

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

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OUR COLLEGES.

Just one more word on the subject. It looks like special pleading to say anything in praise of our institutions in the columns of a Catholic newspaper. However, we assure our readers that we are not led by any desire to extol our colleges beyond their desserts. Their system is above suspicion. We do not presume to know what all of them are methods have fallen into disuse as that doing, but we confess to some knowledge they are indifferent to it as being unof the success achieved by St. Francis suitable to the new order of things. Xavier's, which we may look upon as a type of a Canadian Catholic college. lic youth who is allowed to place himsplendid professoral equipment might warrant some self-eulogy. It is not richly endowed, save in the loyalty of laymen and priests who are proud of it and hopeful of its future. And it is, instance of what can be done by enlightened and united effort.

OUR EDUCATORS AND OUR RE- cidentally for the guillotine and the god-SPONSIBILTY.

We have had occasion to say, and not without reason, that Catholics were their colleges. This has been due partly the men who founded them and their ous disadvantages. Then, there was parted Bigotry that a Catholic training boded no success in life. And remembering that with all this there was the ever need of money one does not wonder that there is a good deal of silver not due to years in the heads of We used to think that the settler was the best example of grit in this country. We do not mean the one who goes out

in a special train to a farm provided for him by the government, but the settler who blazes his way through the wilderbuild his outpost of civilization. He has to be of the toughest kind of fibre. He has to work and to suffer-to be content with little-with a clearing mayhap if his strength hold out, to remind those who come after him of his pluck. have had to blaze a way through the True, they had a system glorified by centuries of triumph-the hope that they would succeed-but for all that the way has been long and toilsome. And yet they did not falter, but clung with superb tenacity to ideals, despite obstacles and predictions of failure. But it is of late years, only, that they have been given a due meed of appreciation. However, the sentiment in their favor is growing, and we feel confident that each recurring year will find it stronger. As an evidence of this, Toronto Catholics have come nobly to the assistance of St. Michael's the friends of the University of Ottawa are increasing in number. In the Maritime Provinces, as we see from time to time in our esteemed contemporary the Casket, the hands of St. Francis Xavier are being strengthened by the efforts of an united clergy and people. We are glad to notice these facts, for they indicate the dawn of an era of loyalty and co-operation on the part of Catholic laymen, and that we are beginning to realize that the support of our homes of learning is one of the most practical ways of extending Christ's Kingdom on earth. Every dollar given them stands for truth and good citizenship, for education which is for time and eternity.

the Church has done in the past - in the days when the men of blood and iron sat in her school-room-in the age of the great universities, down to the

present time. But our primary duty is to show that the same spirit is with us.

OUR SYSTEM.

We admit that Catholic education is viewed with suspicion by those who are inimical to the Church, not that they are clamorous opponents for such And therein is a danger for any Cathoself under their care. It is a danger which is ruinous to the virility of faith as it is insidious in its attack, because veiled under the appearance of kindliness. Were it to attack openly it could in a word, a tower of strength to the be provided against. When Julian the Catholics of the Antigonish diccese-an Apostate, for example, in his insane educational force which cannot and is hatred of Christianity, expelled Chrisnot ignored by any educator of repute tian teachers from the schools, men in the provinces. We refer to it as an were quick to discern the sinister purport of his design. Later on, Catholics saw through Voltaire's programme for the enlightenment of youth, and in-

dess of reason. But many are not disposed to view with alarm the secularist

system of half-education, which is practically the same old endeavor to capbackward if not averse, to supporting ture the youth of the country. Some of us have our ideas as to what place to a lack of material resources and partly religion should have in education, but had passed away. to the opinion that our institutions it is well to bear in mind that this has were distinctly inferior to others more been pre-empted from controversy by richly endowed and advertised. Hence legitimate authority. In the Syllabus we have the condemnation of those who professors have had to labor under seri- declare that a Catholic may approve of of the Western District of Scotland, for a system of education for the young the criticism of those who wanted re- which is divorced from the Catholie sults, and quickly; of those who pointed faith and from the power of the Church. to every unworthy graduate as proof which entirely confines itself to secular positive of the inefficiency of his Alma matters and to things affecting tem-Mater; and of those who were poral and social life, or which is frightened by the dictum of de- primarily concerned with these things.

GLASGOW'S PATRIARCH.

Interesting Facts In the Career of the Late Archbishop Eyre.

The Most Rev. Charles Count Eyre, silver not due to years in the heads of some of our educators. The marvel of it is that they have stood by the work. ILL. D., Archbishop of Glasgow, Scot-land, who died on March 27, was born at Askham Bryan Hall, Yorkshire, on November 17, 1817, says the Glasgow Observer. He was the eldest surviving Observer. son of the late John Lewis Count Evre. who in turn was the fifth son of Vincent Eyre, of Highfield and Newbold, Derby. His earlier years were passed in his ancestral hall, and there the rudiments of learning were imparted to him. In ness in quest of a place whereon to build his outpost of civilization. He the famous College of Ushaw, County Durham (England), and of the long line of illustrious Churchmen which that famous seat of learning has given to the faith, Archbishop Eyre ranks as one of the most distinguished. His career the most distinguished. This career but the history of our educators is also one of inspiring courage. They, too, have had to blaze a way through the ment, which, with his natural ability and the most distinguished. This career at Ushaw was a most successful one. As a student he mani-fested marked power of acquire-ment, which, with his natural ability wilderness of apathy and opposition. and his devotion to study, soon marked audience on the 10th of February, and him out as one of the cleverest and most

ifted students in

Easter in 1843.

yet scarcely of the age to be

reading a further course of theolo

It is well, of course, to chronicle what the Church has done in the past — in the days when the men of blood and ron sat in her school-room—in the age man of strong constitution and of powerful frame, he fortunately recov-ered. But so severe was the assault of the sickness that his bealth for the time calling might have at their disposal the simplest and best opportunities of at-taining high proficiency in ecclesias-tical education, the Archbishop pro-vided out of his own purse for the Archbiceese a seminary built at a cost of £30,000, and bestowed it on the was completely broken down, and he was required by his physicians to retire to a smaller mission, where his labors would be less arduous and exacting. The country mission of Haggerston, in Northumberland, was the place to which He was transferred on the recovery of his health, and there he remained until Archdiocese as a gift, which will per-petuate the memory of the donor until human records fail.

1856, when he was, in July of that year, recalled to St. Mary's, Newcastle. Five years later, in 28th May, 1861, he was WONDERFUL PROGRESS OF CATHOLICITY SCOTLAND DURING THE PAST made Conventual Chaplain of the Order of Malta, or St. John of Jerusalem, and THIRTY YEARS. Archbishop Eyre was consecrated on about this time he was raised to the Jan. 31, 1869. The Catholic Directory stall in the Chapter of Hexam. ||Again threatened with falling health, induced for Scotland for the year 1870 gives a lengthy account of the ceremony which by too fervent zeal in the interests of took place at Rome, and from the same publication there may be derived some his people, he obtained from his Bishop permission to take a brief holiday statistics which, compared with the abroad, and leaving England once more statistics published in the Catholic Dihe set out for a tour in Syria, Egypt, and Palestine. It was during this abrectory for 1902, show what a vast increase Catholicism has made in Glasgow sence that he received the honor of during the Episcopacy of Archbishop Eyre. In 1869 there were within the being made a Knight of the Holy Sepulchre. During his administration at St. Archdiocese of Glasgow 111 priests, 89 Mary's the Canon was beloved by his people. Twenty or thirty years afterof these being seculars and 22 regulars. In 1901 the number of priests in the Archdiocese was 234, 193 of these being wards the memory of his marvellous devotion to his sacred charge was reseculars and the remainder belong-ing to religious orders. In 1869 there called with fervor and emotion by those who, spared by the hand of time, were were within the Archdiocese of Glasgow left to recollect it, and on the occasion of the Centenary of Ushaw College, 101 churches, chapels, and stations, the number in 1902 being 112. The number when his Grace visited Newcastle, he of Catholic schools had grown from 102 to 138, but the figures with regard to the was the recipient of an address from the parishioners of St. Mary's, couched in churches and schools give no adequate terms of the deepest affection and bear-ing ample and thrilling testimony to the idea of the enormous increase that took place within the period mentioned, bestrength of the love with which his for-

mer flock still bore towards him even after a period of a quarter of a century RAISED TO THE EPISCOPATE. Raised to the Episcopate directly on his return from his tour abroad, he was nominated to the post of Vicar-Apostolic

at that time the Scottish Hierarchy had not been re-established. Before taking up his new and exalted office he received from his parishioners at St. Mary's gifts of a pectoral cross, staff, and crozier. The various dates in connection with his appointment are: Nominated Apostolic Delegate to Scotland, 2nd Lecamtone Delegate to Scotland, 2nd Leosin-ber, 1868; Archbishop of Anazarba ("in partibus") by brief of 11th De-cember, 1868; Administrator Apostolic of the Western District, 16th April, 1860, and the high translating bins

1869; and the brief translating him to the See of Glasgow on the establishment of the Hierarchy was dated the 15th March, 1878. On the 31st March in the same year he re-ceived the Pallium. On 27th December, 1868, his consecration took place at Rome at the Church of St. Andrea della Valle, the titular saint of Scotland. Cardinal Reisach, Bishop of Sabina,

was officiating prelate, assisted by Archbishop Manning and Mgr. de Merode, Archbishop of Mitylene, Archshawls and handkerchiefs, while the bishop Evre being attended by Monsignor Campbell, of the Scots College Rome, as his chaplain. Several othe prelates, and the rectors of the British and American Colleges in Reme were present, as were also the Prince of Croce (who are related to the Arch-bishop), the Hon. Marmaduke and Mrs. Maxwell, Mrs. FitzHerbert, Mrs. Moore, Miss Blundell, and other distin-guished visitors who were residents in Rome. After his consecration the Archbishop was received by the Holy Father, Pope Pius IX., in a farewell Catholic, Protestant and Jew. His broad love for the human race knows no some days afterward his Grace set out rom Rome for Glasgow, his new field o

aspect breathed love for his people people who say such short prayers haband gratitude to God. It was most inspiring. I will never forget it.

SOMETHING ABOUT INDULG ENCES.

Something about indulgences. everything. I do not propose to show in this tract that indulgences are not a Popish corruption of Christian doctrine, a permission to commit sin, etc., etc., And why not? Why, for a very good reason; because it would be of little or no use to do this, for Catholics know better; and honest Protestants who desire to learn the truth on these points can find it elsewhere ; and as for Protestants who are not honest, their slanders may indeed be silenced for a while, but as soon as your back is turned they will be repeated, louder than before, to make up for lost time. The truth is not an object with these people, and nothing whatever is gained by explaining it to them. They will lie just as long as they can do so with im-

punity. But there is one mistake which Protestants might easily be excused for making, even knowing what indulgences are. This mistake they actually do make. They think that we are extremely anxious to get all the indulgences which are to be had. Now this idea of theirs, I am sorry to say, is not correct. though it ought to be. We really do neglect this precious treasure which the Church offers to us so freely. Let us try to remedy this ; and to this end let us consider, first, what indulgences do for us; secondly, how much we need them; and, lastly, how easily they are to be had.

What, then, does any indulgence do cause a very considerable number, per-haps half of the churches included in the return for 1902 had been erected durfor us? It remits, as the catechism tells us, "the temporal punishment due to sin." This temporal punishment is ing the time of Archbishop Eyre and the accommodation in these churches multiplied the accommodation provided that which remains after the sin is for-given; and it usually has to be under-But where shall we find all the gone for the most part in the next life. We can, it is true, explate our sins, perhaps even entirely, by penitential vorks, or by the patient endurance of A LUTHERAN DESCRIBES THE the sufferings which it may please Almighty God to send us. But it is the not likely that we shall do enough penance or have enough to suffer ; and an indulgence is the means provided to take, to some extent, the place of penance and suffering. Or, what comes to the same thing, it takes the place of purgatory, to which our want of pen-ance would otherwise condemn us; and sions of the Holy Father on occasion of one of his recent public appearances in this is no small benefit. For the pains The chief of three hundred millions of Christians-at last I was allowed to Dr. Liesal. I saw a small, white, but strong face, restless, piercing, yet mild eves, a figure bending under the weight of gold and crimson robes. The procession moved slowly and s many days of this life.

Leo remained before my physical eye for a full minute or more—he will be in my mental eye as long as I have breath in me. All around people were this, think you will not go to purgatory; going to them, as a good work. or, if you are not so bold as that, you think you will not remain there a long time. thousands in and out of the Cathedral shouted : "Evviva il Papa. You think that your friends will pray for you, that Masses will be said, and And under the great cupola the silver alms will be given, and that after a day be happy for ever. It is just possible that it may be so; but still, if you negrumpets called to prayer, women broke into tears and swooned, men gesticulated and held their handkerchiefs to lect to gain indulgences, it is extreme their eves, numerous young priests, unlect to gain indulgences, it is extreme-ly unlikely. Christians in former times never acted on any such principle; they knew that if they sinned they had to suffer for it, even if the sin were forhindful of the Italian soldiery, cried Evviva il Re, Evviva il Papa-Re."

given; repentance, and that the most fervent repentance, was not enough for them, but they had also to perform pendistinction. His small hand, gloved in red, was making the sign of the cross given are simply nothing at all.

itually, and yet do not gain any indulg-ence, because they do not say the pre-cise words to which it has been attached. For one has to be a little particular in this matter; but this is no great burden.

It does not take long to learn a prayer of five or six words, and there are many such to which indulgences are attached. Not Then as to those which are plenary. These are generally gained by repeat-ing the prayers which have partial indulgences, at least once a day for a month; then by means of confession and communion, and a visit to some church, with prayer for the intentions of the Pope, the plenary one is obtained; these are the usual conditions ; some times there is something more or less. But let us understand a little better what is meant by the two last. By vis-iting a church is meant simply going into the church and praying for some time : five minutes, or ever much less, is quite enough if one prays with recol-lection and devotion. Five Paters and Aves are, it is true, often recom-mended; but this is only by way of

suggesting how much prayer to make. in order to be safe. And one good fer-vent Pater and Ave would be better than five poor ones.

These prayers should be, as we said, for the intentions of the Pope. That is, for the prosperity and triumph of the Church, for peace among Christian nations, and for the downfall and destruction of heresy, schism and sin. Also for any other special needs of the Holy Father at the time; such as for example, at present the restoration of his dominions, which have been unjustly taken from him, as well as, for wants of the Church which may happen not to know of. Do not

But where shall we find all the indulgenced prayers which I say are so plenty? There are a good many in most prayer-books, but they are not always marked as such. The Catholic's Vade Mecum is very good in this respect. But best of all is one called the Raccolta, which can be had at any Catholic bookstore, and which has almost all the indulgenced prayers which there are, and also full particulars with regard to each. Now, surely no one can complain that indulgences are hard to get, or urge any reason for not getting them. But stop a moment ; yes, there is one thing which makes a little this is no small benefit. For the pains of purgatory are more grievous than any pains of this life; they are more severe than the torments which the martyrs endured. They are also much longer; they are pot for a few hours only, but also much longer; they are mortal sin on our south and chough they often for years and years; and, what is worse, each hour of them seems as long satisfying for this sin or any other. This is one reason why confession and In the next place, then, as to our need of indulgences. Perhaps you who read

But is this such a great difficulty that the state of grace? e must be in Ought we not to be ashamed to make such a miserable objection as this ?-as if it was such an extraordinary and almost impossible thing to live in the grace of God. Why, any one can do it, at least by frequenting the sacraments; by going to confession and Communion once a month.

Yes, and that reminds me of quite a practical point. Plenary indulgences are usually gained, as we said before, by repeating a prayer which has a partial indulgence every day for a month. Well, now, if you say several such prayers every day, you can gain several indulgences on the

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There are, we know, many objects some of which cannot be neglected, appealing to our generosity; but let us remember that the work of developing and beautifying a human soul yields to none of them in importance. Our colleges are God's workshops. They are fashioning the menywho should speak for us and lead us, and so prove that the old system bearing the motto. "God is my light" has lost neither its wisdom nor its adaptability to all generations.

the colleg labor. Arrived in Glasgow, his Grace at once assumed charge of the diocese, ne was chosen to advocate in Latin, and "against all comers," the theses in ethics and metaphysics. In the followand from that day till the day of his ing year he began to study for the leath the story of the Catholic Church priesthood. Having pursued for a time in the west of Scotland as been one theology and canon law, he received the hapter of continual, unabating, never ninor orders on Dec. 17, 1836, and confailing progress. tinued his studies until May 25, 1839. THE BISHOP'S GREAT LABORS IN GLASwhen he was made sub-deacon. Com pleting his theological course and being

In 1878, on the restoration of the ordained Hierarchy, his Hierarchy, his Grace was appointed Archbishop of Glasgow, and there took he decided to proceed to Rome, and in December, 1839, he departed for the Holy City, where he re-mained for three and a half years, lace in the Cathedral of St. Andrew's the consecration of three Bishops the Sees of Argyl, Galloway and Dun celd, Archbishop Eyre taking part in canon law under the guidance of one of the professors of the Roman Seminary. At this period of study there took root the ceremony as consecrating prelate. The work of the Archbishop in Glas ow was when he took up the reign of in him that love for archaeological matters which has since made him one of office arduous and onerous enough in all conscience, but as years went on the most efficient antiquarians of th ountry, and which afterwards led to and as the affairs of the diocese his winning the honors conferred of him by archaeological societies. attended to without distraction, the ex tent of his Grace's work grew to eno mous proportions, expanded indeed un March 12, 1842, he took deacon's orders, and on the 19th of the sam til the souls of his flock numbered onth he was raised to the priesthood

as many as all the of those comprised ther dioceses in the private chapel of Mgr. Canati, vice-regent of Rome. The reigning Pontiff, Gregory XVI., raised him to other Scotland, or in the largest ecclesiasti-cal areas in the kingdom. The **waterial** work done under the direction and by the honor of Papal Chamberlain direct-ly he was ordained, and with the title the authority of the Archbishop wa most extensive and far-reaching, of Monsignor he returned to England at will remain the valued possession of the

diocese for centuries to come. In every

HIS CAREER AS A PRIEST.

direction new missions were opened up His priestly career began at St. Anschools raised as if by the magic powe drew's, Newcastle, where he remained for a year. In August, 1844, he was appointed to the church of St, Mary's, of an unseen hand, the ranks of the clergy were recruited and increased, and all over the diocese, one after another, arose a series of beautiful fanes in Newcastle, which at that time was in course of erection. In 1845, when that the pride of the people who worship in structure was completed, Father Eyre them, and the edification of all beholdwas placed in charge and he labored ers. The Archbishop, possessed of an excellent taste, cultivated by the with unremitting zeal in behalf of his parishioners for several years. In 1847, widest research and amplest knowledge, made it a rule that in the various misen the Irish famine, driving numbers of Irish harvesters and laborers to seek a means of livelihood in the great insions under his charge, where churches of any consequence were being erected dustrial centres of England, introduced nothing but the best architectural skill procurable should prevail. to Newcastle the malady which became As a consequence of this the Cathown as the Irish fever, Father Eyre,

with the true zeal of a devout Catholic olic Missions of the Glasgow Archpriest, spared himself no labor in addiocese are provided with a number of churches of great beauty and noble proministering to his afflicted people.

tinuously.

