy were the debaters on
the affirmative, and Misses E. Hennessy, A.
Breheny and E. Hurley surported the negative,
Many forcible arguments were advanced by
both sides. The decision was given in favor of
the ladies and met with the approval of the
large audience. The judges were C. Donovan,
J. A. Cox and W. H. Lovering.
The musical programme was:

PART I.

PART I.

peace."
Affi-mative—Mr. P. Lahey, Mr. J. Cherrier,
Mr. J. McCoy.
Negative—Miss E. Hennessy, Miss A Breheny, Miss E. Hurley.

PART II.

DIOCESE OF LONDON

During the past week Forty Hours Devotion, coupled with missionary exercises, were heard at the Sacred Heart Church, Parkhill. The services were conducted by Rev. Philip A Best, O. C. C., of Niagara Falis, who preached at all the oxercises. The parishioners received Holy Communion in large numbers, and very many were invested in the brown scapular of Our Lady of Mount Carmel. The attendonce was very large and the zealous pastor, Father McRe, is deserving of all praise. Similiar, services were repeated at the mission in Bornish At St. Columba's church, East Williams, on Sunday, the Forty Hours' services were concluded with a sermon on Perseverance by the missionary priests, the Rev. P. A. Best, from Niagara Falls. Very many also received the Brown Scapular from the above named Carmelite Father. The zeal and indefatigable devotion of the esteemed pastor, Rev. Donald McRae, were rewarded by a large attendance at all the services and the general reception of the holy sacraments.

The church of the Sacred Heart, Parkhill, was well filled on Sunday evening. The pastor officiated and Rev. Philip A. Best, O. C. C., gave a discourse on "The City of God—the Catholic Church," During the past week Forty Hours Devotion

Catholic Church."

MISSION AT ST. MARY'S.

A week's mission was begun at High Mass on Sunday, May 26, in the parish of St. Mary's, Ont. It was given by the Rev. Fathers High Mass High Mass of Exercises for the week consisted of Masses at 5 and 9 o'clock, with instruction; and in the evenings rosary, sermon and Benediction of the Blessed Sacrament. The Fathers are cloquent and forcible speakers, and heid their congregations in close attention, Their discourses on the four last things to be remembered, namely: Death, judgment, hell and heaven, were masserily efforts. On Saturday evening the children of the parish were placed under the protection of the Mother of God, and enrolled as Children of Mary. Preceding the Act of Conservation & Procession took place around the Church, halting at the altar of the Blessed Virgin. All knell, when Father High Masses a most teachful secondard the decreasions of the altar, with the overstand lights, presented a magnificent spectacle. The sison concluded on Sunday, June 2nd, at Vespers, with the Papal Benediction. This was of a solema and imposing nature, and created a deep impression on the large congregation present. Rev. Father Hogan's discourses at this service, on Final Perseverance, was a masterpiece of eloquence. The church was crowded at all the services, and large numbers received holy Communion at all the Masses. Rev. Father Rennan, the worthy pastor, is to the congratulated on the streat success of the mission, and the parishioners are indebted to him, not only for the rich oratorical treat.

FIFTH JUBILEE PROCESSION,
The fifth Jubilee procession took place from
the Cathedra't to St. Mary's church on Trinity
Sunday; and was, as were all the previous
ones, very well attended, under the direction
of Rev. J. T. Aylward. At the entrance to St.
Mary's Rev. P. J. McKeon and the pastor,
Rev. H G. Traher, received the voluntary
ofterings of all who desired to contribute
towards the erection of the new church in the
east end, and a neat sum was realized. An
extra procession will be held next Sunday for
the benefit of those who found it impossible to
be present at the five consecutive religious
exercises.

FROM DRYSDALE, FIFTH JUBILEE PROCESSION.

FROM DRYSDALE,

It is with great eagerness that the parishioners of Drysdal: announce to-day, the pious recolection in which they have spent the month of May.

Every evening at the desire of our devoted pastor, Father Prudhomme, we come with a greater love to prostrate ourselves at the foot of Mary's altar.