I was singularly impressed by the pirituality of his appearance as I vatched the venerable man. Leo XIII. eemed to be all spirit, his insignificant body wholly disappeared in the enor us, gorgeous robes of office he wears. only his eyes and the blessing-spending hand seemed to live, his great soul lone seemed to be with us.

in earlier and less spacious struc-

HOLY FATHER.

His Whole Aspect Breathed Love for

his People and Gratitude to God.

Picayune," of New Orleans, Dr. H. Liesal, a Lutheran, gives his impres-

gaze upon the venerable prince, writes

clapping their hands, waving hats, fans,

(Long live the King, live the Pope-

he passed by the Pope bless

Writing from Rome to the "Daily

tures.

St. Peter's:

When the Papal procession reached e altar the excited crowds remembered ere we were and Catholics and other ike followed the holy service with due spect and devotion. The music was blime : there is nothing like it in all the orld; there cannot be, for the Vatican in sole possession of certain grand positions that are performed in St. eter's and never out of it.

Renewed bugle calls. The Swiss trike the marble floor with their halerds, the Noble Guards lower their words, the grand organ plays the pre-ide to the "Te Deum," and those purtless thousands in and about this enderful to the second secon nderful temple join in the song o aise-it sounds like a cry of triumph

ttered by throats of steel. Before leaving the altar the Pop ssed all present, stretching forth h hands from the throne as if to emrace the multitude present-nay, al nanity! And the crowd applauds

id shouts itself hoarse : " Long the Pope," Rome !" '" Long life to the King of Yes, "Re di Roma." As e procession prepares to leave, the seditions" ery is heard on all sides, King of Rome,"—the "usurper" in he Quirinal notwithstanding. The Venerable Pontiff was visibly

ected by so much love and devotion His face was wreathed in smiles and his sought out the enthusiasts among He seemed to be determined

see all, to greet all, to bless, to give everybody a kindly look, and in order to do so, rose several times in his chair. Ah, "the little old (the term by which Leo refers to himself) has yet some life in him !

erowd.

man

Like a father enjoying his children's devotion, so the father of the Catholic Church seemed to rejoice in the spontaneous ovation offered him. His whole

for example, in forme who should strike his father or mother had to fast seven years on bread and water, and even for speaking in church during Mass the same fast was prescribed for ten days. Other offences were also punished in a similar way. And these penalties were not more severe than those which Almighty God Himself has assigned for forgiven sin. His chosen servant. Moses, for a slight fault, the only one which we know him to have mmitted, was not allowed to enter the romised Land. Let us count up our ins, then, and see how much penanc they have deserved, and how much penance we have done.

Now, indulgences are meant by the Church to take the place of these great penances of early times. It would be better to perform a great penance if we could prudently do it, but it is no use talking about that; if you are a saint and performing heroic works of mortifi-cation, you will only be more anxious than before to get indulgences. No we shall all need indulgences, and we annot have too many. Practically annot we shall find that we cannot do without hem. Do penance, too, if you can, but supply its deficiency by indulgences at rate.

It is plain enough, then, that we need indulgences; and now it remains to consider how easily they are obtained. And the principal reason, perhaps,

why you do not try to obtain indulgences, is because you think it is s hard to do so. You do not know how liberal the Church has been in dispens ing them. It is not necessary to wait for a Jubilee, or for the Forty Hours, to to wait gain a plenary indulgence. Twenty or thirty can easily be gained every month,

by any one who complies with the very mple conditions. This we shall see further on.

But first about partial indulgences These are yet more easy to get. Hundreds of them can easily be obtained every day. There are very many prayers to which partial indulg-

ences are attached, which can be eas ily be committed to memory, and re peated over and over again. Now. notice one point. There are many

Only you must make distinct visits to the church. One visit will not do, no matter how many prayers you might say while making more yet : if you go to confession once week, you can gain all the plenary indulgences during the week for which Communion is required, without any other confessions it being supposed, of course, that you have leave to receive several times in the week without confessing. In this way, as was aid before, one may get twenty or thirty plenary indulgences every month. But what will I do with so many?

Well, perhaps you will not gain them perfectly for of course it requires the most perfect, dispositions to gain a plenary indulgence fully. But, at all what events, cannot you give some of you do get to somebody else? Almost all of them, plenary and partial, can be applied to the souls in purgatory; and now grateful these souls will be to you! Nothing, except the Mass, does them so Nothing, except the Mass, does them so much good as holy indulgences. Remember, too, that you have pleaty of deceased friends, who are probably in need of them, and who have a special claim upon your charity. And even if you lose something yourself by this, it it will be amply repaid ; they will help you from heaven, in this world, and in purgatory if you go there, by their most efficacious prayers,

Get a Raccolta, then, or some other selection of indulgenced prayers, and go o work. And go to the sacramen for their own sake, but also that spon may get all the indulgences you can. The Catholic Book Exchange.

It was not for nothing that the wisdom of the Romans caused them to join the temple of virtue to that of honor. so that it was impossible to enter the latter without passing through the former.-Alphonso of Aragon.

It is more beautiful to lose honorably that which one possess than to keep it by shameful means. Such is the philoso-phy which God teaches us.—St. Gregorv of Nazianzen.

THE CATHOLIC RECORD

ESPIRITU SANTO

By Henrietta Dana Skinner.

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SYNOPSIS OF PRECEDING CHAPTERS

SYNOPSIS OF PRECEDING CHAPTERS. Characters in the story, -Advien and Theo-dore Daretti--the former a young baratone from the Royai Opera at Berlin; the latter, his brother, possessing a volce Such as only angels are supposed to have. Madame Hotense Del epuble, the elder brother's goa-monter, a great contraito singer. Ramon Eugenio Diadier, his four dauguters and his mother-in-iaw, Madame Yatorge, Agostini, a professor of mathemat-ics at the Lycee Louis is Grande Cavissimo Casimiro, a violinist from the Conservatory Or-chestra. Oreste, the Daretti brother's valet. Chapter 1.-Fac Facet of Pentecosi. The Church of St. Thomse d Aquin, the parish Pairs, Advison and Theodore Daretti the sing gres. The former meets Ramon Disdier and hearty

church of the historic Fabur, Saint Germain, Paria, Adrien and Theodore Daretti the sing ers. The former meets Ramon Disdier and his youngest daugnter, Espiritu Santo. The brother, the little given of the Holy Ghost, after when she is asmed. Espiritu Santo, to Theodore Darett. Through the kind offlass of Madame Delepule, a friend of the Disdiers, and who occupied the first flat of the Disdiers mansion, the Darett brothers and their two bachelor friends, are domiciled on the fourth floor of third apartments. achelor f

bachelor friends, are domiciled on the fourth floor of their apartments. Chapter II.—Subsequent closer acquaint-anceship of the preceding charactes develops, until all become almost as intumate as mem-bers of the same family. At last Casimiro is asked to go as solo violinst in the Opera's tour throughout Engand and the United States. Adrien to accompany him as the first baratone at an enormous salary.

at an enormous salary. Chapter III.—College of St. Ign.ce. Adriano Daretti calls for his orother Tasodore. Their meeting with an old friend of their deceased parents, D.n.Lais de San Roque. Marquis of Palafox, his young son Jamie and his two little sisters.

little sizers. Chapter IV. — Theodore goes to the Senorita Ohapter IV. — Theodore goes to the Senorita Disdier's feto and in his boyish fancy falls in love with the little " princes," Expiritu Santo. Chapter V— Madame Doispoule speaks to Adrice Daretti and endeavors to persuade him he ought to marry. Sne lauds Catalina, Dis dier seldest daughter's, virtues, and points her out as a suitable wife for Adrien. Madame Delapoule announces her intention to leave Paris for live years. apoule announces not incomed of the is for five years. hapter VI-Theodore is informed of the

Chapter vi-incodere is informad of the fast approaching time when he must go to his elder brother Bindo, in order to undergo the process of being " made a man." Adrien asks Smor Disdier's permission to woo his daughter Catalina. The father discountenances his pro-position, and seems to prefer his friend Casi-miro. Madame D-leppoule instructs Catalina for the stags. Theodore and Espiritu's part-ing.

for the stags. Theodore and Expiritu's part-ing. Chapter VII.—Aftar an absence of five years, spent in Lonion and Brussels, Hortense Dala-poule returns to Paris. Catalina Dialioi's voice, under her instruction. developed into a beautiful mezz soprano Madame Delepoule proposes to bring her out on the Paris stage. She asks Adrien Daretti's co-operation. He cordially responds and proposes to bring also a new tenor, Lennarison. Madame Delepoule trys to again rent her former apartments in the Disdier homestend. She is informed of the Disdier's change of fortune—Madame Val-orge's blindness; Rumon's embarrassment : Lolita Diadier tutoring some South American girls; Rafaela Dialier has become a prodigy at the plano; Espiritu Suto-now sixteen— takes care of her blind grandmother at their new and much less commodious home at Diapoul's permission to bring with him to assist Catalina's in her debut in Paris 'two of the greatest living tenors." "The new lyric tenor" turns out to be Theo-care as to astonich all his former friends. are as to assonib all his former friends. Madame Delepoule and Catalinas joy at the urn of events. Their unuttered disstifac-ion of Adrien's worldliness. His remores at usglecting his old friend, Mrs. Valorge in her

dness. hapter VIII.-Adrien and Theodore visit Diadier's modest home at Passy. Their Chapter VIII.—Afrien and Theodore visit the Disdier's modest home at Pasty. Their meeting with Madame V.lorge and Dolores and Espiritu Santo Diadier. Their amaze-ment at the changes Time has effected. Espir-itu again presents Theodore with a flower and places a bouquet of flowers on the village altar for Adrice. Adrien and Theodors in a runaway accident. They escape with their lives. The groom Thompson is severely in-jured. "Theo only son of his mother, and she a widow! The innocent for the guilty!"

CHAPTER IX.

"Conversion, that phenomenon of light to the intellect and persuasion to the heart. Is not ordinarily produced in the way of sudden illumination, like a flash of lightning in a dark night, but rather under the form of growing daylight. like that which precedes the sunrise."

Daretti was sitting by his groom's side, holding the bandaged hand in his when Thompson opened his eyes and looked about him from his little cot in

the accident ward. "They think you will get well now, Thompson," said Daretti, cheerfully; "but is there anything I can do to make

you more comfortable?" "I should like to see a priest, sir," replied the man, "but I wish it might be an English-speaking priest, sir, for I couldn't make myself understood in French, outside of horses, sir." 'I will do my best to find one for you,'

said Daretti, kindly, as he rose to leave

'You were the best, the kindest master that groom or horse ever had, he sick man, trying to take Daretti's hand in his. "God bless you sir, for your good heart! God love you, and make you one of His saints." The tears rushed to Daretti's eyes and his voice choked in his throat. He took the dying man's hands and bent over him with broken words. "You saved my life, Thompson, mine and my dear brother's, and God grant ou may live to know how grateful we can be. I have not given you the good example that I should, my poor fellow, God forgive me! but the life you Heart ! have saved for me shall be a better one from this moment. We shall never forget you and what you have done for us." He dashed the tears away, and stooping, in his impulsive, Italian way, kissed the sick man's brow. Then he turned and hastily left the bedside. The groom looked lovingly after him, the tears rolling down his sunken cheeks. "He will be a saint some day," he said, to himself. I should like to live just to see if he is not." The scowling face of a communist who occupied the next cot grew thoughtful. " They say that is a rich nobleman and his servant," he reflected, "but one would think they were brothers or dear friends. I do not understand the language they spoke, but I know that no employer I ever had would have nursed and kissed me that way, nor would I do the same to any apprentice under me. and he made many other reflections that night on liberty, equality, and fraternity. In the sacristy of the church of Notre Dame des Victoires a young priest was talking over some arrangements for the evening devotions with the beadle and two young altar-boys. They were speak-ing in undertones, for the sacristy door hung in large letters the warning Silentium, Adrien Daretti, entering, advanced towards the abbe, and in a low voice asked where he could find the English-speaking priest attached to the church. A big, powerful man, with a shock of dark hair plentifully sprinkled

eyes?" And again he seemed to see the prostrate figure lifting imploring "Monseigneur Ianson," said the abbe, "I bring the Chevalier Daretti of the Grand Opera, who asks a service of

pry

Adriano flung himself back

They would not think it right to pry into my love affairs or my bank ac-

count, and why is not my soul as much

my own as my heart or my purse? I'll let him see that I am not to be inter-fered with."

Monsignore Ianson asked a few ques-tions about the accident, and congrat

met them pale and disturbed. "Pray for him, Adriano!" he said,

was known all over Paris, and the enor

head bowed between his hands.

never changed his posture through

That he

now.

should weep for the

them under Thompson's direction dur-

agitatedly; "the poor fellow died

But little was said during the drive.

You." Adriano began to explain in his halt-ing English, when to his relief the big enter first.

man broke into excellent Italian, taking him by both hands and giving him a welcome. There was a charm about the monsignore's cheery, manly cordiality that was irresistible. He understood the situation, and was on the alert and ready for action before the smile words of explanation were half out of

Daretti's mouth. "Benjamin, Benjamin ! run and bring sire to be converted," he said, care-lessly. "I fear you will find me a me my cane and cloak. Pray excuse, me, chevalier. I am an old, broken-down lessly. "I fear stubborn subject." "'It is hard for thee to kick against war-horse, not of much use any longer,

but delighted when any one will exer cise him a little. I was a missionary in the wilds of Texas for fifteen years among Indians and cowboys, and I have borne away the marks of battle in the a dramb hing missel back in the carriage as they drove off. "What do people want to meddle with my soul for?" he grunbled to himself. "Why cannot they let me alone? They would not think it right to shape of chronic rheumatism, caught when I was exposed to a flood for eleven days and nights. But the rusty joints

are at your service, as far us there is good "I fear I am asking too much of yon, monsignore," said Daretti, " but my poor groom risked his life for me, and is

seriously injured. It will give him mfort to see an English-speakgreater c ing priest." "Certainly, certainly. It is most for-

tunate that I was at hand. Ah, Benja-min !" in French, to the young servingman. "Were you going to let your old master go out into the streets without his hat? You think I know nothing about your civilized ways over here be-cause I hail from Texas! You see," slyly, to Daretti, "Benjamin has had to teach me a great deal. I have given up my blanket and feathers altogether

e he took me in hand !' The lad giggled and helped the monsignore to put on his cloak, and brought him his shovel-hat and stick. "Sosthenes, my child," to one of the

'Sosthenes, my child,' boys, "direct the carriage to wait for us at the great door of the church. Do not stop to take off your cassock." Then turning, to Daretti, "If you will allow me, monsieur, we will pass through the church to the front door, which you will find pleasanter than go-ing round by the cold street," and pushing open the swinging door that led into the church he entered, followed closely by Daretti.

sanctuary of Notre Dames des The Victoires is the most famous and popu-lar shrine of Paris. Half a century before the parish had been the most ir-religious, the most neglected in Paris, and its people the scandal of the city. The church was almost deserted, and its priests wept at lonely altars. Its saintly curate prostrated himself on the stole steps, and in anguish of mind offered his life for the conversion of the sinful souls committed to his charge.

He gathered a chosen few about him, together they prayed night after and night for the sinners of the parish. For the sake of a few just, many were saved. Their tears, their prayers, their penances prevailed with the Most saved. Their tears, Conversion followed conversion. The church became a centre of pilgrimage, its parish a model. The answers to prayer were the amazement even of the devout, and the walls of the vast building are literally lined from end to end and from floor to roof with the

pious offerings of two generations of worshippers in gratitude for favors received. As Adriano and Monsignore Ianson passed through the church it was in the nysterious half-light, when day is not yet shut out and artificial light scarcely needed. From the right transept heeded. From the right drahept of the church, however, poured a flood of brilliant illumination. There was the centre of prayer, the shrine of the Virgin Mother, lifting up in her arms and holding out to the gaze of the multitude the Divine Infant, the Saviour of men, the Light of the world.

The Child in her arms was represented bending downward with out-stretceed arms and tender, pitying smile to tho kneeling at His feet. The altar was ablaze with lights, myriad lamps burned before it and pyramids of candles. There was no service going on, but the church was half-filled with those who

little recreation for his health, and visit Sir Guy Ainsworth for some shoot-ing; but you have no idea how deeply Adriano has felt this, and how sad it hands to Heaven. They were now at the carriage-door, and Adriano assisted the monsignore to has made him. "Yes, it would be likely to touch him

deeply," said Madame Valorge. "Do not be too anxious to divert his mind, You will pray for my poor servant, monsignore, will you not? A m honest, faithful fellow never lived." A more Theodore. To a man who sees so much of life in its most brilliant phases, who is so constantly surrounded by the arti-"With all my heart, I will pray for him, and for his master too," said Monsignore Ianson, with a peculiar ficial and the frivolous, a few days face to face with the sterner features of life D retti shrugged his shoulders. The worst of me is that I have no dewill do no harm. But, my dear child,

there is one thing I wish you to under-stand, and that is, you need make no apologies for coming here often, or find excuses to come again. Simply come, and feel yourself a dear son among sisters and friends, as it used to be." the goad," quoted the prelate, with a kindly glance, pressing Daretti's hand in both of his.

"But it is so different," urged Theo-dore. "We were children then, and now we are—we are—so different," he finished, helplessly. She smiled, and it was so kindly and

encouraging a smile that Teodoro took heart. He glanced around, but they were alone and the doors were all shut. Then he drew very near to her indeed. "Dear grandmother," he whispered,

"you cannot see me?" "No, my child, you may blush as much as you please." "And you will not tell?"

"Not if you do not wish it."

"I want to speak to you about some-hing," but suddenly he found that he thing," ulated Daretti on his escape. As they drove up to the hospital door Teodoro could not speak. Words refused to pre-sent themselves. He grew very pink, then crimson, then he covered his face with his hands. "Oh, I cannot say it. You know what it is. Say it for me!" She laughed, good-naturedly. "but my arms not ten minutes ago!" The groom's funeral took place from the church of Saint Augustin. The I just promised not to tell !'

Ah, it is not fair of you to tease Requiem Mass of the obscure English servant was as largely and fashionably attended as if had been that of some I feel so foolish trying to talk mel about it, for you know as well as I how

Bonapartist hero, for the story of his rescuing the life of their favorite singer it is with me. I only want to ask if you have any objection to me-to it-toyou know what !

Dear Theodore, I have two serious mous edifice was crowded with society people, dilettanti, Bohemians, musicians, bjections." He looked up, and he was not quite obie

employes of the opera, and many from the English and American colonies. pink now. "It is very sudden, and you are both

The brothers Collas had volunteered to too young." "Sudden !" he exclaimed. "Why, sing, and Teodoro took the tenor solo of the Dies Irae, and also sang the Ingem-I have been thinking of nothing else fo isco with Maxime Collas, whose rich, flexible bass accorded well with the five years! You know what she was to me in my boyhood. You know how I poured out my heart in my letters to pure, high, pathetic tones of the phenomenal young tenor. There was not a dry eye in the church when the last er until you stopped our correspond-ace. But that could not make me stop tone of the Pie Jesu Domine died away. thinking of her. I have not had a thought, or planned a plan, or dreamed At a prie-dieu, near the catafalque knelt Adriano, in deep mourning, h a dream, or prayed a prayer that had not her for its object. I counted the months and weeks of my college course the entire service, but from time to time that I might be free to return to her. his frame quivered with strong emotion. grudged every day and hour of my nilitary service, because it was keepwho had died for him only endeared him the more to the hearts of his admirers. ing me longer away from her. I have done my best to become fit for her, to keep myself pure in word and deed. It The maimed body of the poor, heroic English groom was to laid rest in the cemetery of Montmartre—a stranger, serving strangers and buried in a strange land. The horses he had cared for were eemed as if I could not do wrong with her before my eyes. One must have a high ideal to keep one's self always up to a high level of life, and the good God led to his grave and stood by with drooping heads, as if they knew their has given me this holy love, and I am kind friend was gone. The young French staple-boy, who had groomed her knight forever !"

It was a pity that she could not see how his beautiful face glowed, and his eyes sparkled. "But, Theodore, are you sure that

ing the past year, stood at their bridles and patted them, weeping bitthe little girl is all you have dreamed her to be? We who have lived with terly. "You know just how he liked to have her to be ? her for sixteen years love her dearly, them treated, Jules," Daretti had said. "You are very young to have full charge, but I do not feel as if I and are too ready to think her worthy of life's best. But in six days can you judge fairly of the character of a young could let any one else touch them just girl you have not seen since childhood, especially when you have hardly said a During these sad days Adriano had word to each other even the six times seen no one outside of his immediate household except Monsignore Ianson, you have met ?"

Our hearts are too full," he said. who had directed the funeral arrange-ments, and had helped him write the laughing shyly. "That is what is the matter with us. We were talkative enough when we were only children." necessary English letters and telegrams to Thompson's relatives. Though face to face with the stern realities of

enough when we were only children." "But, seriously, I think you ought to wait a little longer, and see a little more of the world before committing yourself. You are not yet twentylife and death, Adriano shrank from the view before him, afraid of the light that was finding its way into the crevices of his heart and revealing its sin and misery. The memories of other years crowded back and increased his "Now, my dear grandmother." said

Teodoro, coaxingly, "you know per-fectly well that you think in your heart that if I went all round the world and lived to be a hundred, I could never manhood. He came of a soldier race, find a and he weakly had fled before the battle piritu !' find a lovelier angel than your Es-

the cheek was wet.

making you cry ?'

anything. I was only just a little

" Oh.

and has lots of friends, and he is dis-" Do not be too sure ! She loved tinguished and sought after, as I could you dearly as a child, I acknowledge, but she is a child no longer, and yet not see by the attention all those society ladies were paying him the other day. Who can tell whether quite a woman. Who can tell whether the woman will love where the child He is going to be a great singer, and be rich and famous like Adrien; he will loved ?'

MAY 24. 1902

There are others you can be

off to her womanly avocations with

TO BE CONTINUED.

AN ENDLESS CHAIN.

Some of our people, not satisfied with

joined in a rather queer endless chain in honor of St. Joseph. The Gesu Directory thus feelingly alludes to the

pious antics of some over-pious Catho-lics engaged in this endless -chain busi-

from some lunatic asylum perhaps. Has

attach to them infallible certainty

Who is she, anyhow? The requests and conditions are the main thing, the

like the wind everywhere :

These circulating prayers go

I were a useless

I am sure

rich and famous fits Aurien; he will have everything the world can give him, and nothing that we can do will be of any use to him or make him any hap-pier. Oh, I wish he were still a triend. She will," said Teodoro, confidently. "She could not change. She will love me, not because I am what I am-I do not put my confidence in that—but because she is what she is. She will ess, delicate boy, so that we could be because she is what she is. She will love me always." "But she is so shy with you, she has kind to him and do him good again !

"Do I hear such a selfish, heartles wish as that from my Espiritu?" as nothing to say to you, she leaves the room at the first excuse when you wish as that from my Espiritual asked Madame Nalorge, gravely; and Espiritu felt very wicked and self-reproachtal. "Not really," she said. "That is you ome! Did it not discourage you she took flight this afterno on the mo only the selfishness in me. Of course, for his sake, I am glad that the world is "Mo, indeed! Why, that is a good

sign, the surest possible sign!" he ex-plained eagerly. "Of course she is shy "Ought I to tel sign, the agerly. "Of course she her, plained eagerly. She knows that I love her, "Ought I to tell her that he still feels the need of her, in spite of success and and a sweet instinct tells her that she happiness ?" thought the grandmother nust let herself be wooed before she is but she shook her head in reply to h own questionings. Patience! Let the child be a child a little longer. The won. Yet, if she were not already won, she would not be so afraid to stay and

be wooed." "Theodore !" exclaimed Madame Vaslight trial to her faith and love make a better disciplined woman of her. So she only said, aloud, "Of course, you lorge in astonishment. "Will you ex-plain to me how you understand a girl's heart so well?" are glad for him, dear-glad that he has found other things to turn to for

"Because I love her," he replied, happiness than the company of a silly little child, kind-hearted and loving as simply, " and so I am in sympathy with her and know intuitively just how she simply, she is. He must take a man's place in must be feeling." "It may be that she loves you as you life, and make a name for him you will stay at home and pray that God will keep him without reproach.

think, and yet, Theodore, I should counsel you to be very patient and go slow-ly in this affair. She is still half a child, and it will startle her if you and try to fill your own humble life. to, Espiritu." "I know; I will try," said Espiritu, rather dolefully. Then the fair young speak too soon. For her sake, wait a little. Believe me, she has not yet got

over the shock of finding her boy play-mate grown into a fine young man. You face brightened, and she threw her head with a gay laugh. have thought of this marriage for years. course! Now, for instance, I need no but to her mind you have been only her boy friend, and she is not yet accuslet my dear grandmother starve when it is time for her cup of afternoon tea. tomed to the idea of a lover. Be conand I can see that she has a nice tent to come and go familiarly, to see cap to wear for Sunday, instead of wasther frequently for the present, but let ing my time wishing the question of betrothal rest for at little girl again. Ah, grand you were not disinterested! I least a few months, say till her seven-teenth birthday. I ask the little sacrithere was a little hunger and a little vanity at the bottom of your sugges-

fice for her sake." "Of course, of course," said Teodoro, on. Eh ?" merrily. "Certainly I am not disinterested in tion. bravely, though her lip trembled some-what. "I would not hurry her or startle her for the world. I ought to liking to have you grow up, when you are more useful to me every year." laughed the grandmother. "How hor-ribly I should fare if I were dependent

be content with the encouragement you have given me, and the hope of seeing her often. It is not as if you were try-ing to separate us. In that case, I am upon such an irresponsible little day-dreamer as you used to be?" And Es-piritu kissed her lovingly and darted afraid you would have to shut her up very close if you wished to keep her out of my reach," he added, threatenhappy song on her sweet lips.

you good-bye. She must not be allowed to forget her manners because you happen to be an old friend !'

the approved prayers of the Church to be found in their prayer books, have on the threshold. She would have given the world to hide herself, but her grandmother was telling her to remember that she was now the hostess, and with a huge effort she came forward and murmured something about seeing his ness: horses at the gate.'

come, no one knows; whither they go, who can tell? But they come and go grays this afternoon," he said. seem to know everything and to feel

"so I would they would, she said, "so I went down to speak to them and give them some sugar." "Did you?" exclaimed Teodoro, de-lighted with her kindness. "Yes, of course you would; it is just like you. a harmless number of words and sends the composition afloat

' he asked, as she walked hesitatingly towards the outer door with him, "when are you coming into Paris to see Catalina?" Medana Delocould's What foundation for the re-quests ? Why impose conditions and

make her debut that evening." "What church will you be at? I

will go there too." "Oh, we'shall be too early for you,

you receive it : next day the charm is gone. You may ask three requests -four would spoil the business and two would wreck the scheme; but they must be the same each day; no fooling

here. You must have five copies-to extend the fraud-and give them to nights at his profession, but I need not follow his hours unless I choose." They were now at the front door and she

persons within a week — while the prayer is hot. To obtain your request ild only you must not neglect a day

MAY 24

ONE PRIEST AI

BY EDITH SESSI

On the train Sullivan, rosy rushed up to t Entering the only one vacar By your leav a sign of conte Then, as he at his feet, a 1 spread his jol stended his other occupan That other-

That other-man-took the ly. ... Now, how Father Sulliva I have a good

our controvers

to you that right The Rev. Jo First Presbyte New Jersey t quitting, smil "Indeed, Fat we had two h Father Sull and laughedaugh-the lau man who laug Then he wipe ling eyes and of brogue in "Now, my g Jonas Clarke we leave all Let us forget and Catholic. fellows and h here and New ious discussi good friends. To this tru agreed and t men chatted and reached their good na two s The ferry-boat cr glorious win ilded every phantom-like Soft clouds. over it. The It was an e picture. "I am th the Rev. Jor hymns of joy. And so Tom," as he his parishio looked at h Ah, my frie may differ w when it con giving; whe are very clos The boat t and groaned clergymen f the plank, u and to the b the two ser

wells. "Rememb " Father To finger, " wh brother, we The tall oked down with deep s said, with so may be that livan : God Think Tom," putti and let m with me. G ' Father to the comfe sence over S pit in New niss his cos open fire, it thoughtful round table blaze, and t awaiting hi As the p

cup, his ey

ing, illitera

and studied

his own litt

of the Shan

for - botheri

youngest c

Father Su

steamer and

Mary Eller

giving her situation ?

saints rewa

It was s Tom " qui

old neighbo

Memories

the priest

little villa heard the against th

played wh

again the

mother's h

He star

" Are

"Yes,

courtesy.

with a sigl

The write

after star

was saf

drove out with the poor Yes.

lonely.

periodically like the measles, and they are catching, too. Some well meaning "I thought they would," she said, person-woman, we suppose-not con-tent with the beautiful prayer in honor of St. Joseph, composed an Indulgence by our reigning Pope, strings together

she wireless communication with St Joseph ? What foundation for the re-

'I am going to Madame Delepoule's Friday evening to spend the night. We are going to early Mass on Saturday morning to pray for Catalina, who is to

objectionable features, the rear-end firecracker attachment that makes the thing go. You must say the prayer thirty days— twenty-nine or thirty-one would not do —beginning the day

she laughed. "We are going at 7 o'clock to La Madeleine, but Adrien

told me that you were never in your household till lo'clock mornings." "Let him speak for himself," an-swered Teodoro. "He has to be up late

ingly, as he rose to take his departure. "Open the door a moment, Theodore, while I call the child to come and bid Shyly, reluctantly, Espiritu appeared on the threshold. She would have

with gray, stood near them, and Adriano noticed that he wore with his soutane the purple sash and stock of the Pope's domestic prelates.

had dropped in for private prayer. Passing before the altar, Adriano glanced curiously up at the marble group above. The large figures and florid outlines pleased him little as a florid outlines pleased him little as a work of art, but the attitude of the Mother and Child arrested his attention. In it one read the story of shrine, the pitying face of the Mother

those who

olding out to the world its Saviour, Whose out-stretched hands would fair gather the children of Jerusalem to His The monsignore knelt an instant before the altar, then rose and passed on down the nave, Darretti following him with a strange sensation stirring in his heart. Those out-stretched Hands, they recalled to him words that he heard be-

fore. As he picked his way down the dark aisle they flashed into his memory. "All day long have I stretched out My Hands to an unbelieving and re-bellious people!" "O Jerusalem, Jerusalem, be converted to the Lord

the church, and in another moment were in the fresh air outside with the hum of the busy street below them. As

they stood on the stone steps there came before Adriano's mind the vision of the lonely, discouraged priest lying prostrate on these very steps before the

for the souls of sinful men. The sight of the active, eager, restless crowd in the street seemed incongrous with such memories, yet it was the same sight that had wrung to anguish the heart of the saintly Abbe Desgenettes. "Where are all these going?" thought mother, and see that

had dropped in for private prayer. of life. Cowardly and self-indulgent he had laid down his arms, he had sold his

birthright of virtue and heroism, he had parted with the pearl of great pricefor what? What profit had he in those things of which he was now ashamed ? The old torpor of conscience, the old lethargy of will were disturbed forever, though in his weakness he would fain have fulled them to rest again.

bitterness of spirit—the memory of the fearless innocence of his boyhood, the

proud, untarnished virtue of his early

CHAPTER X . Standing with reluctant feet, Where the brook and river meet, Womanhood and childhood fleet."

-Longfe It devolved upon Teodoro during these sad days to exercise the horses. He had little difficulty in finding an objective point for the daily drive, and soon the gray ponies turned in of their their own accord at the gate of the

"Theodore, my dear child, it is very pleasant to have our brother back again, the same dear brother as ever, and

thy God!" "I promised him I would be a better man," almost groaned Darretti within himself; "but I cannot, I have not the strength. I do not believe that God blames me, or that He expects me to be any different. I did not wish to fall to this my low estate, but I was left so torribly alone. I cannot believe it to know all the details, and to know about the Requiem to know about the Requiem have you drop in on us every day, as you used to in the old days." "Dear Valorge, I hope you do not

should not have come for fear you would think me indiscreet, or a bore, but Adriano wished me to pay his respects to you and say for him that he would have called, but this morning he has run over to England.'

" To England ? Oh, you travellers ! closed doors of the church, and praying closed doors of the church, and praying for the souls of sinful men. The sight of the active, eager, restless crowd in Muette. But what takes him over there at this season ?

"His own dear, kind heart," cried Thoodore, warmly. "He must go him-self to carry Thompson's effects to the

the saintly Abbe Desgenettes. "self to earry Thompson's energy to the second to the se

Perhaps not," she admitted,

ing. "And on her side," continued Teodoro, " she would not find any one who has loved her so wholly and devotedly. I know I am not good enough for her, took the reins from Jules. but I am better than many fellows would be. I am strong and healthy, I have no bad habits. I love my faith and touched up the horses he looked to try to live up to its teachings, and I

love her and try to be worthy of her. My family is honorable, and, thanks to my generous brothers, my patrimony well knew that she could not be seen, my generous brothers, my patrimony has never been touched, and has mounted in all these years to enough to make us perfectly comfortable in a modest way, besides what I may earn with my singing. Then, you know, you are all fond of me and Adriano, and I should take my place among you so naturally." "Dear Teodoro, we can have no ob jection to you personally, and I am pleased with your confidence in our

affection for you." "Of course I have confidence in it," he replied ; "of course you would not let me come and go as I do, you would

let me come and go as I do, you would not encourage me to come often, know-ing how I feel, if you thought it unde-sirable in any way for her." The perfect simplicity and frankness of the young man both amused and pleased her. He was too clear-sighted not to see his advantages, too simple not to accept them in their truth, too acknowledge them openly. frank not t She must take a lesson from him and be simple in her turn.

That is all true, Theodoro." cho said. "It is the dearest wish of my childish attachment, because prudence and regard for her dignity required that I should, but since you have been faithful, I ask no greater blessing." "Then it is all settled !" to be a little girl again ?" heart that you and Espiritu should be-

"Then it is all settled !" he cried,

joyously. "By no means," she declared, promptly. "She shall have something to say herself in the matter, I hope!" "Oh, as for that—" and Theodore

bow low and say, "A bientot !" She hid behind the curtain in the

Refore

not count. When will Catholics be satisfied with the beautiful prayers of little front drawing-room, for from there the Church and cease chasing will-o'she could watch unseen while he opened visps ?"-Exchange. the gate and mounted the phaeton and



Do not keep the alabaster boxes of your⁹ love and tenderness sealed up until your friends are dead. Fill their wards the house, even directly at the window where she was hiding. Then she laughed softly to herself and hastlives with sweetness. Speak approv-ing, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to for had she not taken the precaution when she was below at the gate to examine that very window? But he had say when they are gone, say before they go. The flowers you mean to send for their coffins send to brighten driven off now, and she came more bold-ly forward and ever leaned her cheek against the pane, and watched the road as far as she could see, while a troubled and sweeten their homes before they leave them. If my friends have alacloud settled over her sunny face. Bybaster boxes laid away, full of frag-rant perfumes of sympathy and affection, and-by she stole back to her grand-mother's side. "Have you been watching him drive off ?" asked the grandmother, gently. "Ye-yes," stammered Espirita, colorwhich they intend to break over my dead body. I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them ing deeply and hanging her head. "What is the matter, dear? Your little voice sounds troubled !'

while I need them. I would rather have a plain coffin without a flower, a "N-nothing." "Nothing?" And Madame Valorge funeral without an eulogy, than a life without the sweetness of love and sym-pathy. Let us learn to anoint our put out her hand to draw the young face near to herself. To her surprise friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the "Why, Espiritu, darling! What is

coffin cast no fragrance backward over the weary way.—Amber. grandmamma-it is not really

Pope Leos Tribute.

sad, because things change so-because things are so different! We never can have the past again, and we are all growing so old and changed !" The news of the death of Archbishop Corrigan was conveyed to the Pope by his private secretary, Mgr. Angeli. The Holy Father was greatly depressed

and said: "It has been one of the greatest bitterness of my long life to see strongest champions of the Militant Church claimed by death. Archbishop see that he, Theodore, was a boy then, and sickly and shy, and a stranger, and Corrigan was very affectionate to us we could be good to him and help him, We esteemed and loved him greatly." and do things for him to make him well

and happy. He was motherless, and had no sisters and no home, and we One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health is marvellous manner to the little one. could be everything to him. But now he is a grown man and well and strong,

ter. He delayed, an date on w New York was this ve He hast got into h o the ne called up t ered that coming up Fortuna was not to landing pl priest sto plank, any sweet you There c girl, with eyes like brown ove of which y

Sullivan a a murmu

MAY 24, 1902.

ONE PRIEST'S DAY : ITS SMILES AND TEARS

BY EDITH SESSIONS TUPPER, IN NEW YORK HERALD.

On the train stepped the Rev. Thos. Sullivan, rosy, plump, smiling, as it rushed up to the little suburban station. Totopie the crowded car and seeing the crowded car and seeing the crowded car and seeing the second seeing the second Entering the crowded car and seeing only one vacant seat, with a courteous "By your leave," he sank into it with a sign of content. Then, as he turned to deposit his bag

at his feet, a look of recognition over-spread his jolly, robicund face and he extended his soit white hand to the other occupant of the seat. That other-a grave, austere gentle-man-took the hand and shook it limp-

ly. "Now, how fortunate I am," began

Father Sullivan, "to meet you again. I have a good hour in which to renew our controversy of yesterday, and prove to you that you are wrong and I am right

The Rev. Jonas Clarke, pastor of the First Presbyterian Church in the pretty New Jersey town the two clerics were quitting, smiled faintly as he replied : quitting, smiled faintly as he replied : "Indeed, Father Sullivan, I would that we had two hours in which I could deinstrate to you your errors.

sent me

away.

to him.

back.

that passing soul.