Many times have we returned thanks to God and His Blessed Mother for having given us a pastor so filled with a burning love for God and the Blessed Wirgin.

On May 2t took place the foundation of the Daughters of the Immaculate Conception, and on the 31st occurred the consecration and grand reception of thirty-line other young latins in this beautiful sodality.

The church, especially the Blessed Virgin's altar, was richly and artistically decorated. The church, especially the Blessed Virgin's altar, was richly and artistically decorated. The church is serious for the concasion was although the serious for the conflection and English. He showed with eloquence the grandeur of this imposing ceremony and the incomparable advantages of this sodality, for the conflection and salvation of those who blong to it.

The ceremony was then terminated by the consecration of the parish to the Blessed Virgin, and by Benediction of the most Blessed Sacrament.

DIOCESE OF ST. ALBERT.

Rev. Fr. Lacasse has successfully closed the course of his stirring retreats to the French speaking people. His apostolic labors have covered three full months. He has travelled an aggregate number of nearly one thousand miles. The most fatiguing trips were rea between Saint Albert, Morinville, Fort Saskatchewan. St. Emile, Riviere qui Barre, Spruce Grove, Beaumont and Edmonton, during the spring when the reads look more generally like muddy ponds.

Rev. Fr. Sinnet is soon expected to arrive, and deliver another course of retreats to the English-speaking Catholics of the diocese. It is with great bleasure that we see a new addition to the old church, a vestry protem, taking the place of the old one which is being taken down, that the jobbers may at once begin to dig for the basement of the new cnurch. St. Albert, May 17, 1911.

Pride is the greatest enemy to reason, and discretion the greatest opposite to pride; for while wisdom makes ar: the ape of nature, pride makes nature the ape of art. The wise man shapes his apparel to his body, the proud man shapes his body to his apparel.

MARRIAGES.

MORALEE-MULLIGAN.

Moralee-Mulligan.

On Tuesday morning, June 4, Mr. J. F. Moralee was united in the holy bonds of matrimony to Miss Mary Mulligan, daughter of the late John Mulligan of this city. The Nuptial Mass was celebrated by Rev. Father McKeon. Mr. John Mulligan, of Petroles, and Miss Agnes Mulligan, brother and sister of the bride, acted as groomsman and bridesmald. Mrs. Robert Muir Burns sang a hymn during the celebration of the Mass.

Miss Mulligan was one of the most popular members of St. Peter's congregation, and had also been a member of the choir for many years. A host of friends wish the newly-married couple long life and every happiness

GRUBBER-KELLY. GRUBBER-KELLY.

ried couple long life and every happiness

GRUBBER-KELLY.

A very pretty wedding took place at St. Patrick's church. Kinkora, on the morning of May 22ad, when Miss Teress Kelly, daughter of the late James Kelly, was married to Mr. Peter Grubber. a prosperous young farmer nar Atwood. The ceremony took place at 10 a.m. in the presence of a large assembly of guests and friends of the contracting parties. The bride was charmingly attired in ivory white silk, with silk tuils veil, and carried a bouquet of white chrysanthemums. The bridesmaid was Miss Maggie Kelly, sister of the bride, attired in cream lustre with gold and cream trimmings, with flowers and cream silk veil. The post of honor on the groom's side was filled by Mr. O Grady of Fralec.

As the bridai party left their carriages and advanced to the altar, the bridesmaid leading, followed by the bride leaning of the arm of her brother, who was met at the Communion rail by the groom. The organ, under the skillful management of Miss Brigid Crowley, pealed forth Mendelssohns Wedding March. As the solemn sentences which declared the unity of two hearts in the bond of wedlock, fell from the lips of the Rev. Father, in the stillness which pervaded, rendered the scene doubly impressive. After the services in the church the party drove to the residence of the bride's mother, where a sumpruous wedding break fast was partaken of. The bride was remembered in a liberal way by her friends, the list of presente being very large and of exceeding beauty. That a long life may be vouchsafed the happy couple is the wish of their many admirers.