"Oho! she couldn't come ?" said the

priest significantly. His eyes, usually so kindly and laughing, blazed now with righteous wrath as he stared coldly

at the woman. "Come, Eileen," he said, and took her hand to lead her

The woman caught the girl by the

arm. "You're to come with me," she said imperiously. "Pay no attention

" Take your hands off that child,"

Father Sullivan threw back his head and laughed—a good, round, hearty laugh—the laugh that does good to the man who laughs and to him who hears. Then he wiped the tears from his twinking eyes and said, with just a suspicion of brogue in his rich, unctuous voice: "Now, my good brother" — the Rev. Jonas Clarke slightly winced—"suppose we leave all theological discussions. ns forget that we are Presbyterian and Catholic. Let us be just two good fellows and have a nice visit between here and New York. After all religjous discussions should not alienate good friends, as I trust we are."

To this truce the Rev. Mr. Clarke agreed and thereafter the two clergyen chatted amiably on various topics and reached Jersey City without having their good nature ruffled. The two stood on the deck of the

The two stood on the deck of the ferry-boat crossing the river. It was a glorious winter morning. The sun gilded every spire and tower of the phantom-like city lying before them. Soft clouds, fleecy, rose flushed, hung over it. The sky was dazzling blue. It was an exquisite and captivating picture.

"I am thankful to be alive," said the Rev. Jonas; "my heart is singing

hymns of joy." "And so is mine," said "Father Tom," as he was familiarly called by his parishioners. Then turning, he looked at his companion quizzically. "Ah, my friend," he said, " though we may differ widely on theological tenets. when it comes to praise and thanksgiving; when it comes to prayer, we are very close together."

The boat touched the wharf, creaked and groaned like a soul in pain. The clergymen followed the crowd across * * * * * * * the plank, up through the ferry house and to the bustling, noisy street, where the two separated with kindly farewells

Remember what I tell you," said "Father Tom," lifting a chubby fore-finger, " when we come to prayer, my brother, we are not very far apart." tall, stern-faced clergyman The

The tail, stern-faced clergyman looked down into the eyes of the priest with deep scrutiny. "It may be," he said, with something of an effort, "it may be that you are right, Father Sullivan : God knows.' Think it over," said "Father

om," putting his arm encouragingly, and let me know if you come to agree Tom. " and let me KHOW "," with me. Good-by." " Eather Tom " was glad to get back In his ab-

"Father Tom" was glad to get back to the comfortable rectory. In his ab-sence over Sunday to fill a vacant pul-pit in New Jersey he had occasion to miss his cosy study, with its cheerful, open fire, its books and pictures. His thoughtful housekeeper had the time blaze, and the hot coffee and his mail awaiting him.

toreign stamp and addressed in a scrawl-ing, illiterate hand. He picked it us from when Father Tom" rose from his the cover of the hammock. cup, his eve caught a letter, bearing a and studied the postmark. It was from his own little native town on the banks of the Shannon. He tore it open.

THE CATHOLIC RECORD.

The good man rejoiced at his find, led her aside and showed her dear old mother's letter. The tears were brim-AN OLD MISSION ROMANCE. Father McLaughlin's Story of San Mignel-Tale of al Murder in the Old Franming now in the glorious blue-gray eyes ciscan Monastery. and almost running over. "Come now, no homesickness," said

Rev. T. P. McLoughlin, during his California tour last year, visited the old mission of San Miguel, San Luis Obispo County. The following sketch is his reminiscence of the visit : of Our Lady of the Rosary, where ye'll be taken good care of till Mary Ellen

Last spring while staying a few weeks at Paso Robles in Southern California, Duffy shows up." His words reached the ears of a painted, flashily dressed woman nearby, wallowing in the unspeakable hot mud baths, I became acquainted with the parish priest of San Miguel (Rev. P. J. who in company with a man of dissipated appearance, was eagerly scrutinizing each girl as she passed. O'Reilly), which is one of the old Misions situated about nine miles from the

each girl as she passed. She turned, looked at Eileen, whis-pered a word to her companion then rushed over to the pretty immigrant and throwing her arms about her, cried rap-turously:—" Oh, my dear little cousin, He that has not seen California in the spring time has not seen the land of flowers at its best. And oh! how ro-mantic is the old mission, standing in I've been worrying so about you. You the heart of the Salinas Valley with the remember me-Rose-your cousin-why, Mary Ellen Duffy's girl. Come right swift flowing river at its feet, and the "That's my mother," returned the woman glibly. "She couldn't come, so sent mo."

swift flowing river at its feet, and the landscape for miles as far as the eye could reach covered with tapestries of golden poppies, and baby blue eyes, and all kinds of purple, yellow and pink wild flowers, that delight the senses, and make one involuntarily say: "Isn't that perfectly beautiful!" I recall with great pleasure two visits in parwith great pleasure two visits in par-ticular to the old ruins of this famous Franciscan Monastery. The first was a moonlight ride in February with a select

party of four behind a spanking team of blacks, and driven by the elegant Mr. J. ----. the society leader of the town of Paso Robles. During this visit we were invited to return Thursday to see the curiosities of the place by daylight. This it happened that four days later we found ourselves one fine spring morning in February, ready to investigate the ruins and relics of the old Mission San Miguel. When we approached the cloistors we saw the Padre seated on a

said "Father Tom" in a dangerous tone. The woman looked at him for an instant, then, muttering something, fell back. Her companion started forward, wicker chair saying his Office, and he but one look from the priest was enough. The two slunk away, and "Father reminded us of the gentle Francis of Assisi, for at his feet crouched two fine Tom," seeing at a distance the gentle face of the director of the mission, took his charge to him and explained dogs, one an immense greyhound, the other an Irish setter. Back of him stood his pet mare, who seemed to be intent on the Breviary, which the priest the situation. Father Henry at once assumed care of was reading, while in front of him, only six feet away, was his favorite cow, chewing her cud. A hen with her the frightened girl, but Father Sullivan did not leave her until he saw her safe within the walls of the noble rescue misbrood of chickens had scraped a hole

sion, to await the advent of Mary Ellen Duffy. It was between 2 and 3 o'clock in the to await the advent of Mary n the groudd in the cool shade of the nches, and a few caged Belgian hares nibbled the cabbage leaves which the housekeeper had given them afternoon when "Father Tom" left the mission and started to walk up Broadway. The fat, rosy, little priest a few minutes before. It was a picture for an artist, this self-self-sacrificing priest, away thousands of swung along with so kindly a smile on his benevolent face, that his passing miles from his native land, living alone in this bleak, ghostly monastery, hav-ing no society but that of these lowly was like a benediction. So absorbed was he as he mused upon the scenes he had witnessed at the dock that he did nimals of the field, no exchange of innot remark the crowd that was hurriedtellectual, refining thoughts, save with his books. "Truly," I said to myself, ly massing a few blocks ahead of him. But as he came on he presently saw " it must be a case of 'vae soli ' here, if a man is not fond of books or music. man running toward him and frantically beckoning him : " Quick, Father," he I should die of ennui." The dogs rose gasped, as he came within hailing disof their own accord at our near ap-" quick ! Poor Dick Egan has proach, the horse and cow remaining in fallen from a scaffolding, and he's dying, their fixed positions, while the Father on seeing us stood and " shooed hen and her little ones out of the way. He led us first to the old Mission chapel with its sweet sounding bell, and The crowd made way respectfully for

the priest, whose rosy face had gone quite white. Something huddled and mangled lay upon the stones of the street. to our great amusement, the horse, the cow and the two dogs followed us to the great door of the chapel. The Padre turned around A fellow workman held the limp head upon his knees. Two or three stalwart policemen stood keeping the crowd and bade them begone and the dogs obeyed, but the horse and cow simply moved away about ten feet and stood The good Father fell upon his knees there looking after us as we entered the and took the nerveless hand. He inancient portals. We saw the fine vest-ments and sacred vessels and pictures, and were examining some antiquated clined her ear to the husky whisper of From his pocket he brought the carved crucifix, and lifting statues over the high altar when we it before the man. "Look on this, Rich-ard, look at this," he murmured. were shocked at hearing the Padre shout: "Shoo! get out of there!" We It was one of the sublime and wonderturned, and, heaven preserve us! there was that blessed cow in the church, and scenes which are enacted almost daily in a vast city. Policemen, ingmen and other onlookers suddenly horror of horrors! she was actually drinking the holy water out of the font. I regret to confess that we laughed outright in church. His reverence, how ever, did not see the comical side of it as we did, but indignantly said : "That as the boldest cow I ever saw. She would enter the sanctuary if I permitt-

ing their recreation, they were sturtled

and

ed, and last evening she ate the cover off my Bible." I have laughed many times over that incident, for it always reminds me of the funny saying of the exclusive operations of As the priest sipped the fragrant n his every prayed humbly that God would receive that poor soul,

ful little girl, and amongst them was one, the youngest in the community, "Baby Blue Eyes." He was a man of twenty-five, she was but a child of twelve, and the love that existed between them as he prepared her for her first Com munion was like that of the saints of old. She worshiped him with super-stitious reverence and he looked upor her as a lily with a soul. One day whilst explaining the Catechism to her he said. "God is love and love is the he said. "God is love and love is the greatest thing in the world." "But," saip the little questioner, "What is love?" Put the question to yourself, dear reader, and see if you can answer Father Junipero after a pause re-d : "Well, you see it means that a

of the Madonna and her dear San Mig-

The Fathers all loved this beauti-

plied : pried: "Well, you see it means that a person cares a great deal for another and wants to do kindness always to him. Now, for instance, Christ has said : Greater love than this no man hath, Greater love than this no man hath, than that he give up his life for his friend.'" "Would you give up your life for me?" said little Inez. The Padre gazed into the tender blue eyes of the child and felt his heart beat with strange emotion as he answered: Why, yes, child, I would give my life for you if necessary." "Well," she said, "I hope it won't be necessary, for

I like you so much I could not bear to think of you as dead." Little Inez made her first Communion,

and it was a great day in the monas-tery. The Fathers were all in the choir at the Mass, and when Father Junipero placed the Sacred Host upon her tongue and said, "Corpus Domini nostri Jesu Christi," tears stole down the cheeks of the priest and he whis-pered to himself, "Yes, Inez, I'd give my life rather than see any harm ever efall you." Little did he dream how soon his

words would be put to the test! There was present at the Mass on that morning a young brave who passionate fancy to this little budding virgin, and he laid a plan in his mind by which he would steal her away at hight and force her to be his wife. The day passed quickly and at 8 'clock she was sound asleep in her o'clock she little hut in the enclosure where the Indians dwelt. In the monastery at 10 o'clock all the monks were asleep except Father Junipero. He turned and tossed on his hard bed of cowhide, but sleep refused to come to his restless eyelids, so he arose and opened his win-dow and looked out into the silvery dow and looked out into the silvery moonlight that lit up the hills and valleys and caused the cloistered arches to cast great shadows on the pavement of the cor-tile. His thoughts were of little Inez, and he prayed the Immaculate Mother to keep her from all harm. "Would it not be grand," said he, almost aloud, "if God called her to be a Poor Clare, to be the first fruit of our labors among the first fruit of our labors among While he thought thu the Indians." While he thought thus he heard in the distance a scream, and a white-robed figure rushed into the courtyard, pursued by the tall figure of " the n. Padre Junipero saw in an instant that it was Inez who was chased by one of her own tribe, and quickly passing along the corridor, he opened the door leading into the large community room. The girl, panting for breath and her heart beating fast, flew to his arms as a door flew to the cote when pursued by dove flies to the cote when pursued by the cruel-hawk. "Save me, Padre Junisave me from that horrible man!" Do not fear," said the monk re-assuringly, as he shielded her with his manly form, then turning upon her pursuer, he cried out: "Stand back, you villain ; how dare you violate this sanctu-The red man was not to be ary ?' bailled by what he contemptuously termed a "squaw monk," and so, in-stead of replying, he lifted his deadly tomahawk, and taking quick aim he sent it flying at the head of the Padre. Instinctively the monk raised his hand, but the tomahawk, coming with full force, cut through the parted fingers and dealt him a death on the forehead. He reached out his hand to support himself and pressed it against the wall, leaving there the

" 'For me prayer is an outburst of the heart, a glance upwards to Heaven, a cry of gratitude and love uttered in affliction or in gladness-or, in short, anything that raises the soul to God. Sometimes, when my mind suffers so much from dryness that not a single good thought occurs, I just say, 'Our Father' or 'Hail Mary,' very slowly. I need no other prayers; these suffice, and are a Divine food for my soul.''

Obedient to God.

Oh, that we could take that simple view of things as to feel that the one thing which lies before us is to please God! What gain is it to please the world. to please the great-nay, even to please ose whom we love - compared with is? What gain is it to be applauded. this? Cardinal Newman.

POOR DIGESTION

Renders the Life of the Dyspeptic Miser able.

FOOD BECOMES DISTASTEFUL AND A FEEL-ING OF A WEARINESS, PAIN AND DE-PRESTION ENSUES.

From LeSorelios, Sorel. Que.

Of the diseases afflicting mankind dyspepsia is one of the worst to en-dure. Its victims find life almost a burden. Food becomes distasteful they suffer from severe pains in the stomach: sometimes excessive heart palpitation, and a general feeling of weakness and depression. Though this disease is one of the most dis-tressing, it is one which, of the proper remedy is employed, can be readily cured. Thousands throughout this country bear testimony to the efficacy of Dr. Williams' Pink Pills as failing-cure. Among them is dolphe A. Latrousse, a wellnever Mrs. Adolphe Mrs. Adoipne A. Latronsse, a well-known and highly esteemed lady re-siding at Sorel, (Que. She says: "For two years I was a constant suf-ferer from bad digestion and its acferer from bad digestion and its ac-companying symptoms. Food became distasteful and I grew very weak. I suffered much from pains in the stom-ach and head. I could not obtain restful sleep and became unfit for all housework. I tried several medicines without finding the least relief and I continually grow works unfil in the continually grew worse until in the end I would vomit everything I ate. I had almost given up hope of ever being well again when one day I read of a case similar to mine cured through the use of Dr. William's Pink pills. I determined to give these pills a trial and am happy to-day that I did so, as by the time I had taken eight or nine boxes my strength had returned, the pains which had so long racked me disap-peared, my stomach would digest food properly and I had fully regained my old time health, and have not since had any return of the trouble. Dr. Williams' Pink Pills are a pure-

ly tonic medicine and unlike all pur-gatives do not weaken the system, but give life and energy with every dose. They are a certain cure for anaemia, dizziness, heart troubles troubles, neuratism, sciatica, indigestion, partial paralysis, St. Vitus dance and the functional ailments that make the lives of so many women an t constant source of mise by dealers in medicine, almost Sold sent post paid, at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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Kingston, Oni. "A GRAVE YARD COUGH " is the cry of tor-tured lungs for mercy. Give them mercy in the form of Allen's Lung Balsam, which is used with good effect even in consumption's early stages, Never neglect a cough. The Demon Dever Deplect a cough.



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The writer begged him to forgive her for bothering his reverence, but her youngest child, her little Eileen, was "after starting for America." Would Father Sullivan meet the incoming steamer and look after the child until safe in the hands of her aunt, Mary Ellen Duffy, who would be "after giving her a home " and help her to a And might all the blessed situation ? saints reward him !

was signed by a name "Father quickly recalled, the name of an old neighbor and friend of his mother. Memories thronged thick and fast about the priest. He saw again the quaint little village in the Emerald Isle, he heard the soft lap of the Shannon against the tiny wharf whereon he played when a boy, and he smelled again the roses that climbed round his

Mother's humble cottage. He started from his retrospection with a sigh and again took up the let-He saw by its date it had been delayed, and then, looking down for the date on which the girl was to arrive in New York, was startled to find that it

was this very day. He hastily swallowed his coffee and to the nearest telephone station, he called up the Barge Office and discovered that the steamer was even then coming up the bay.

Fortunately Father Sullivan's parish was not too distant from the emigrants' landing place, and in another hour the priest stood at the foot of the gangplank, anxiously scanning every fresh,

sweet young face that appeared. There came presently a mere slip of a girl, with the color of wild roses, with hair of the warm golden eyes like stars, brown over which artists rave and lips of which poets dream.

Are you Eileen O'Brien ?" Father

Sullivan asked for the fifteenth time. "Yes, Father," with a voice like a murmuring water and a timid little

courtesy.

"This," said the Father leading us into a large room, " is called the haunted chamber, and I must confess I have

awkward man, who was still kneeling and silently praying. The priest heard strange sounds here at night, but had attributed them to the owls that nestle in the roof. This much is cerwaited a moment. The Rev. Jones rose from his knees tain that a murder was committed in and wiped the tears from his thin cheeks. "Father Tom" crossed to this room and here is the bloody prints of a hand upon the walls, which though him, and touching him gently on the

whitewashed many times, still appearagain in the course of a few months. arm, said : "When it comes to prayer, my brother, we are very close together," The Rev. Jones could not speak, but

"What is the history of the murder?" one of the party asked. "Well, I do not know," he rejoined, "but if you not know," laid his hand upon the shoulder of sit here in the cool shade of the clois-ters and partake of a little 'Zinfandel' the other and gripped it hard. And then, arm in arm, linked like brothers, and a biscuit. I'll tell you the story my

the tall, austere clergyman and the little kindly faced priest hastily passed, fancy has woven around that bloody print upon the wall." with faces on which lingered a nameless transfiguring light, through the hushed Many years ago, when the monastery was flourishing, and hundreds of In-dians were attending the mission, one and saddened throng. evening while the Fathers were enjoy-

Advice of St. Francis de Sale .

a loud knocking at the door. A lay St. Francis de Sales, writing about rother drew aside the bolts and chain detraction, gives the following advice: "When you hear any one spoken ill of, and saw standing there a young Indian woman very much excited who, handing make the accusation doubtful, if you the brother a wicker basket, said: "It can do so justly; if you cannot, excuse the intention of the party accused; if is for the holy Father, tell them to pray for me," and before the Brother could that cannot be done, express a compas-sion for him, change the topic of conask a question, she had vanished into the darkness. The Brother carried the versation, remembering yourself, and putting the company in mind that they who do not fall owe their happiness to basket into the recreation room, and the assembled friars watched with interest the opening of it, presuming it con-tained some fresh figs or perhaps peaches or apples. When the cover God alone ; recall the detractor to him-God alone; recall the detractor to him-self with meckness, and declare some good action of the person in question, if you know any." If these words of the saint were only heeded and followed out this "black of the source of was taken off, the basket contained nothing else than a pretty little Indian

baby girl, with a scrap of paper atout, this "bane of conversation," as tached to its white gown, and on which was written, "Baptize it and name it the saint calls it, would soon disappear, together with the host of sins which spring from it. "He who would de-liver the world from detraction would Inez after its unfortunate mother." The monks were astonished at the

free it from a great number of sins." them and sent for one of the squaws

PLEASE MR. DRUGGIST give me what I ask for-the one Painsiller, Perry Davis', I know it is the best thing on earth for summer com-plaints. So do you. Thank you: There is your money. one of her own. As the child grew up

HAMILTON'S PILLS CURE CONSTIPATION.

floor. Meanwhile the whole community was aroused and the Indian es the midst of the excitement.