OBITUARY.

MR. JAMES RYAN, MCKILLOP.

On Saturday, May 18th, Mr. James Ryan, one of the oldest residents and highly respected citizens of McKillop, was called away to his eternal reward, Mr. Ryan had not enjoyed very good health for the past few years, but it was not until the past year that his family and friendsfeared that the cruel enemy, disease, was making such destructive progress. Mr. Ryan was born at St. Columba, province

Mr. Ryan was born at St. Columba, province of Quebec, sixty-five years ago, and at the age of ten years moved with his parents to McKillop, where he has resided ever since.

At twenty-six years of ago, he married Marget Kelly, sister of the late Patrick Kelly of Blyth, and settled on a farm of fifty acres. Carried forward by the noble principles of industry, perseverance and honesty, he soon gained for himself a comfortable home, and many friends.

Mr. Ryan possessed excellent qualities of Mr. Ryan possessed excellent qualities of

many friends.

Mr. Ryan possessed excellent qualities of manhood, honesty, integrity and sobriety, gained for him honor and respect of all who knew him.

of Morris and Mrs. B. Cleary of Tuckersmith.

Mrs. D. R. Dinan, Niagara Falls, N. Y.,

We regret to be called on to record the death
of Eita Hurley, wife of Donis R. Dinan, who
died at her home, 216-66th street. Niagara Falls,
on 12th ult. Deceased had been married only
eight months, when her happy young life was
suddenly terminated after two weeks' illness
from typhoid fever and despite the best medical aid, sank rapidly until an early hour on
Sunday morning when she gave up her soul to
its Creator, not however without receiving the
sweet consolations of Holy Church. The fureral took place on Wednesday, 15th ult., from
her residence to St. Mary's church, and mas
very largely attended. At the church High
Mass of Requirem was sung by Kev. Father
Wright, who also delivered an eloquent funeral
sermon. Interment was made in St. Mary's
cemetary.

sermon. Interment was made in St. Mary's cemetry?. Besides her husband, deceased leaves her father, mother, six sisters and four brothers, all residing at Norwood, Ont., who have the sympathy of the entire community in the irreparable loss they have sustained. May her soul rest in peace!

THE EMIGRANTS' CEMETERY

THE EMIGRANTS' CEMETERY.

At a meeting held on Monday evening, 27th May, 1901, in the hall of the St. Patrick's Presbytery, Montreal, to which had been invited three representatives chosen by each of the five Irish purishes of Montreal, viz: St. Patrick's St. Anns, St. Mary's, St. Anthony's and St. Gabriel's, and also two delegates form each of the Irish societies in Montreal. The Rev. Father Quinlivan, S. S., pastor of St. Patrick's, presided, and Mr. W. P. Doyle acted as scretary.

The following gentlemen represented the Irish societies, namely: J. J. Costigan and W. P. Doyle the St. Patrick's T. A. and B Society, P. O'Brien and C. O'Rourke the St. Gabriel's T. A. and B. Society, J. Connor and J. Ryan the St. Gabriel's Debating Club, Alderman D. Gallery, M. P. and B. Feeny the St. Ann's T. A. and B. Society, J. Connor and J. Ryan the St. Gabriel's Debating Club, Alderman D. Gallery, M. P. and B. Feeny the St. Ann's T. A. and B. Society, M. J. O'Donnell and M. Casey the St. Ann's Young Men's Society, P. Heffernan and T. W. Mitchell the St. Mary's Young Men's Society, D. Howe and T. Heber the Gaelic Literary Society, W. H. Turner, Provincial President Ancient Order of Hibernians, J. Coffey Provincial Secretary A. O. H., J. McIver Secretary County Board A. O. H., P. Tobin and M. Ward, the Hibernian Knights, P. Scullion, D. O'Neil No. 1 Div. A. O. H., P. Doyle and A. Dunn No. 2 Div. A. O. H., J. Flargibt and W. Guilfoyle No. 5 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J. B. Lane No. 9 Div. A. O. H., J. Carroll and J.

Father Spellman, Mr. Kavanagh, K. C., who had been named on a committee in connection with the business before the meeting, was also present.

The meeting had been convened by the rev. chairman for the purpose of taking final action in regard to the Immigrants' cemetery at Point St. Charles and in regard to the monument which had been erected therein to preserve the graves from desceration.

The following was declared to be the unanimous expression of the sentiment of the Irish Catholics of Montreal.

Inasmuch as in view of the Grand Trunk Railway Company's request for co-operation in the erection on St. Patrick's square of the monumentremoved from the Irish Immigrants' graveyard at Point St. Charles, the City Council has expressed the desire to be informed as to the wishes of those most interested.

Inasmuch as under penal laws and various forms of persecution the people of Ireland have suffered for Faith and Fatherland.

Inasmuch as those sufferings culminated in the awful famine of 1817-18, which drove hundreds of thousands of our race over the seas.

That Irishmen to-day still look upon this burial place as holy ground, not only because it i: the resting place of Christians, but also for the reason that it is a spot marking a sad but heroic epoch in the history of our race.

That he Irish Catholics of Montreal, represented as here in above stated, desire to express their bitter regret that the monument should have been removed from the old cemetery it was intended to preserve from desecration.

And, inasmuch as it is a fact of public notoriety that the place is a cemetery, and as such has been exempt from mulcipal taxation.

Inasmuch as intended to preserve from desecration, and, inasmuch as it is a fact of public notoriety that the place is a cemetery, and as such has been exempt from mulcipal taxation.

Inasmuch as the such as a fact of public notoriety that the place is a cemetery, and as such has been exempt from mulcipal taxation.

That in the most earnest and respectful manner, we solemnly protest aga

In a thin the most earnest and respect in man-ner, we solemnly protest against the transfer to the Grand Trunk Railway Company of this cemetery, and against the use of it for any pur-poses other than the one purpose plainly ap-parent on the face of the monument. That in consequence we hereby respectfully request His Grace, the Anglican Archbishop of Montreal, to require the Grand Trunk Railway

Company to put the monument back in the cemetery from which it was removed without His Grace's consent or knowledge.

The Secretary was instructed to sign the foregoing declaration for and on behalf of all present, and on behalf of the various parishes and Societies represented at the meeting, and was further instructed to send a copy hereof to His Grace the Anglican Archbishop of Montreal, to the City Council and to the press.

(Signed) W. P. DOYLE.

Montreal, May 27, 1901.

A FOPULAR PRIEST.

Belleville Sun.

Belleville Sun.

Since the advent in this parish, as curate at St. Michael's church, of Rev. A. E. Sheedy, he has endeared himself to all his parishioners, and by the untiring, never-ceasing work he has done to take labor off the shoulders of the venerable pastor, he has made himself highly popular. At the time of Rev. Mgr. Farrelly's golden jubilee, he was exceptionally energetic, and to him was due the greater part of the success on that occasion. Wishing to in some way recognize his faithful work, a large number of ladies and gentlemen of the church gatered at the C. M. B. A. hall last evening and asked the priess to join them. He did so surfected the chair and after a short programme of music and song given by Mrs. A. O'Loughlia, Misses A. St. Charles and A. Hanley and Mr. J. Nevin. Dayle, Mrs. James St. Charles came forward and on behalf of the ladies, read the following address:

"How holdly he works in all his business and with what zeal!—Shakespeare.

Reverend and Dear Father.—We think the

"How holly he works in all his business and with what zeal!—Shakespeare.
Rev. A. E. Sheedy:
Reverend and Dear Father.—We think the words of the great poet will not be misapplied in addressing them to you. Though short the time since you have come amongst us, you have already wended your way into the hearts of your people, by your unfasging zeal in the cause of Holy Mother Church. A redeemer of wrongs, a comforter to the sorrowing and afflicted, a wise distributor of justice to one and all alike; you prove that heaven has gifted you with a prudence, not often possessed by men of more mature years. Your aims have constantly been towards the upitting of all to a higher and better understanding of those Christian virtues which give glory to God and true charact to fellowman. We hope Almighty God may continue to strengthen you in the holy ardour you manifest in the duties which you discharge so unselfishly and so worthly. And to prove that your people are one with you and ready to fight your battles in the spiritual as well as in the temporal, we ask you to accept the love and respect which we feel, but can so porly show. List this cas-ock, which we present you be a symbol of the affection with which we wish to clothe you, and may you long be spared to do your great work in our parish of St. Michael's under the direction of our beloved Monsignor.