When the Fathers entered the room they saw by the light of the moon which flooded in through the open doorway, a little slender figure in a white robe which was all stained with blood, kneeling beside the prostrate form of Padre Junipero. Life was fast ebbing, and while the monks administered the last sacred rites to him they heard him slowly murmur. "Greater love than this no man hath, Inez! — pray-for Padre Junipero."

SISTER THERESA, THE CHILD-CONTEMPLATIVE.

An exceedingly interesting article is published from the pen of Father Mc-Sorley in the Catholic World Magazine for May concerning the young Carmel-ite whose autobiography is now the pop-ular religious book. Among many incidents he relates the following :

"Another instructive trait in Sister Thérèse, and one that will endear her to many souls is this, that she could make little use of a set formula of prayer. As a child at home she would go into a retired spot and think of God -a practice which, though 'I did not then know it. . . really was a meditation.' During her last illness, it happened once that while praying

she was asked : ""What are you saying to our "' Nothing,' she replied ; ' I am only

loving Him.

"The following passage, perhaps, will help to give an idea of what she conceived prayer to be:

""Except the Divine Office—which, nuworthy as I am, I say gladly every day-I do not choose my prayers out of books. Their number bewilders me, and their beauty makes it hard for me presence of the child thus forced upon living near the monastery who took care of the little one and nursed it as took to choose. I cannot say them all. I am unable to make a selection amongst them; so I do like little children who she was called by everyone the daugh-ter of the Mission and it was her de-tell the good God what I want. He never light to bring flowers to deck the altar | fails to understand me.

early stages. Never neglect a couph. THE DEMON, DYSPEPSIA -- In olden time it was a popular belief that d-mons moved invis-ibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking habitation in those who by cereless or unwise living invite. And once he enters a man it is difficult to dislogge him. He that finds himself so possessed should know that a valiant friend to do barle for him with the unseen foe is Parmelse's Vegetable Pills, which are ever ready for the trial.



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wedge; the thick end is food. But what is the use of food, when you hate it, and can't digest it?

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"OLIC RECORD. THE CA'

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EDITORS: REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Infidels." THOMAS COFFEY.

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ondon not later than Tuesday morning subscribers change their residence i tant that the old as well as the new is important that the old as well as the new address be sent us. Agentor collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada. March 7th. 1900, litor of THE CATHOLIC RECORD

Te the Editor of THE CATHOLIC RECORD, London, Ont: Dear Sir: For some time past I have read and congratulate you upon the manner in Mich tis published. Its matter and form are both good: and a truly Catholic apirit pervades the whole. Therefore, with pleasure, I can recommend Blessing you, and wighter

e faithful. seing you, and wishing you success. Believe me, to remain. Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa Apost. Deleg.

London, Saturday, May 24, 1902

THE SECTS LOSING GROUND.

Various denominations of the United States have recently complained of a great falling off in the natural increase in their ranks which should be expected from the great progress which has taken place in the population of the country. To ascertain the accuracy of these complaints, the Rev. W. H. Roberts. D. D. Clerk of the General Assembly of the Presbyterian Church, recently compiled the record of 7,000 Presbyterian Churches, and discovered that only 81 of these had 50 or more accessions during the year ending May 1st 1901, and that more than 2,000 had no accessions. Nearly all the Churches that received 50 or more " on confession" were in large cities, and yet there are many large cities which are not on this list, among them being Buffalo, Baltimore, Cleveland, Cincinnati. Duluth. Denver, Kansas City, Omaha, St. Louis, San Francisco.

It is further complained that in candidates for the ministry, the number is still constantly diminishing. This complaint extends to Canada, and a few days ago the Principal of Wickliffe College stated that in that institution, which is Low Church Anglican, the number of students for the ministry is only five this year. He stated that in the other theological seminaries the number is still less. The demand at the present moment is much in excess of the supply, and the question is seriously asked, "What will become of the denominations if the number of pastors continues to decease as it has done for several years past?

VOLCANIC ERUPTIONS AND GREAT LOSS OF LIFE.

The city of St. Pierre, on the island of Martinique, has been completely destroyed by an eruption of the volcano Mount Pelee. The volcano burst, and a stream of lava rushed forth so that within one minute nearly the whole city was covered by lava and hot ashes, and

at the same time a poisonous stream of

on this island is called the Soufriere : 2,000 deaths occurred here, and 3,000 persons have been rendered homeless The local government is doing all in its power to relieve their distress, and relief has already reached there from the British island of Trinidad.

RELIGIOUS EDUCATION.

Mr. Arthur Balfour on introducing his Educational Bill in the British House of Commons in April made a powerful appeal in favor of giving full justice to the voluntary or denominational schools in the matter of the apportionment of State aid to them to the same extent as to the secular Board Schools. He in-

sisted particularly that as the State does not furnish religious education, the least which should be done is to give to the denominational Schools for secular teaching the same State aid

which is given for the secular course In the Board Schools, so that the denominational schools should not be hampered in the excellent work they are doing. He said:

" In my opinion voluntary schools are necessary for another and a very different reason. What is the theory which on both sides of the House we ought to adopt with regard to denominational training in the schools? We do not in sist on teaching in this country a particular religion, but we do insist on teaching arithmetic, geography, history, and so forth. In the one case we de cline responsibility, leaving it to the parents, and in the other we are agreed that the State may properly take remall differences sponsibility, ignore small differences, if such exist, and say to every par-

ent: 'So far as secular educ is concerned, your children shal learn what we think fit to teach them. shall Whatever may be the origin of the present state of things, we have as a present mmunity?repudiated responsibility for teaching a particular form of religion ; we equally assume responsibility for teaching secular learning. As we have thus left to the parent the responsibility in this matter, surely we ought, in so far as we can consistently with the inevitable limitations which the practical necessities of case put upon us, make the system as elastic as we can in order to meet the wishes of the parents. I do not stand here to plead for any particular form of denominational religion. do stand here to say that we ought, as much as we can, to see that eve parent gets for his child the kind to see that every religious education he desires."

It would be impossible to express more clearly the correct principle by which the importance of religious education in the schools is proved.

THE ROMAN CORRESPONDENTS OF THE PRESS.

Notwithstanding the continually repeated statements of the Roman correspondents of the daily press to the effect that Pope Leo XIII. is very ill, and even dying, the Holy Father is still in a remarkably healthy condition for his very advanced age.

Recent visitors to the Vatican state that he is both cheerful and vigorous, and sustains his onerous work with wonderful elasticity of spirit. In his Jude 3.) conversations, he shows perfect knowledge of all the important events which are occurring in the various countries, and

it was recently remarked by a member of the diplomatic corps after an inter-

> view with him that " he is the eternal youth.' In recent conversations he spoke very freely and affectionately of his dividual will, neither is it to be intergodson, King Alphonso of Spain and of preted by the individual fancy. the Queen Regent, expressing his best

> > had

solla

wishes for the youthful king. It has also been arrange

create a sensation in Protestant circles and give the old women of the Protestant Alliance and similar associations an opportunity to show their wisdom by their confident prophecies that the day of doom is near at hand when the Papal power will draw to its end. It gratifies these people to

indulge in such predictions, and the the See. Mr. Restarick is an Englishcorrespondents pander to their desires by furnishing them just such " authentic intelligence " from Rome as will give them their opportunity. Of such predictions there is always a copious crop when a Pope dies, and even when he is supposed, however prematurely, to be seriously ill.

RELIGIOUS VAGARIES.

The Rev. Dr. Parkhurst of Brooklyn has made a new doctrinal discovery in regard to the future of the soul-or rather he has resuscitated an old theory in which those who wish to live without the restraint of the fear of God have ometimes taken delight.

This theory is that the souls of the wicked are to be annihilated. The souls of the good are, indeed, to go to heaven, but according to the Doctor's discovery, the words of Scripture that ' the soul that sinneth, it shall die " must be taken literally to signify that it will be punished, not with the punishment of hell, but with annihilation. Thus it is that new sects are brought into existence whenever some bold innovator takes a fancy to invent a new doctrine or to resuscitate some old heresy. We have no doubt that in his new theory, Dr. Parkhurst will find many followers ; but it is nevertheles, true that the old faith revealed by God and kept in constant view by the Catholic Church will continue to the end of time to be as true as it was when first revealed. The passage of Scripture which he quotes in favor of his view means that the soul of the sinner will be punished forever, this punishment being spoken of in Holy Scripture as a real death. because it is a separation from and a total loss of God. the end for Whom we have created. Thus we find in the Apocalypse of St. John xx. 15-15. (Rev.,) "They were judged every one according to their works. And hell and death were cast into the pool of fire. This is the second. And whosoever was not found written in the book of life was cast into the pool of fire."

The readiness with which new interpretations are given to passages of holy Scripture, according to the fancies

of every reader who seeks for notoriety, is an evidence of the need of a Church of God which will preserve us from being "carried about by every wind of doctrine," this being, according to St. Paul, the purpose for which Christ has established a Church with pastors of various grades that the true teaching "once delivered to the Saints" may be preserved. (Heb, xiii. 9. Eph. iv. 14

The Church, and not every individual fancy is the true interpreter of Scripture for,

"No prophecy of Scripture is made by private interpretation. For pro-phecy came not by the will of man at any time; but the holy men of God any time; but the holy men of God spoke, inspired by the Holy Ghost." As prophecy comes not by the in-

ANGLICANISM IN HAWAII. As a result of the annexation of Holy Father will send a delegation to assist at the corona-Hawaii to the United States, there has been a species of deadlock existing on tion of King Edward VII. It is said that Mgr. Mery del Val will be one of the islands in regard to whether the Church of England or the American the Holy Father's representatives in mountain toward the city and its London on this occasion. This is the Protestant Episcopal Church should exercise ecclesiastical jurisdiction there. more worthy of remark as it was stated Bishop Willis had been sent to Honoonly a few days ago by the regular lulu as a missionary Bishon under the Roman Correspondent who sends desjurisdiction of the Archbishop of Canpatches on behalf of the Associated terbury without being removed by him. Press there had been violent disputes in regard to this matter, and that Mgr. His salary, however, was paid byithe English Society for the Promotion of Mery del Val and Cardinal Rampthe Gospel in Foreign Lands. positively refused

1902. Since that time Bishop Willis has written an open letter to the Amer ican House of Bishops, complaining that he has been treated with great discourtesy; nevertheless, the American Bishops have taken the Church in Hawaii under their full control, and a new Bishop, Mr. Restarick, has been appointed to man by birth; but he has been for

twenty years Rector of St. Paul's Church, San Diego, California. The most remarkable feature of the transaction is the fact that a transfer of the civil authority of a territory should entail a critical situation in regard to ecclesiastical jurisdiction. There is surely no Scriptural authority making ecclesiastical jurisdiction dependent upon any changes which may occur in the state sovereignty. This s, however, a natural result of the Anglican theory of nationalism, which is on this very account seen to be an absurdity when applied to the situation of the Church.

The acquisition of the Philippine and West Indian islands by the United States made no difference in regard to the jurisdiction of Catholic Bishops there, though we have no doubt that when civil matters on these islands are brought to a permanent condition, the Holy Father will adapt the territorial ecclesiastcial conditions to the circumtances which will arise out of the changed civil conditions; but such changes will come from the head of the Catholic Church, and not from either the civil authority or the chances of war.

THE " MORMONIPERIL."

The missionaries of the various sects of the United States are in a state of intense alarm over the rapid increase of Mormonism, not alone in Utah but in many of the central and southern states. A combined manifesto has been recently issued by the secretaries of the Home Missionary Societies of the Baptist, Methodist, Presbyterian, Congregationalist, Disciples of Christ, and United Brethren Churches appealing to the public to resist the encroachments of the Mormon system, which they say is showing an activity throughout the union which is almost incredible, and that as a consequence it is growing rapidly.

One of these secretaries, the Rev. John D. Nuttling of the Utah gospel missions declares that 80,000 of the 88,-000 who formed the population of Utah in 1870 were Mormons, but that population had risen in 1900 to 276,740 people according to the census. Of hese it is estimated that 220,000 are Mormons, showing an increase of 140,-000 in that state alone. It is added that in 1890, Mormonism had only 144,-352 adherents in the whole Unit-

a total of 310,000 adherents, most of

in the short period of twelve years the Mormon population must have more than doubled, notwithstanding that missionaries of many denominations were making at the same time strenuous efforts to restrict the Mormon increase. The Missionary Societies' appeal states that notwithstanding denials of

houses were washed with disinfectants ST. MARY'S CHURCH, LONDON. in a single month, the materials used

At the Cathedral on Sunday last the being electrozone extracted from seapravers of the faithful were requested water, and a solution of bichloride of mercury. The course adopted seemed for the welfare of Rev. H. G. Traher pastor of St. Mary's church, London, arbitrary, as the houses were entered without asking leave from the occupants, who is at present, we regret to state. dangerously ill at Mount St. Joseph. and the cleaning squad did the work while the owners or tenants looked on Shortly after his translation from the parish of Mount Carmel to this city, with amazement, and in many instances Father Traher began to labor unceasingwith threatening aspects, to which the ly and untiringly in order to accomplish government officials paid no attention, the noble work with which he was en-The accumulations of years and decades of filth heaped up in cellars, courts,

trusted by His Lordship the Bishop. That was to erect another temple for the honor and glory of Almighty God and in some degree commensurate with His dignity and magnificence, and suitable to the requirements of the increasing Catholic congregation in the eastern and southern portions of this city. That Almighty God has singularly blessed and fructified the efforts of His faithful priest and his zealous co-laborers can be testified to by all who have had the pleasure of viewing the beautiful and

therein. They were before overrun stately structure situated on the corner by weeds, and were haunted in the of York and Lyle streets, a detailed darkness by "thieves and thugs" description of which we published in but now benches have been placed our columns a short time ago. It is under the trees, trees and shrubs have built entirely of grey sandstone and is unique in design and perfect in every detail and will be dedicated on next Sunday, May 25, the feast of the Most Holy Trinity.

During Father Traher's illnesswhich we trust will be of short duration-Rev. P. J. McKeon of the Cathedral is in charge of St. Mary's church, and to him contributions for the building fund may be sent.

In order to avoid confusion, admission to the dedication ceremony will be by ticket only. These can be procured from Rev. P. J. McKeon ; from any of the gentlemen on the committee of man-

agement: or at the CATHOLIC RECORD arising out of the American occupation The ceremonies will commence at 10 of Cuba, all this would justify us in o'clock, a. m. The dedicant will be rejoicing therein, if the rights of the Most Rev. Dr. O'Connor, Archbishop of Toronto, assisted by the Right Rev-Bishops of Hamilton and London, the visiting and local clergy. The Pontifical High Mass will be celebrated by Right Rev. T. J. Dowling, Bishop o Hamilton. His Grace the Archbishop will deliver the sermon. of the United States which was en-

In the evening Solemn Pontifical Vespers will begin at seven o'clock. The celebrant will be Right Rev. F.

P. McEvay, Bishop of London. The preacher will be His Lordship the Bishop of Hamilton. Haydn's Imperial Mass will be sung

by the combined choirs of the Cathedral and St. Mary's. The organist will be Mrs. Jas. P. Murray ; leader of orchestra. Mr. James T. Cresswell : conductor, Mr. Roselle Pococke.

At both services, it is expected imchief reason on account of which a revision was almost universally demandnense congregations will be in attended, as it has ceased to be believed in ance. by Presbyterians generally, is the one

A WONDERFUL CHANGE IN HAVANA.

It must be admitted that the Govbeen eliminated, but a declaratory footernment of the United States have note has been attached which will not done a great and good work in the change the wording of the chapter dealcity of Havana (Cuba) since the ing with the subject but will simply Island has fallen into the hands of the declare that the mercy of God is ex-Americans through the fate of war, tended to all men, and that the Presbyterian Church does not endorse fataland the health of the city has been very greatly improved as well as its istic doctrine. The original chapter says that beauty.

It is stated on the strength of official figures that the average number of deaths per annum from yellow fever

" By the decree of God for the mani-

MAY 2

MAY 24, 1902.

and closets were resolutely removed.

The cleansing of the sewers was a

work still more difficult than that of

the houses, as the atmosphere was cor-

rupted with noxious gases, and the

sewers themselves choked in many in-

The parks were also thoroughly

cleaned, and made really pleasure-

grounds safe for women and children so

that they could amuse themselves

been planted, and at night electric

lamps keep them bright and safe. The

roads have also been well paved to the

extent of one hundred and twelve miles.

The streets were cleansed with disin-

fectants equally with the houses, so

much as 33,000 gallons of elec-

trozone being used for this purpose in

Other changes have been made with

equal thoroughness and the Cubans

themselves have become reconciled to

them, having made the discovery that

they have been an immense benefit to

the city, and that they will not cost

If there were no other benefits

Church are properly recognized by the

American Government, as it seems

PRESBYTERIAN CREED REVIS-

ION.

trusted with the duty of preparing a re-

vision of the Church creed had intend-

ed to keep private its recommendations

until they should have been laid before

the General Assembly, but a recent

New York despatch states that they

have been made known notwithstanding

The third chapter of the Confession,

which is that which has been found

most objectionable, and which is the

which relates to predestination or fore-

ordination and reprobation, has not

precautions taken for their privacy.

The Presbyterian Church Committee

nearly so much as was expected.

probable will be the case.

a single day.

stances with refuse the of years.

manner to su Scotch Presby boasted of its t the present d views on foreo arises out of these doctrin withstanding ceal the fact t of the Creed teachings of whole world is there is a most acknowledging instead of he created the ma large percenta mal perdition. Another do shocked the is found in t Confession.]

unregenerated even though things which good use bo others." It is true the

meritorious of trine that the tion is horribl The revisers that it may o works do not doer, they are as they place road to salva trine is admitt to the Confess unreasoning d which would to the Catholi works of God reward in Hea form a treasu plicable throu noans of indul others who are the way of per At the tim Confession wa the Reformers tense, and it twenty-fifth cl which savs the that anti-Chri Son of Perditi the Church ag is called God.' This is to contenting the ment that "T

the Church bu This is a while it is chie against Cath under Christ. visible head of very direct b of England and terian Kirk o give the visibl

to the King of A curious de that upon which garding oaths. pose to omit t a sin to refuse thing that is posed by lav appears from v ing the decis obligation of and that of bi what is good omitted.

If this be en matter would a to Onakers, w awfulness of c

States, whereas last Decemthe Mormon official reports, which he believes to be correct claimed

whom are in the United States. Thus

the fact, polygamy is still the practice of the Mormons wherever they take up their abode, and on this ground par-

It is stated on the strength of official ticularly it urges a united effort on the during eleven years, from 1889 to 1899, lasting death.' was 440; but in the last mentioned It is difficult to re Theistians to use onormatic

sulphuretted hydrogen gas spread over the the scene of disaster, and within three minutes the destruction was complete. Sheets of flame were at the same time emitted by the neighborhood, turning the entire country around to a chaotic waste. Trees were torn up by the roots, or cut level with the ground, and the houses were completely destroyed. It is believed that only two persons of the city escaped with their lives. The population of the city was 25,000, but the entire loss of life is estimated at 40,000. The ships in the habor were also destroyed with the city, and those who were on board perished in the general destruction.