Miss Power then presented Rev. Father

spared to do your great work in our parish of St. Michael's under the direction of our beloved Monsignor.

ON BEHALF OF TRE WORKERS.
Miss Power then presented Rev. Father Sheedy with a very handsome cassock.

Mr. Hanley then read, on behalf of the men, an address which was as follows:

To Reverend Arthur E. Sheedy, Curate St. Michael's Church. Bellevi le:

Dear Reverend Father.—We have asked you to be present with us tonight in order that we may in some small measure convey to you the kindly feeling we have for you, and also to show you our high appreciation of your earnest efforts in the interest of our people during your ecjourn in this parish.

Though the period you have spent with us is but brief, yet it is our pleasure to say, you have by your unfailing courtesy, energy and ability won the respect and lasting estern of the whole Catholic community.

Always have we found you the courteous, kindly gentleman, and at the same time the zealous, devoted priest, ever ready to reepond to the call of duty regardless of your comfort and at all times eager to share with our beloved pastor the onerous duties of his charge.

Never were your splendid talents made more manifest than on the recent glorious occasion of the Golden Jubilee of the Right Rev. Monsignor Farrelly, V. G., and we recognize that to your able leadership must be credited the great success with which the event was marked; and be assured that those who were associated with you on that occasion will ever cherish the kindly courtesy that guided your every act.

We beg therefore, your acceptance of this

cherish the kindly courteey that every act.

We beg therefore, your acceptance of this We beg therefore, your acceptance of the table accompanying gift as a small token of the regard in which we hold you, and we trust it may be our good fortune to have you long continue with us to foster the growth of the many good works inaugurated by you for the welfare of both the old and young in our midst.

you for continue with us to foster the growth of the many good works inaugurated by you for the welfare of both the old and young in our midst.

Mr F, P. Carney made a presentation of a well-filled purse of gold.

Rev. Father Sheedy was completely taken by surprise, but he was equal to the occasion. He said he had come here as one ordained to do God's work. He cared nothing for anything that might be said of him just so long as he conscientiously carried on that work. Here he had found that the people respected their priest and were ready and willing to help him. He wished to do his best for the welfare of the young. While here he had done nothing, nor would do anything, for personal glorification, but for the spiritual welfare of the people he would work, and work hard. His time at any hour was for the parishoners. So long as he did this he would defy the finger of scorn, and as a priest would do his duty. He loved the people and wanted them to love him, no matter who tried to stab him in the back. He concluded by again heartily thanking all for their kindness.

After singing the national anthem, the party dispersed.

dispersed.

Rev. A E. Sheedy is a native of Milford,
Mass., and was educated at Holy Cross college, Worcester, Mass., and took a seminary
course at Baltimore. Md., where he was ordained by Cardinal Gibbons one year and a
half ago. He was sent to Jersey City and from
there was sent to Kingston. Last November
he came here, and probably will be left here
some time.

MONTH OF THE SAURED HEART.

A fuller red is come upon the rose, A deeper green the stately maples bear The song-bird's note cestatic thrills the air With bubbling rapture, he would fain dis

close
All nature decked in richest beauty glows
With brightest tints to clothe His foot-stool While round His shrine we suppliant ask to share.
The bounteous gifts His Sacred Heart be stows.

"Oh come ye all to Me," His gentle cry; The record of the past He will not scan, His love will compass thee, if thou but try To turn thee from the path that lured thee on.

His Sacred Heart a refuge 'mid despair
For every soul that seeks to enter there.