The city is a mass of indescribable ruins which strikingly resemble Pom- tion. It may be taken for a certainty peii. Here and there the outlines of streets can be distinguished, and in olic religion deeply felt, there was no many places stretches of walls of houses several yards long are still visible, but ing at the coronation on this account, battered and crushed at the top. Martinique is one of the Windward West the anti-Catholic oath is not to be an Indian islands and belongs to France. Many expressions of regret have been sent to President Loubet from the sovereigns and other heads of governbe repeated. ments of Europe and America. Contributions have also been sent to relieve the distress of those who survive. The

ferers at St. Pierre and St. Vincent.

not so great. The volcano from that the only purpose they have in consented to resign, the date of vacat-

to attend the coronation in When Hawaii became United State teirrtory, it was understood that under London, on the plea that the insulting oath which the King is obliged to the Anglican theory of natural take against Catholic doctrine should be Churches, the control of the Church a very sufficient reason on account of there should come under American which there should be no papal delega- authority ; but Bishop Willis protested

against any such transfer. The reason that though this insult to the Cathfor his thus holding out is known to have been that he had good reason to believe serious objection raised against assist- that some of his clergy had entered legal proceedings against him owing to adas the coronation is a matter in which vice received from some of the Episconal Bishops of the United States. issue. It will not come up at all at the

Hawaii not being a country subject to coronation, as it was taken once for all British rule, Bishop Willis having been at the King's accession, and is not to once appointed Bishop there was the head of a really independent Church.

The truth is that the Roman corresthough nominally acknowledging the pondents of the British and American jurisdiction of the Archbishop of Can-Protestant Press are entirely unreliable terbury as his primate; but the separa-Canadian Parliament before its adjourn- in matters relating to the Pope and the tion from the Archbishop became comment voted \$50,000 for this purpose, Catholic Church. Incredible as it may plete on the assumption of the soverwhich will be divided between the suf- appear, while the foreign correspond- eign authority over the islands by the ents are fairly trustworthy in regard to United States, and the American Church St. Vincent is a British island in the secular matters, when it comes to tell- asked, and almost insisted upon the ressame group and has suffered in a sim- ing what is transpiring in reference to ignation of Bishop Willis, and at last, ilar way, but the destruction is the Catholic religion, it would seem after considerable pressure the Bishop

which the distructive lava issued view is to tell something which will ing his office being fixed to April 1st, that country during the Boxer up-rising.

" Mormon peril."

Ohio is said to have given over one hundred converts to Mormonism during 1901, Western Pennsylvania over two the yellow fever season, which extends aside. hundred, while for the Southern States the average is said to have been about 1,200 for many years past.

We certainly believe that polygamy is a serious danger which ought to be repressed : but it is scarcely any worse than the divorce peril which is also increasing alarmingly as the result of

American Protestantism; and there seems to be little use in agitating for a crusade against Mormonism while every encouragement is being given by law and the sects to the spread of the divorce evil, which is on the increase equally with Mormonism and Poly-

gamy. extent. The city was hitherto a nurs-It is a curious sight to behold the ery of diseases of the most virulent alarm of the Protestant missionaries at the spread of polygamy in America while it is certain that in the far East. as in China and India, polygamy is allowed to so-called converts to Christianity. There must be much elasticity in the Bible if it prohibits polygamy on this continent while allowing it in Manchuria, India and Japan.

United States officers. Seven Franciscan nuns left Rome a It is said that the natives were opfew days ago so proceed to Mozambique, Africa, where they will become nurses posed to the measures taken, on the ground that they would impose excessin a leper hospital at that city. Of the heroic seven who have thus forever exiled themselves from they were carried our in spite of this op. the world two are French, two are position, with the result as we have Portuguese, one English, one Canadian and one Italian. The same community stated. conducts a hospital for lepers in China

One of the measures taken was the theless it was unmistakably Calvinistic Seven of the Order in China, by the thorough cleansing of the houses in doctrine and it combined congregastreets and sewers. Sixteen thousand tional and presbyterial authority in a

formed that it is now said to be more

healthy than even Washington or per-

haps any other city on the American

continent. The change is due, accord-

ing to the Geographical Magazine,

" to the wise, conscientious, and per-

sistent measures which for three years

means for the purpose of averting the year the number of deaths from that the old creed. The chapter as it cause was only 101. Since then even stands is undoubtedly the distinctive the last number has been greatly re- and fundamental teaching of Calvinism, duced, whereas in 1901 only 5 fatal cases but with the "explanatory clause of the dreadful sickness occurred during that teaching will as surely be set

> from April 1 to January 1; and it is Presbyterians generally had certainly remarkable that no cases whatsoever are reached the conclusion that the docreported as having occurred in October, trine as universally understood by November, and December of that year, themselves as well as outsiders disthough previously these were the deadlitorted the infinitely merciful, good, est months of the year. and just character of God, and it is to The National Geographical Maga-

> meet the modern view that the new inzine of Washington for April gives terpretation has been adopted. We much information on this subject with cannot foresee what view will be taken photographs showing the nature and of the matter by the Assembly, but we extent of the changes which have been cannot think otherwise than that the effected, and the greatness of the wonproposition of the Revision Committee der lies as much in the rapidity and is rather a clumsy effort to reproduce the scientific character of the changes the prestigiator's thimble trick of which have been effected, as in their "Where is the little joker now ?"

It would certainly be more straightforward to do one thing or the other ; character, but it has been so trans- either to reject the foreordination clause, or to stick to it manfully.

It is undoubted that the sheer Calvinistic or Supralapsarian doctrine as taught by Beza, Gomarus, and Calvin himself was intended by the Westminster Assembly which framed the Confession ; and it was always interpreted in have been enforced in Havana" by the this sense by Presbyterians as well as polemists outside of Presbyterianism.

"The First Book of Discipline," which was drawn up at Edinburgh in December 1560, and signed by the ively heavy burdens on the people, but great majority of the Scotch nobles and clergy, declared, indeed, that "they took not their example from any kirk in the world-no, not from Geneva, "never-

ians going to t creed is to be agine in what the repairer's patiently for t Assembly bef tions on this p

We can scan

CATHOLIC IRELA.

It cannot b deny that in countries, and portions of the is a poor and ill behooves t cause of Irelan taken part wi land, and hay ing it to a

suffering to re

of their own cisely what h ing. At the beg century, Irela do not mean was contente

British rule becoming mon succeeding ce Norman inva events during that religious rulers of Irel the complete lation, and j

most oppress

which ever

Christian nat

real cause w

MAY 24, 1902.

manner to suit Calvin's views, and Scotch Presbyterianism has constantly boasted of its thorough Calvinism. But the present departure from Calvin's views on foreordination and reprobation had been transmitted to them from the arises out of the growing unbelief in these doctrines for years past. Notwithstanding the efforts made to conceal the fact that the present revision of the Creed is not a change in the teachings of Presbyterianism, the whole world is perfectly conscious that there is a most decided change toward of a meeting of the Presbyterian Synod acknowledging that God is merciful. instead of being a tyrant who has created the majority of mankind, and à large percentage of the angels for etermal perdition.

Another doctrine which has always shocked the common sense of mankind is found in the 16th. Chapter of the Confession. It is that all the works of unregenerated man are actually sinful, even though they are in themselves " things which God commands, and of good use both to themselves and others."

It is true that such works cannot be meritorious of salvation, but the doctrine that they are worthy of damnation is horrible and most unreasonable. The revisers propose to change it so that it may declare that while such works do not merit salvation for the doer, they are of moral value inasmuch as they place the unsaved man on the road to salvation. The original doctrine is admitted to have been put into the Confession of Faith through the unreasoning desire of saying something which would be decidely antagonistic to the Catholic doctrine that the good works of God's saints increase their reward in Heaven, and that they even form a treasury of merit which is applicable through God's mercy, and by neans of indulgences to the benefit of others who are not so far advanced in the way of perfection.

At the time when the Westminster Confession was adopted, the hatred of the Reformers toward the Pope was intense, and it found expression in the twenty-fifth chapter of the Confession which says that "the Pope of Rome is that anti-Christ, that Man of sin and Son of Perdition that exalts himself in the Church against Christ and all that is called God."

This is to be omitted, the revisers contenting themselves with the statement that "There is no other head of the Church but the Lord Jesus Christ." This is a plausible doctrine, but while it is chiefly aimed as a side thrust against Catholics who believe that under Christ, St. Peter's successor is visible head of the Church, it is also a very direct blow aimed at the Church of England and the Established Presbyterian Kirk of Scotland, both of which give the visible headship of the Church to the King of Great Britain.

A curious decision of the revisers is that upon which they have agreed regarding oaths. Not only do they propose to omit the statement that "it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority," but it appears from what is published regarding the decisions reached that the obligation of adhering to the truth, and that of binding oneself to do only what is good and just, is also to be omitted.

If this be exactly correct, the whole matter would appear to be a concession to Quakers, who deny altogether the

ished and that the education of the where they are on an equality with the people was practically made an impossipeople of other races, they prosper and bility, unless they would at the same progress equally with those of other time renounce the Christian faith as it nations who are in the race with them. To show briefly the character of the days of St. Patrick. penal code which is the great original And to whom was it due that these cause of Ireland's suffering, we shall

cruelties were inflicted? To the Prohere merely quote a sentence from the testants of England, in the forms of Report of Lord Gosford, Governor of Anglicanism and Presbyterianism. In Armagh in 1795-98. He says : the face of this incontestable fact, we find in the Globe of May 14th a report of ferocious cruelty which have in all of Toronto and Kingston, then being held in Toronto, the following piece of neither age nor sex is sufficient to ex-cite mercy, much less to afford protecimpertinence uttered by the Rev. Dr. Lyle, convener of a Committee of the tion. The only crime which the wretched objects of this ruthless perse-General Assembly. Dr. Lyle said:

cution are charged with is a crime, in-"Presbyterianism is a great religious moral, and educational factor. For in-stance, with the exception of Ulster, Ireland is a land of idleness, vice, ig-norance, chronic suffering, and chronic wee. Ulster, the worst, part of below deed, of easy proof : it is simply a pro-fession of the Roman Catholic faith, or an intimate connection with a person professing this faith. A lawless band-itti have constituted themselves judges norance, chronic suffering, and chronic woe. Ulster, the worst part of Ireland so far as climate and soil are concerned, is strongly Presbyterian, and the memof this new species of delinquency, and the sentence they have denounced is equally concise and terrible—it is nobers of the Church there stand first in thing less than a confiscation of all property, and an immediate banishment.

intelligence and education, and all that constitutes the highest type of Christian citizenship. The British crown and Empire owe a great deal to Presbyterianism, and there have been Dr. Lyle's statement that the Catholic parts of Ireland are overrun with a number of notable Generals who had vice is shamefully calumnious. We en brought up in the atmosphere of have already spoken of this calumny in the Church, and who in India, South regard to one species of vice. Offences Africa and elsewhere, had upheld British prestige and honor." against person and property are more grievous and numerous in England and

We believe that no one who is at all acquainted with the history of British rule in Ireland will deny the cruelty of the penal code under which Ireland was governed down to the date of Catholic Emancipation in 1829. That code im poverished the people, and practically prohibited their education, and we are moderate when we say that even under the most favorable circumstances, and with all the encouragement which good legislation affords, it takes several generations to undo the evil wrought to a nation by centuries of oppression. But though the condition of Ireland has been undoubtedly greatly improved, especially during the last quarter of a century, it cannot be said even now that there has been such favoring legislation to the people in general as might be expected to make them prosperous; and the reason is that it is governed

make money out of the simple piety of the Faithful. All sorts of appeals, he from without by aliens who have no sympathy with the people of Ireland. says, are put forth with the sole object of raking in money, and the fact of their continuance and their increase is good We say then that the present time education is generally diffused in Ireevidence that they find that the trade land, and the wonder is that so great pays. strides have been made in this direction during the present generation, notwithstanding the fact that even to the present day, the British Govern-

must stop, in the diocese of Puy at all events, where, says the Bishop, this pseudo-religious literature has become a peril to souls and furnishes weapons to the covering of the Other Stop of the St to the enemies of the Church. To put ment has steadily refused to encourage a stop to this nefarious traffic he forbids his flock to help any work outside the the education of Catholics, or even to allow a Catholic University to be estabdiocese which has not his episcopal sanction. All Catholics who love the lished, for the Catholics--three-fourths good estate of their religion will be of the population-though there are two pleased at the prelate's action. It is insufferable that men should be allowed Universities for the Protestants, who constitute only 25 per cent. of the to gather money by exploiting the pious sentiments of the less instructed of the Faithful, covering their base

In spite of this and other similar facts the number of Catholic pupils attending the National schools of Ireland in 1880 was 865.057, while the non-Catholics numbered 227,963. In the denominational schools in the same year there were 441,612 Catholics and 63,983 Protestants, so that there was a total of 1,266,669 Catholics and 291,946 non-Catholics. (See Encyclopedia Brittanica, art. Ireland.) As the Catholic and non-Catholic populations were respectively 3,951,888 and 1,207,951, it

people.

dispatch. At a recent service in St. Paul's he it will be seen that 100 children out of every 305 Catholics attendstarted in with a talk to the young people of the congregation, and he took them to task because of their approach ed school, whereas only the same number out of 414 Protestants were at m to task because of their apparent school. Thus notwithstanding the disregard of the matrimonial state. According to Father Schaeken there poverty of the Catholic people, in too few marriages in the parish, and he which Rev. Dr. Lyle gloats, it is clear is at a loss to understand why this cor that their love of education is nearly dition should exist, when in nearly all of the Catholic parishes in the county 36 per cent. greaterthan that of their marriages are numerous. That the county young people of his parish should be so far behind the young folk of other parishes has caused him much surprise and a great deal of negrat Protestant fellow-countrymen. But perhaps Dr. Lyle will say that the Catholic families are larger than and a great deal of regret. It is the ambition of Father Schaeken the Protestant, and that this accounts for the difference.

country, and among people to a con-

siderable extent of the same race?

that this is really the case. It thus ap-

counties of Ireland, which are calumni-

ly falsehoods.

THE CATHOLIC RECORD!

"It is no secret that a persecution companied with all the circumstances

ages distinguished that dreadful cala-

mity, is now raging in this country;

Scotland than in Ireland, and it is well

known that intemperance is more

rampant in Presbyterian Scotland than

in any other part of the British Empire.

Against Pious Humbugs.

Evidently a world-wide reaction is

ous pieties. Apparently, in no country

good and intelligent Catholics will ap

Such disgraceful traffic in holy things

traffic under the cloak of the holiest

names. They have nothing to do with religion, nor it with them. They are

BY ALL MEANS GET MARRIED.

It is Not Necessary to Have a Fortune to

Enter This State.

certain priest sent round a

is the reaction more neo

land.

pests.

A LEGEND OF PROVENCE.

BY ADELAIDE A. PROCTOR.

The lights extinguished, by the hearth I leant, Half weary with a listless discontent. The flickering giant-shadows, gathering near, Closed round me with a dim and silent fear. All dull, all dark ; save when the leaping flame, Glancing, lit up a Picture's ancient frame Above the hearth it hung. Perhaps the night, My foolish tremors or the gleaming light, Lent power to that Portrait dark and quaint,— A Portrait such as Rembrandt loved to paint, — The likeness of a Nun. I seemed to trace A world of sorrow in the patient face, s own and the room's shadow hid the rest breast :-I gazed and dreamed, and the dull embers stirred. Till an old legend that I once had heard Came back to me; linked to the mystic gloom Of that dark Picture in the ghostly room

In the far south, where clustering vines are hung ; Where first the old chivalric lays were sung ; Where earliest smiled that gracious child of France, Angel and knight and fairy, called Romance, I stood one day. The warm blue June was spread Upon the earth; blue summer overhead, thout a cloud to fleck its radiant glare. Without a breath to stir its sultry air. All still, all silent, save the sobbing rush Of rippling waves, that lapsed in silver hush Upon the beach; where, glittering towards the strand, The purple Mediterranean kissed the land.

All still, all peaceful; when a convent chime oke on the mid day silence for a time, Then trembling into quiet, seemed to cease, In deeper silence and more utter peace. So as I turned to gaze, where gleaming white, Half hid by shadowy trees from passers' sight, The Convent lay, one who had dwelt for long that fair home of ancient tale and song, Who knew the story of each cave and hill, And every haunting fancy lingering still Within the land, spake thus to me, and told The Convent's treasured Legend, quaint and old :--

Long years ago, a dense and flowering wood. Borne on its perfumed wings the title came: etting in against the mongers of spuri-Our Lady of the Hawthorns" is its name. action more necessary than in The Liverpool Catholic Times, en did that bell, which still rings out to-day, d all the country rise, or eat, or pray. efore that convent shrine, the haughty knight assed the lone vigil of his perilous fight; quoting the Semaine Religieuse, of Puy, says that the watchful Bishop of diocese has taken a step which all humbler cottage strife or village brawl, ang hearts that came, weighed down by love or wrong leaflet which related to some pretended off her kind presence comforted and strong, the passing pilgrim, and each beggar's right as food, and rest, and shelter for the night. revelations without episcopal sanction. At once the Bishop interdicted his flock from reading it, and in doing so it, more than this, the Nuns could well impart pointedly put his people on their guard against publications of that character, which were nothing else but tricks to The deepest mysteries of the healing art ; Their store of herbs and simples was renowned, And held in wondering faith for miles around. Thus strife, love, sorrow, good and evil fate, Found help and blessing at the convent gate. Of all the nuns, no heart was half so light,

No eyelids veiling glances half as bright, No step that glided with such noiseless feet, No face that looked so tender or so sweet, No voice that rose in choir so pure, so clear, No heart to all the others half so dear, So surely touched by others' pain or woe, (Guessing the grief her young life could not know,) No soul in childlike faith so undefiled, As Sister Angela's, the 'Convent Child. For thus they loved to call her. She had known No home, no love, no kindred, save their own. An crohan to their tender nursing given. Child, plaything, pupil, now the Bride of Heaven And she it was who trimmed the lamp's red light That swung before the altar, day and night Her hands it was whose patient skill could trace The finest broidery, weave the costliest lace; But most of all, her first and dearest care, The office she would never miss or share, Was every day to weave fresh garlands sweet. To place before the shrine at Mary's feet, Nature is bounteous in that region fair, For even winter has her blossoms there Thus Angela loved to count each feast the best, By telling with what flowers the shrine was dressed In pomp supreme the countless Roses passed, Battalion on battalion thronging fast, Each with a different banner, flaming bright.

Damask or striped, or crimson, pink, or white, Father Schaeken, who used to be the rather Schaeken, who used to be the pastor of the Church of Our Lady of Lourdes at Riverside, is creating a sensation down in the Greenville sec-tion of Jersey City, where he is pastor Until they bowed before a newborn queen, And the pure virgin Lily rose serene. Though Angela always thought the Mother blest Must love the time of her own hawthorn best, Each evening through the year, with equal care, She placed her flowers ; then kneeling down in prayer, of St. Paul's Church, says a New York As their faint perfume rose before the shrine, So rose her thoughts, as pure and as divine. She knelt until the shades grew dim without, Till one by one the altar lights shone out, Till one by one the Nuns like shadows dim, Gathered round to chant their vesper hymn are Her voice then led the music's winged flight, Ave, Maris Stella " filled the night. And But wherefore linger on those days of peace When storms draw near, then quiet hours must cease War, cruel war, defaced the land, and came So near the convent with its breath of flame. That seeking shelter, frightened peasants fled, obbing out tales of coming fear and dread. Till after a fierce skirmish, down the road, One night came straggling soldiers, with their load Of wounded, dying comrades; and the band,

The knight unwearied listened : till at last He too described the glories of his past; Tourney, and joust, and pageant bright and fair. And all the lovely ladies who were there. But half incredulous she heard. Could this But half incredulous she heard. Could this— This be the world? this place of love and bliss! Where then was hid the strange and hideous charm, That never failed to bring the gazer harm? She crossed herself, yet asked, and listened still. And still the knight described with all his skill The glorious world of joy, all joys above, Transfigured in the golden mist of love. And shield these dazzling phantoms from her sight! But no; days passed, matins and vespers rang, And still the quiet Nuns toiled, prayed, and sang, And never guessed the fatal, coiling net Which every day drew near, and nearcr yet, Around their darling; for she went and camo About her duties, outwardiy the same. The same? ah, no! even when she knelt to pray, me charmed dream kept all her heart away.

So days went on, until the convent gate Opened one night. Who durst go forth so late? Across the moonlit grass, with stealthy tread, Two silent, shrouded figures passed and fled, And all was silent, save the moaning seas, That sobbed and pleaded, and a wailing breeze That sighed among the perfumed hawthorn-trees, What need to tell that dream so bright and brief, Of joy uncheckered by a dread of grief? What need to tell how such dreams must fade, Before the slow, foreboding dreaded shade, That floated nearer, until pomp and pride, Pleasure and wealth, were summoned to her side. To bid, at least, the noisy hours forget. And clamor down the whispers of regret. Still Angela strove to dream, and strove in vain : Awakened once, she could not sleep again. he saw each day and hour, more worthless grown The heart for which she cast away her own And her soul learnt, through bitterest inward strife The slight, frail love for which she wrecked her life The plantom for which all her hope was given, The cold bleak earth for which she bartered heaven, But all in vain ; would even the tenderest heart Now stoop to take so poor an outcast's part?

Years fled, and she grew wreckless more and more Until the humblest peasent closed his door, And where she passed, fair dames, in scorn and pride, Shuddered, and drew their rustling robes aside At last a yearning seemed to fill her soul, A longing that was stronger than control: Once more, just once again, to see the place That knew her young and innocent; to retrace The long and weary southern path ; to gaze Upon the haven of her childish days; Once more beneath the convent roof to lie; Once more to look upon her home-and die Weary and worn-her contrades, chill remorse And black despair, yet a strange silent force Within her heart, that drew her more and more-Onward she crawled, and begged from door to door. Weighed down with weary days, her failing strength Grew less each hour, till one day's dawn at length, As first its rays flooded the world with light, Showed the broad waters, glittering blue and bright. And where, amid the leafy hawthorn wood, ast as of old the quiet cloister stood. Would any know her ? Nay, no fear. Her face Had lost all trace of youth, of joy, of grace, Of the pure, happy soul they used to know-The novice Angela—so long ago. She rang the convent bell. The well-known sound Smote on her heart, and bowed her to the ground. And she who had not wept for long, dry years, Felt the strange rush of unaccustomed tears ; Terror and anguish seemed to check her breath, And stop her heart. O God! could this be death? crouching against the iron gate, she laid Her weary head against the bars, and prayed ; But nearer footsteps drew, then seemed to wa And then she heard the opening of the grate, And saw the withered face, on which awoke Pity and sorrow, as the portress spoke. And asked the stranger's bidding: "Take me in." She faltered, "Sister Monica, from sin, And sorrow, and despair, that will not cease ; O, take me in, and let me die in per ce! With soothing words the Sister bade her wait, Until she brought the key to unbar the gate. The beggar tried to thank her as she lay. And heard the echoing footsteps die away. But what soft voice was that which sounded near, And stirred strange trouble in her heart to hear? She raised her head ; she saw-she seem A face that came from long, long years ago : Herself; yet not as when she fled away, The young and blooming novice, fair and gay, But a grave woman, gentle and serene : The outcast knew it-what she might have been. But, as she gazed and gazed, a radiance bright Filled all the place with strange and sudden light! The Nun was there no longer, but instead, A figure with a circle round its head, A ring of glory ; and a face, so meek, So soft, so tender. . . . Angela strove to speak, And stretched her hands out, crying, "Mary mild, Mother of mercy, help me !-help your child !' And Mary answered, "From thy bitter past, Welcome, my child! O, welcome home at last! I filled thy place. Thy flight is known to none, For all thy daily duties I have done; Gathered thy flowers, and prayed and sung, and slept; Didst thou not know, poor child, thy place was kept? Kind hearts are here; yet would the tenderest one Have limits to its mercy; God has none. And man's forgiveness may be true and sweet, But vet he stoops to give it. More complete Is love that lays forgiveness at thy feet. And pleads with thee to raise it. Only Heaven Means crowned, not ranquished, when it says, "Forgiven [" Back hurried Sister Monica ; but where Was the poor beggar she left lying there ? Gone ; and she searched in vain, and sought the place For that wan woman, with the piteous face : But only Angela at the gateway stood, Laden with hawthorn blossoms from the wood. And never did a day pass by again, But the old portress, with a sign of pain, Would sorrow for her loitering; with a prayer That the poor beggar, in her wild despair, Wight so here the poor beggar. Might not have come to any ill ; and She ended, "God forgive her!" humbly then Did Angela bow her head, and say, " Amen ! How pitiful her heart was! Ail could trace Something that dimmed the brightness of her face After that day, which none had seen before; Not trouble-but a shadow-nothing more. Years passed away. Then, one dark day of dread Saw all the Sisters kneeling round a bed, Where Angela lay dying; every breath Struggling beneath the heavy hand of death. But suddenly a fiush lit up her cheek. She raised her wan right hand, and strove to speak. In sorrowing love they listened; not a sound Or sigh disturbed the utter silence round. The very tapers' flames were scarcely stirred, In such hushed awe the Sisters knelt and heard. And through that silence Angela told her life: Her sin, her flight ; the sorrow and the strife, And the return ; and then clear, low, and calm, "Praise God for me, my sisters;" and the psalm Rang up to heaven, far and clear and wide, Again, and yet again, then sank and died ; While her white face had such a smile of pe They saw she never heard the music cease ; And weeping Sisters laid her in her tomb. Crowned with a wreath of perfumed hawthorn bloom.

awfulness of oaths.

We can scarcely imagine Presbyterians going to this extreme, but when a creed is to be mended it is hard to imagine in what shape it will come out of the repairer's hand, so we may wait patiently for the next meeting of the Assembly before making any predictions on this point.

CATHOLIC AND PROTESTANT IRELAND COMPARED.

It cannot be denied, and we do not deny that in comparison with other countries, and especially with other portions of the British Empire, Ireland is a poor and suffering country; but it ill behooves those who have been the cause of Ireland's poverty, or who have taken part with the oppressors of Ireland and have thus assisted in reducing it to a condition of poverty and ated by Dr. Lyle, are not only the greatsuffering to reproach it with the result of their own cruelty. Yet this is precisely what bigots are constantly doing.

The Catholic people of Ireland are At the beginning of the sixteenth not idle, but British legislators impose century, Ireland was prosperous. We do not mean to say that the country was contented with its subjugation to British rule which had been gradually becoming more and more strong every succeeding century from the first Anglo-Norman invasion of 1169: but at all diminished more than one-half in half events during that period there was not a century. The laws imposed on that religious hatred on the part of the them by English and Scotch legisrulers of Ireland which culminated in lators combined have depopulatthe complete spoliation of the popula- ed the country, and then Pharlation, and its persecution under the isaical theologians like Dr. Lyle most oppressive and cruel penal code which ever disgraced a professedly Christian nation, and which was the Christian nation, and which was the We may here add that when the Irish even though long leagues and many real cause why Ireland was impover. people make homes in other countries, centuries divide them.

build up St. Paul's parish, and to Why should Catholic families be largaccomplish this object an increase in er than the Protestant in the same membership is essential.

"When you are able to do so," said Father Schaeken, "get married. It is not necessary to have a fortune to en-The only solution to this problem is that ter into this state. A man that earns enough to support himself can support a wife—if she is the right kind of a wife Catholic parents are more moral, and more faithful to the sanctity of the marand is truly anxious to give her hus-band that aid essential to matrimonial riage tie : and in fact statistics show success. Married people should cer-tainly be congenial, and it behooves pears that the thoroughly Catholic young men and women who are contemplating matrimony to endeavor to learn the dispositions of their prospective est lovers of education, but are also the life-mates. They should endeavor to most moral, and, therefore, Dr. Lyle's use common sense in the selection of life partners. If this done the chances aspersions on their character, are simpfor a harmonious wedded existence are excellent.'

Death Had No Terrors.

laws upon Ireland the purpose of which priest relates that once, when is to kill all the industries of the counexhorting a very old peasant, who was try. It is for this reason that the on the point of entering into his agony, to die with Christian fortitude, the dying people of Ireland have been forced to emigrate, and that their number has man assured him that he saw no terrors in death. On the contrary, he rejoiced. Death was about to reunite him to those whom he had loved in this world and who had gone on to heaven before him, and those friends were much more numerous than the ones he would leave behind him on earth. These are almost literally the words which the wise old pagan, Sophoeles, puts into the mouth of Anti-gone. It is not beautiful minds alone that meet, but beautiful hearts as well, proclaim their greater wealth to be an evidence of greater sanctity. We may here add that when the Irish

Half pleading, yet as if they could command, Summoned the trembling Sisters, craved their care, Then rode away, and left the wounded there. But soon compassion bade all fear depart, And bidding every Sister do her part, Some prepare simples, healing salves, or bands, The Abbess chose the more experienced hands, To dress the wounds needing most skillful care; Yet even the youngest Novice took her share. To Angela, who had but ready will And tender pity, yet no special skill, Was given the charge of a young foreign knight, Whose wounds were painful, but whose danger slight. Day after day she watched beside his bed, And first in hushed repose the hours fled : His feverish means alone the silence stirred, Or her soft voice, uttering some pious word. At last the fever left him ; day by day What could she speak of? First, to still his plaints, she told him legends of the martyred Saints ; Described the pangs which through God's plenteous grace

Had gained their souls so high and bright a place. This pious artifice soon found succe Or so she fancied-for he murmured less In which the chapel shone at Easter time, The Banners, Vestments, gold, and colors bright, Counted how many tapers gave their light; Then in minute detail went on to say, How the High Altar looked on Christmas day: The kings and shepherds all in green and red. And a bright star of jewels overhe Then told the sign by which they all had seen How even nature loved to greet her Queen, For, when Our Lady's last procession wen Down the long garden, every head was bent And, rosary in hand, each Sister prayed; As the long floating banners were displayed, They struck the hawthorn boughs, and showers and showers Of buds and blossoms strewed her way with flowers.

And thus the Legend ended. It may be Continued on Eighth Page. 6

Borred Heart Review THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CLXXXIX.

Professor Foster, while allowing that the Council of Trent does not form-ally define the doctrine that explicit tance of all Catholic articles of acceptance of all Catholic articles of faith is in every conceivable case neces-sary to salvation, goes on to maintain of our that it implies this, speaking of our Catholic faith "without which it is im-

Now Dr. Foster has already assured us that Boniface VIII. has dogmatically defined explicit obedience to the See of Potor and of current to all its definit Peter, and of course to all its definions, as in every case whatever indis-ansable to salvation. He tries, under When, a century later, after the Peace of Westphalia had determined the mutlater constraint, to make some slight ual relations of the religious parties into substantially the same form which they qualification, but, as we have seen, very lamely. To be sure, in affirming the cathedratic character of those words of Boniface which he quotes, which, more-over appear to be spurious, he confronts ubstantially the adverse opinion of the whole Catholic world. However, as he shows a most imperfect acquaintance with Catholic divinity in its continu with Catholic divinity in its continu-ousness and interior sense, in its histor-ical development and practical applica-tion, and in the correlated meaning of its various parts, that which in a man better equipped with knowledge of the matter would be pure effrontery, may be allowed in him to pass for innocent and most entertaining boldness. It is like the unconscious audacity of child-hood. Then if the matter is already Then if the matter is already need. Then it the matter is already decided, there is no occasion for any further demonstration, although of course he has a right to argue *ex abun-*danti, and to show that the later Church here the matter of the second simply followed in the wake of Boniface.

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I may remark again, while I have everal times remarked before, that Foster seems to have no other concep-tion of Catholic divinity than as being a system of abstract propositions, set up, so to speak, in the air, like Aristo-phanes' Cloud - cuckoo - town, at something to which the faithful are to conform, in its rudest and crudest sense, without any inquiry as to possible inter-pretations given by history and by conrete conditions.

Crete conditions. Dr. Foster reminds us of certain Quakers. One of these worthy Friends, endeavoring to prove, what is doubtless true, that every house of the second but in pure ignorance confounds human soul has a meastrue, ure of the Holy Spirit if it will receive it, quotes in support of this St. Paul's saying : "Now the manifestation of the Spirit is given to every man to profit withal." But turning to 1 Corinthians xii, we find that the apostle is speaking only of the concrete supernatural gifts of the Spirit in the Church. I do not think that he ever speaks of the diffused activity of the Spirit in univerdiffused activity of the Spirit in univer-sal mankind, and he certainly is not speaking of that here. The "every man" is, as the whole chap-ter shows, every man and woman of the Church who has woman of the Church who has received the laying on of apostolic hands, and the emphasis does not lie on "every," but on "profit." What St. Paul says is this: "The manifested gifts of the Spirit are bestowed on each believer, not for ostentation, but for profit." But well-meaning souls, that profit." But well-meaning souls, that have got their doctrine, true or false, not out of the Bible, but out of their own head, or that of some leader, first et up their tenet, and then swoop down on the first text which they think they can bend into shape to cover

this. So also St. John i. 6, "This is the genuine Light which enlightens every

man, coming into the world," is meant, as the whole prologue shows, of the Word becoming manifested to all mankind in the Incarnation. Yet we con-tinually hear it applied, after the Quaker fashion, to the Divine manifestation in each individual soul, which, though a truth, is not that of which the

though a truth, is not that of which the apostle appears to be speaking here. His purpose is historical, not mystical or metanhysical. Yet, taking it out of His purpose is historical, not mystical or metaphysical. Yet, taking it out of

THE CATHOLIC RECORD.

unday Within the Octave of Corpu Christi.

FIVE-MINUTES SERMON.

THE HOLY EUCHARIST.

you can please douby you hotes." If asked: "May we not please God in our own schools?" they would pro-bably have said: "Those of your fol-lowers who are so simple as hardly to know the difference between Yes and No we leave to God's merciful judg-"Jesus said to them; I am the bread of life; he that cometh to meishall not hunger, and ne that beli-veth in me shall "never thirst." (St. John vi. 35)

after the deserters : " Come back to the old foundation, and do not imagine

you can please God by your helter skelter extravagances and attacks."

cal character and action of the Council.

ects of truth.

My dear Brethren: There are many profound thinkers interested in surment. We are not addressing them, but you, who are intelligent. Concernveying the domain of consciousness, and but you, who are intelligent. Concern-ing you we say what your Luther said to your Zwingli: 'You have your good points, but we can not own you as being of the Church of Christ.' " in making explorations to discover the process by which ideas are formed and retained in the human mind. Within the brain, where the powers of thought reside, there is a sort of dark continent Now to extend such a saying of the Council of Trent as if it applied to all that has not yet been illuminated by the sunlight, or even by the electric light of modern science. It is more than regions and circumstances, in just the same sense and the same measure, is to overlook the intensely practi-

probable that the masters of scholastic philosophy in the thirteenth century knew as much concerning the laws that govern the process of mental growth as the most pretentious modern scholars. In a mysterious way the sight, the hearing, and the other corporeal senses still maintain, the Jesuits, in the leis-ure of these more peaceable times, be-gan to speculate whether the German co-operate with the faculties of the mind to produce ideas. Without being Protestants could any longer be esteemed able to analyze the process closely, we formal heretics, that is, men of heretical are nevertheless certain of the results produced. The material world enters purpose, or the English Churchmen so much as formal schismatics, that is, men of schismatical intent, the Jesuits had into communication with our immaterial spirit, and does so through the agency of the senses. The most difficult prob-They stood exactly where the Fathers of Trent had stood, but, in widely lem of mental philosophy is to explain how these sensible impressions are transmuted into thought, and to show how different circumstances, they were en-gaged in considering widely different we obtain assurance that the inner world of thought is a correct photo-The whole force of Foster's interpregraph, and exact representation, of the tation of the dictum of Trent rests on

world around us. the assumption that the Council main-During the time of our Lord's public tains that, as a guilty rejection of the least point of Catholic doctrine is inlife He performed many astounding miracles which proved His dominion miracles which proved His dominion over the forces of nature, which proved His power in the spirit world beyond the grave. He gave sight to the blind, health to the sick, life to the dead. He multiplied a few loaves of bread and consistent with a state of grace, so an innocent ignorance of the least point is also morally condemnable. So far is this from being true that Dr. Dollinger makes it a reproach against the Church in the Middle Ages that she allowed it to be taught that fishes so that the hunger of five thousand people was appeased. All these were miracles that fell under the a man may be in grace who only knows that there is a God Who rewards good and punishes evil. Tho Jesuits even senses. They are evidences of His power which come to our understanding through the ordinary channels of human thought and knowledge. commonly teach-and other divines seem mostly to agree with them-that

more than this, though much to be de-But in the great mystery we celesired, may, in case of absolute necesbrate during this octave, my dear brethsity, be postponed to a higher world. As Bellarmine says if an horizont ren, faith, and not the senses, tells us of the greatest of all His miracles: His rustic means to be faithful to the truth. presence in the Holy Eucharist. Our eyes see nothing that would of itself Persons or divides the Substance, he does not lose grace thereby. Much less, as the Roman Inquisition has only lately convince us of His presence. Our sense cannot perceive that our Lord is truly present under the appearances of bread decreed, is an honest confusion of mind and wine. It is only by the aid of faith that we can penetrate the veil that hides Him from our view. We believe about matters of outward jurisdiction where the temper is loving and candid towards the Catholic Church, to be insolely on the testimony of our Lord; terpreted as necessarily signifying a we call to mind the words He spoke a we can to mind the words in spore at the Last Supper, and remember that He has declared those blessed who have not seen and yet have believed. So when we receive Holy Communion, when we assist at Benediction, when we make a lack of grace. The Lutheran Archbishop of Upsala was once asked by some zealots if an explicit knowledge of the Trinity was absolutely necessary for salvation. "No," said the Archbishop, " where "No," said the Archbishop, "where the ignorance is involuntary." "Heresy !" exclaimed the sectaries. visit to the Blessed Sacrament, we make an act of faith in the Real Presence.