—BROTHER REMIGIUS, C. S. C.

COMFORT ME.

Christ, the Comforter, I cry, Wilt Thou not to me draw nigh? Sorrows heavy on me press, Anxious fears, and bitterness; I am in a maze of doubt, Lend Thine hand to guide me out—In this hour I call on Thee, Come, O Come, and comfort me.

C.rist, the Comforter, I cry, Wilt Thou not to me draw migh? I have lost what most I prized. Sorrow hath my soul baptized. All my proud hopes droop and fall. Nothing seems secure at all: Now my soul cries out to Thee— Come, O come and comfort me!

Christ the Comforter, I cry, Wilt Thou not to me draw nigh? Wilt Thou not to me draw nigh? Often have I slighted Thee. Scorned Thy grace so rich and free. Now a beggar, treasures gone. Grope I in the dark alone, There is none to help but Thee—Come, O come, and comfort me!

Globe, 5th, June, '97.

lubilee Manuals of the Grand Jubilee of 1901 Containing all the Prayers, Jubilee Conditions and Hymns for the Great Event. Price 10c. each; 3 for 25., or 60c. per dozen (authorized ecition)

BLAKE CATHOLIC BOOKSTORE

602 QUEEN WEST, TORONIO.

TEACHER WANTED.

CATHOLIC. MALE TEACHER WANTED for Separate school About fifty cupits. Must be able to speak and teach German. Term begins August 19, 1901. State salary. Address: Rev. Joseph E. Wey, Treasurer and Secretary, Carlsiuhe, Ozi.

MARKET REPORTS.

LONDON.

London, June 6.—Grain, per cental—Wheat \$1.10 to \$1.11, oats, 91 to 39c.; peas, 50c to \$1.00; barley, 75 to 80; corn, 86c. to \$1.00; rye, 70c. to \$1.00; barley, 75 to 80; corn, 86c. to \$1.00; rye, 70c. to \$1.00; backwheat, 85 to 90; becans, per bushel, 90c. to \$1.15, to 86.59; veal, by the carcass, \$2 fou \$4.50; mutton, by the carcass, \$7 to \$9; iamo, by the carcass, \$5 to \$6.50; to \$4.50; mutton, by the carcass, \$7 to \$9; iamo, by the carcass, \$5 to \$6.50; to \$4.50; mutton, by the carcass, \$7 to \$9; iamo, by the carcass, \$5 to \$6.50; to \$4.50; mutton, by the carcass, \$7 to \$9; iamo, by the carcass, \$5 to \$6.50; to \$4.50; mutton, by the carcass, \$5 to \$6.50; to \$4.50; mutton, by the carcass, \$5 to \$6.50; to \$4.50; mutton, by the carcass, \$5 to \$6.50; to \$4.50; to \$100; to \$100; spring tambs, each \$3.50; to \$4.50; to \$100; to \$100; spring tambs, each \$1.50; to \$1.50; to \$100; to \$100; spring tambs, each \$1.50; to \$1.50; to

unchanged; car lots, \$3.65 in bags and \$3.75 in wood; small lots 20c extra.

MONTREAL

Montreal, June 6.— Grain — No. 1 Ontario spring wheat afloat, May, 77c; peag, 76c; afloat; No. 1 oats, at 36jc; No. 2 do., at 35je; buckwheat, at 62jc; rye, 58jc; and No. 2, barley, 53c. Flour—Manitoba patenta, \$4.30; etrong bakers, \$3.9 to \$4; straight rollers, at \$3.20 to \$3.40, in bags at \$1.65; Ontario patenta, \$4.30; etrong bakers, \$3.9 to \$4; straight rollers, at \$3.75 to \$4. Feed — Manitoba bran, at 315; shorts at \$16; Ontario bran, in buik, \$15; shorts at \$16; Ontario bran, in buik, \$15; shorts in bulk, at \$16. Rolled oats—We quote millers' prices to jobbers \$3.50 to \$3.60 per bbl. and \$1.70 to \$1.72 in bags. Hay—No. 1, 122 to to \$12.50; No. 2. \$11 to \$11.50; clover seed, \$9.70 to \$10.25 per ton, in ear lots, on track. Beans—We quote at \$1.50 for prime car lots, \$1.35 to \$1.40. Provisions—Heavy Canadian short cut mess pork, boneless, \$20.50 to \$20; heavy short cut back pork, \$19.50 to \$20; heavy short cut clear pork, \$19 to \$10.50 to \$20; heavy short cut back pork, \$19.50 to \$20; heavy short cut clear pork, \$19 to \$10.50 per Canadian lard, in 375-1b tierces, 114c; parchment-lined 50 lbox, 114c; parchment-lined and lard, in \$75-1b tierces, 74c; parchment-lined wood pails, 20-lbs, 75-c hams, 124 to 14c; parchment-lined wood pails, 20-lbs, 75-c hams, 124 to 14c; parchment-lined wood pails, 20-lbs, 80; tin pails, 20-lbs, 75-c hams, 124 to 14c; and bacon, 14 to 15c per 1b. Eggs—Fair sized lots of No. 1, at 114 to 15c per 1b. Eggs—Fair sized lots of No. 1, at 114 to 16c per 1b. Eggs—Fair sized lots of No. 1, at 114 to 170 to 75c per tin; sugar, 9 to 10c per 1b. Potatoes, prices continue quiet at \$15 to 40c in bags.

Latest Live Stock Marketa.

TORONTO.
Toronto, June 6.—Following is the range of quotations at Western cattle market this quotations at Western cattle market the morning:
Cattle — Shippers, per cwt., \$4.50 to \$5.30 to butcher choice, do., \$4.25 to \$4.80; butcher, inferior \$2.75 to \$3.25; stockers, per cwt., \$3.50 to \$4.00; cxport bulls, per cwt., \$3.75 to \$4.50.
Sheep and lambs—Choice ewes, per cwt., \$4.50 to \$5.25; do., (barnyards), per cwt., \$4.60 to \$5.25; do., (barnyards), per cwt., \$4.60 to \$5.25; do., (spring), each \$2.50 to \$5; bucks, \$2.50 to \$3.00. \$4.50; do., (sprink), tach \$2.50 do. \$3.00.
Milkers and Calves,—Cows, each, \$20 to \$45; calves, each, \$10 \$10.00.
Hogs— Choice hogs, per cwt., \$6.50 to \$7.00; light hogs, per cwt., \$6.50; heavy hogs, cwt., \$6.50 to \$6.50; sows, \$3.75 to \$4.00; stage, per cwt., \$2.50.

East Buffalo, N. Y.. June 6.—Cattle—Fair demand; offerings light, 18 head, but choice steers, 1,92 pounds, sold at \$5 15; calves rteady; choice to extra, \$5.59 to \$6.75; good to choice, \$6.25 to \$6.69. Sheep and, lambe-offerings \$4 10ads, market weak; choice to extra, \$5.25; common to fair \$4 to \$5; sheep, choice to extra, \$4.25 to \$4.49; good to choice, \$4.25 to \$4.90; common to fair, \$2.75 to \$3.75, close dull. Hogs—Offerings, 15 loads; market strong; heavy, \$5.05 to \$6.10; mixed, \$6.65; Yorkers, \$5.95 to \$6; pigs, \$5.85 to \$4.95; noughs, \$5.40 to \$5.90; noughs, \$5.40 to \$5.60; Market Strong.

STUDY SHORTHAND AT HOME. COM-plete system twelve lessons. Ten dollars. Easy payments. Box 51, Pendleton, Ont.

Banners, Badges, ... Pins, Buttons

FOR RELIGIOUS SOCIETIES. SOCIAL ENTERTAINMENTS

Sacred Heart Pins, Charms & Badgee, Religious Photo Buttons. Souvenirs for First Holy Communion. Designs and estimates given upon applica-tion. Write us for Catalogue,

T. P. TANSEY,

Manufacturer Association Supplies 14 Drummond St.



Montreal, P. Q.

PENITENTIARY SUPPLIES.

SEALED TENDERS addressed. "Inspector of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday 17th of June, inclusive, for parties desirous of contracting for supplies, for the field year 1901-1902, for the following institutions, namely—

Kingston Penitentiary. St. Vincent de Paul Penitentiary. Dorchester Penitentiary. Manitoba Penitentiary. British Columbia Penitentiary. British Common.
Regins jstl.
Prince Albert Jail.
Separate tenders will be received for each of the following classes of supplies:

1. Flour (Canadian Strong Bakers).
2. Beef and mutton (fresh),

Beef and mutton (fresh),
Forage,
Coal (anthracite and bituminous).
Cordwood.
Groceries.
Coal Oil (in barrels).
Dry Goods.
Drugs and Medicines,
Leather and Findings.
Hardware.
Lumber.

11. Hardware.
12. Lumber.
Details of information as to form of contract together with forms of tender, will be furnished on application to the Wardens of the various institutions.

All supplies are subject to the approval of the Warden.

All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsation of at least two responsible sureties.

Papers inserting this notice without authority from the King's Printer will not be paid therefor.

Douglas Stewart

Douglas Stewart.
Inspector of Pententuaries.
Department of Justice,
Ottawa, May 13, 1991. 1180-2

THE GRAND JUBILEE

MANUAL OF THE GRAND JUBILEE OF 1901 granted by His Holiness Pope Leo XIII. Sent to any address on receipt of 10 cents. Thos. Coffey, CATHOLIC RECORD Office, Landon, Ont.

VOLUME XXIII.

The Catholic Re London Saturday, June 15

" PRUDENT" CATHO

There are a few individuals rive a good deal of comfort axiom that one can catch more honey than with vinegar. lieve in being " sweet" to eve Sweet to the verge of cowar beyond it, solacing themse while that they are models ence. But they are altoge saccaharine. We also have gard for social amenities, but comes to having a grievance we pin out faith to sand a

CATHOLIC COLLEGES IOR.

Apropos to the expected of athletes from Oxford a bridge, we read in the press that they will be the cinder path by the stude the two leading universitie and Toronto. Now where did they acquire the right to our leading universities? U is it based? Is it an empty ment or evidence that Catholi tions are so inferior as t worthy of consideration? M Toronto certainly do lead in of large endowment, but the of superiority over Laval a is, so far as genuine education cerned, a mere hallucinat universities aim to perfect man: they have a philosoph an eclectic medley of philose and ends-in a word, a system been tested time and again uniformly manifested itself as est blessing to individuals an Our institutions, unlike M Toronto, have had to batt apathy and prejudice of t whom they should receive sympathy. We can bear w tion from outsiders, but th criticism of those within the lack of enthusiasm in just of educational support, is one's equanimity. But let ber that the Catholic system out the right kind of man him right by having habit to the help of the sacrame only one entitled to the pa

PULPIT UTTERAN

An esteemed contempo that too often the pulpit k old lines refuting decaying anathematizing bygone in But wherein is the differen the evils of to day and those times? They may exist surroundings, and have names, but they are as when they aroused quence and indignation o preachers. We have the suming passion for the g world-the dread of pover like for the cross-the ab humility. We have our l railing at the supernatura ing the germs of despair s the souls of their followers modern civilization aims the things that possessed of those who lounged Roman baths and sous nobler than "bread and Our contemporary, howe in denouncing existing e " would St. Paul preach ex the exact meaning in s sense of the term "grace

don't know. Perhaps h liver the epistle to the Ron good sermon indeed again but we venture to say treat of grace he would r side of inaccuracy, and, we believe that a knowle grace is will do more to sin than any amount of d Once let a man understan comes by grace a taber Holy Ghost and a par Divine Nature, and th through it, he can with sault of the tempter, and

grasp of a sublime and s doctrine that must stead the ourush of evil. A taching due importance tion, especially when it i

all patience and doctrin