The mysterious life that our Lord has "No one can be saved without the knowledge of God, and no one can truly chosen in the Blessed Sacrament is the greatest of all miracles, and when con know God without knowing the Trinsidered attentively fills the mind with ity." I think we can assure Dr. Fos-ter that the Catholic Church does not wonder and amazement. By a constant and perpetually recurring miracle He stand on such a low level of merciless abides with His creatures. He still dwells among us, and finds delight in unreasonableness as these Swedish zealdistributing gifts and blessings to the children of men. It was not sufficient for the accomplishment of His plan that He should assume our human nature, that He endeared Himself to the poorest and most destitute of the people among Let me love thee more than myself, whom He lived. He laid plans and appointed ambassadors to secure peaceful conquest of all nations; and myself only for thee, and in thee all others who truly love thee as the law of He love commands which shines forth from entered into an agreement beforehand with all who should receive His doctrine; He promised to reward every one who would live righteously, in con-Love is swift, sincere, pious, pleasant and delightful; strong, patient, faithful, form ty with the law that He estabprudent, long suffering, courageous, and never seeking itself; for where a man seeketh himself, there he falleth

lished. He is still living with us. He is as He is still living with us. He is as really present on our altars as He is in the home of His eternal Father. He is with us because of His personal love for each one of us. His presence among us is a great and unceasing wonder, but it is a wonder that can only be explained by His love. We have a held to be a set of the set of th

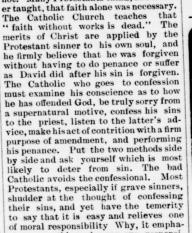
have gone under the instruction of priests in other parishes and been received. Father Sutton received many queries in the question box and answered them as far as possible. Most of thom were respectful in tone, but some few showed here the implementations. eived.

deeply implanted prejudices. Among the questions submitted were "Can you cite any chapter in the

Bible where it gives you the authority to say that the Roman Catholic Church is the right one, or is this only your be Christ established but one Church

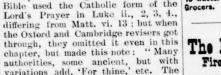
and commanded all to hear it. other Church claims to be the sole Church of Christ, and all existing Chris-Church of Christ, and an existing Christ tian denominations but it are of com-paratively modern establishment. Even that one which in some of its grades, not all, claims apostolic succes-sion admits the same in the Roman and Greek Churches. The Catholic Church holds that she alone is the true Church and the vast majority of Protestants admit that she was for sixteen centuries The difference is that she contends that Christ's promise to be with her until the end has not failed and cannot fail. A Church that was not established by Christ cannot be the true Church. A questioner who had evidently not read Father Young's "Catholic and

Protestant Countries Compared," with its non-Catholic testimony to the moral superiority of the former, entered into a lengthy review based on the text, "By their fruits ye shall know them." The astonishing statement was made in this communication that if the writer could conscientiously satisfy himself (or herself) that one religion is as good as another, he (or she) "would be a Roman Catholic, because it would be the easier to follow; it is nowhere near as exacting in mental and moral effort as the Protestant religion. The confe sional, as one example, gives the indi-vidual relief of moral responsibility, and for that reason I think it wrong." It would be wrong if it gave such re-lief. But let us see whether it does or not. Many Protestants think, and Luth-



of moral responsibility Why, it empha-sizes as nothing else can our responsibility to God. "Why do you not repeat the Lord's Prayer as it was taught the disciples it Why do you omit the words, for Thine is the kingdom, the power and glory for ever and ever. Amen?'" This is supposed to have been a sort

of doxology written on the margin of an ancient Bible, but no part of the prayer as used by our Lord. It is a part of the as used by our Lord. It is a part of the Roman Mass in the Eastern rite of the Roman Church known as the "embolismus" (a prayer thrown in), and is liturgical, not Scriptural, and was used very much as Catholics use "Glory be to the Father and to the Son and to the Holy Ghost. Amen," after many prayers, after every Psalm in the Vespers and in the after Rosary. The King James Protestant Bible used the Catholic form of the Lord's Praver in Luke ii., 2, 3, 4., differing from Matt. vi. 13 ; but when





insurable. Postponement may be disastrous. 20

MAY 24. 1902.

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MAY 24, 1902.

THE KID ENGIN BY FRANK H. SPEAK

When the big strike er Zanesville we had one h eighty engineers and fire pay-roll. One hundred a nine of these men walkes fireman—just one—stayed w pany; that was Dad Hamil "Yes," growled Dad, co

pany; that was Dad Hami "Yes," growled Dad, co protests of the strikers' cc know it. I belong to your I'll tell you now—an' I' afore—I ain't goin' to si company so long as Neighbreachail on this division company so long as Neight mechanic on this divisio goin' to do it, an' you n quit. 'F you jaw here f Christmas 'twon't change n

And they didn't change the calm and through the stormed hard for a whileton, whenever we could su an engineer, fired religion No other man in the

have done it without ge but Dad was old enough man among the strikers. was a giant physically, enough to move along thr of the crisis indifferent to other men. His gray tremendous physical stren from personal violence.

master-mechanic, was another big man-six in his stockings, and stro har. Between Neighbor bar. fireman there existed se ond-a liking, an affinity had fired on our pay-rolls at the round-he

Hence there was no su superintendent offered h just after the strike, th to take it.

I'm a fireman, and it. I ain't no engine steam for any man you with me, but I won't t for no man. I laid it never pinch it again-a you, Neighbor, neither. Thus ended negotiati that subject; threats were useless. Then, to professed willingness to ny man we put on his ontinually rowing a continually rowing a runners we gave him. point of a railroad m tough assortment; for good painter, or a ha jack-plane, or an e even, and yet a failu runner.

runner. After we got hold of at him on awhile w grizzled fireman quick Foley was the only ma ew how to move

The little chap prov able find that I tried of his Eastern chums join him. After a goo we did get half a doz boys for our new cor but the East-End offic one of them on the That one we got beca East End wanted him They've crimped Foley," said I, answe "There's just one fel -he came in on 5 this bor's had a little talk doesn't think much we're out the transpo

What's his name " Is he off the Reading Claims he is;

- Neal—" " McNeal ?" echo " Not Georgie McN " I don't know wh he's nothing but a b
- - Dark-complexio Perhaps you'd of soft-spoken.

bird. He ran opp New York and P

limited. I want to

If it's Georgie, you Foley's talk wen me any time. Who

about it he pricked

we were debating,

the young fellow-t

the ground in sho

line, as Foley we upshot of it was t

igned to an engine

the boy on the 244

and Dad proceed what Foley termed

Neighbor, roughly

with boys I gues quit; I'm gettin'

complained.

As luck would ha

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Georgie McNe born. If you've go

ots.

thee.

from love.

Andover, Mass.

or metaphysical. Yet, taking it out of its natural sense, preachers sometimes make strange work with it. For in-stance, I have known a reverend pro-fessor to declare from the pulpit that it fessor to declare from the pulpit that it temptiole; deviate and chained to be the declare from the work that the Word manifests Him-teaches, that the Word manifests Him-always trusting and hoping in Him, even when it tastes not the relish of God's self for salvation in Christ, but may also manifest Himself in Baal or Moloch !

tion or rather exploitation, is very much Dr. Fosthr's and Dr. Dunlop Moore's style of interpreting Catholic divinity. Now this style of Scripture interpreta-He who loveth must willingly embrace Indeed it is the Protestant way of pro-ceeding generally. Men who within all that is hard and bitter, for the sake their own range are very fair scholars

particularly

temper nor illiterate in style.

om, an Aquinas or a Sigieri at

they speak is always, unless they take pains to extend it, to be understood of Protestantism. They are not concerned

of his beloved, and must never suffer himself to be turned away from him by will, a la George Fox (a sublime soul any contrary occurrences whatsoever. but not well up in hermeneutics) pounce upon some sentence of Catholic doc trine in a decree or a divine, and, tear

Kindness Moved Him.

CHARLES C. STARBUCK.

IMITATION OF CHRIST.

Love is circumspect, humble and up-

Broadway cars and vehicles were blocked in a jam, says the New York Tribune. The old horse wouldn't r it entirely out of its connection and nistory, will parade it as meaning something which in its proper place it history, will move. His driver stood alternately staring at him in despair and beating is very often far from signifying. They only do this, though as a rule, when presumed meaning is something icularly unpleasant. In other him with a heavy whip. But neither articularly unpleasant. In other blows nor words would move him; he haid back his ears and stood back still. the common aim of Protestant writers in Catholic matters is not genuine and well-considered exposition, but cfcrowd gathered, watched and commented.

"Built a fire under him," suggested hand polemical effect. In spite of the laudations of the Independent re-In spite of the one.

"Stick a pin in him," advised another.

viewer, this is almost as much the character of Foster's third chapter as anything you can find in Lansing, al-Again the driver laid on the whip more heavily than before. But it was though, of course it is neither vulgar in no go. Just then a man stepped out of the crowd. Now the Council of Trent is dealing, not as a body of Schoolmen in the lee-

" Let me have a try." he said. He walked up to the old horse and laid his hand on his head.

"Come, old boy, buckle down to it." and he patted him gently. The horse turned his old head and looked at the Paris, but as a body of Bishops practi-cally intent on redressing a dissolving confusion of doctrine and discipline in contusion of doctrine and discipline in Western Europe. Their minds are not, except now and then, on the fourth century or the churches of the East. The universality of heresy of which stranger.

"Come," he continued, "have an other try, buckle down to it," and he stroked his neck. The old horse understood at last. buckle down to it," and he

His limbs gave a quiver and the truck moved ahead.

to make allowance for Lutherans or Calvinists, for a great part of these were direct deserters from Rome, and Calvinists, for a great part of these were direct deserters from Rome, and the rest were fresh inheritors of a yet fresh revolt. Judging, and right-ly, that Christian life, to be stable and deep, must rest on well-digested Christian truth, they call

by His love. Wherever the Holy Sacri-fice of the Mass is celebrated, there is He present not only in His Divinity, but in His grandership homenius for a constitution of the King James Bible and all of the revised Protestant Bible. Love is submissive and obedient to superiors; in its own eyes mean and con-temptible; devout and thankful to God, but in His ever-adorable humanity as well. Thrones and temples have been etness; for there is no living in love built for Him in all nations, and from without some pain or sorrow. Whosever is not ready to suffer all

His presence the sorrowful find com-fort, the weak find strength, the cowardly find courage, and all find the pledge of eternal life.

"QUESTION BOX " AT MAN-AYUNK.

Lectures to Non-Catholics at St. John the Baptist's Bears Rich Fruit. Catholic Standard and Times.

The non-Catholic mission at St. John the Baptist's Church closed on last Sundoy evening, when Father Sutton spoke on the subject " Is One Creed as Good as Another ?" About fifteen hundred persons were present, fully one-half of persons were present, fully one-hard of whom were non-Catholics, who appeared deeply interested. During the course of lectures eight hundred copies of "Clearing the Way" were distributed. and seven converts have already been to them.

received.

That the removal of prejudice paves the way for future conversions is evidenced by the fact that since the last mission at the same church, a little over a year ago, fifty persons have been re-ceived into the Church at St. John the Baptist's alone, and no doubt others

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References as to Dr. McTaggart's profession-l standing and personal integrity permitted

al standing and personal information 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., Kno x College, Rev. Father Teefy, President of St. Michael's College, Toronto. Right Rev. A Sweatman, Bishop of Toronto. Thos. Coffey, Carnolic Record, Londou.

Dr. McTargart's vegetable remedies for the liquor, tobacco, morphine and other drug treatment's No hypodermic injections; no publicity : no loss of time from business, and a certainty of cure. Consultation or correspond-ence invited.

One questioner asked why Latin was used so much in the Church and whether

used so all children and grown people understood it.

It is used because it gives the Church a universal language whereby a Catho lic can go to any country and hear Mass or Vespers. If he can read, one side of his prayer book has his own language and the other the Latin. If he cannot read he can pray in some other way and unite himself with the priest in inten-tion. By using a dead language, innovations cannot creep into the ritual or doctrine. All persons, educated or not, understand pictures and statues; the eye sees the same in all languages, yet many Protestants object to the crucifix, the picture of our Saviour dying fo sinners. Sermons are delivered in the language of the people. Many of the services outside of Mass and Vespers are in the vernacular, and once a person becomes a Catholic, the fact that they ever made this objection seems childish

A Sure Cure for Constipation. A Sure Cure for Constipution. Some remedies cure this distressing com-plaint in a day, some in a month, but NERVIL-INE never fails to cure in a few minute. Just ten drops of Nerviline in sweetened water-that's enough and away goes the dysentery, cured to stay cured. Nerviline also cures Cramps Colic, Pain in the Stomach, and Sick Headache. It has five times the stength and curative properties of ordinary remedies, and should be in every nousehold. Better buy a zo. bottle and try it. Nerviline is all right.

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shows that it is a favorite wherever used. A MAGIC PILL.—Dyspepsia is a foe with which men are constantly grapping but can-not exterminate. Subdued, and to all appear-ance in another direction. In many the diges-tive auparatus is as delicate as the mechanism of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomach ensue from the most trivial causes and cause much suffering. To these Parmelee's Vege-table Pills are recommended as mild and sure,

For Grand Rapids Carpet Sweepers, Superior Carpet Sweepors, Sinceperette, the latest Wringers, Mangles, 118 DUNDAS ST., LONDON, ONT

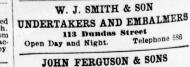
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C. M. B. A.-Branch No. 4, London, Meets on the 2nd and ith Thursday of every month, at 8 o'clock, at their hall on Albion Block, Richmond Street, T. J. O'Meara, Pres-licent, P. F. Boyle, Secretary!

What's the Neighbor, still s well that if the o reason he would h the start. Nothin's the my time." "You won't ge roughly. "Go l McNeal don't bel and he'll get his It was a favori Whenever the old ing" about his mechanic threate engineer. That ton wouldn't for of throwing anoth matter how little The old fellow mollified; but i and McNeal didi The boy was not he did his worl said, next to F

man we had. "What's the McNeal can't 1 asked one night. "They'll get while," predicted



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MAY 24, 1902.

THE KID ENGINEER

BY FRANK H. SPEARMAN.

man among the strikers. Independent in was a giant physically, and eccentric enough to move along through the heat of the crisis indifferent to the abuse of the other men. His gray hairs and his tremendous physical strength saved him

tremendous physical strength strength and from personal violence. Our master-mechanic, "Neighbor," was another big man—six feet an inch in his stockings, and strong as a draw-bar. Between Neighbor and the old fireman there existed some sort bond-a liking, an affinity. Dad Hamil-ton had fired on our division ten ton had hred on our division ten years. There was no promotion for Dad; he could never be an engineer, though only Neighbor knew why. But his job of firing on the river division was sure as long as Neighbor signed the encode at the sound have pay-rolls at the round-house.

Hence there was no surprise when the superintendent offered him an engine, just after the strike, that Dad refused got to take it.

I'm a fireman, and Neighbor knows it. I ain't no engineer. I'll make steam for any man you put in the cab with me, but I won't touch a throttle for no man. I laid it down, and I'll never pinch it again—an' no offence t' you, Neighbor, neither."

Thus ended negotiations with Dad on that subject; threats and entreaties were useless. Then, too, in spite of his professed willingness to throw coal for ny man we put on his engine, he was continually rowing about the green runners we gave him. From the standpoint of a railroad man they were a tough assortment; for a fellow may be a good painter, or a handy man with a jack-plane, or an expert machinist, even, and yet a failure as an engine-

After we got hold of Foley, Neighbor runner. After we got hold of Foley, Neighbor put him on awhile with Dad, and the grizzled fireman quickly declared that Foley was the only man on the pay-roll who knew how to move a train.

The little chap proved such remark-able find that I tried hard to get some of his Eastern chums to come out and join him. After a good bit of hustling

we did get half a dozen more Reading boys for our new corps of engine-men, but the East-End officials kept all but one of them on their own divisions.

one of them on That one we got because nobody on East End wanted him. "They've crimped the whole bunch, Foley," said I, answering his inquiries. "There's just one fellow reported here "There is just one fellow reported here —he came in on 5 this morning. Neigh-bor's had a little talk with him; but he doesn't think much of him. I guess we're out the transportation on that fel-low." "What's his name?" asked Foley. "What's his name?" asked Foley. "What's his name?" asked Foley.

" McNeal ?" echoed Foley, surprised. " Not Georgie McNeal ?"

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of soft-spoker Georgie McNeal, sure's you're

the old man's stubborn as a dun mule, ain't he? The injectors bother Georgie some ; they did me. He'll get used to When the big strike caught us at Zanesville we had one hundred and eighty engineers and firemen on the pay-roll. One hundred and seventy-him anything. Dad's sore about that, things. But Dad thinks he's green-that's what's the matter. The kid

ton's engineers." "They'd never have done it if they thought there was any danger of Dad's getting after them. They know he doesn't like the boy."

doesn't like the boy." "It's an outrage: but we can't do anything You know that. Tell Mc-Neal to keep away from the post-office. We'll get his mail for him."

"I told him that for mining. He's in bed, and looks pretty hard. But he won't dodge those fellows. He claims 'But I told him he'd get over that idea if he stuck out this trouble." It was three days before McNeal was able to report for work, though he re-

ceived full time just the same. Even then he wasn't fit for duty, but he begged Neighbor for his run until he got it. The strikers were jubilant while the boy was laid up; but just what Dad thought no one could find out. I wanted to tell the old growler what I thought of him, but Foley said it

wouldn't do any good, and might do harm, so I held my peace. One might have thought that the injustice and brutality of the thing would have roused him; but men who have represed themselves till they are gray-needed due to the train-crew gave them as much help as willing hands could, which repressed themselves in they are given headed don't rise in a hurry to resent a wrong. Dad kept as mute as the Sphinx. When McNeal was ready to go out the old fireman had the 224 shining ; but if the pale face of his engineer had any effect on him, he kept it to himself.

As they rattled down the line with a long stock-train that night neither of them referred to the break in their run. Coming back next night the same silence hung over the cab. The only words that passed over the boiler-head ence were " strickly business," as Dad would say

At Oxford they were laid out by a Pullman special. It was 3 o'clock in the morning and raining hard. Under ms all such circumstances an hour se such circumstances an hour seems an night. At last Dad himself broke the newsprotable silence. When the 244 reached the shops a

unsupportable silence. "He'd have waited a good bit longe

There was nothing to say to that. Dad kept still. "You talk about men," continued the young fellow. "If I am not more of a man than to slug a fellow from be-hind, the way they slugged me, I'll get off this engine and stay off. If that's what you call men out here I don't want to be a man. I'll go back to Pennsyl-Not Georgie McNeal?' 'I don't know what his first name is; he's nothing but a boy.'' 'Dark-complexioned fellow ?'' '' Perhaps you'd call him that; sort of softendam.''

"Why didn't you stay there?" got a growled Dad. tween "Why didn't you ?"

one side, and the river-bed, thirty feet long Catholics say, and that without apbelow the grade, on the other. It is not an inviting stretch any time with a big string of gondolas behind. But on a wet night it is the last place

THE CATHOLIC RECORD.

Instantly—so Dad Hamilton, after-wards told me — instantly the boy, scrambling to his feet, reached for his theattle — reached for his theattle — reached for his throttle-reached for it through a rain of iron blows, and staggered back with his right arm hanging like a broken wing from his shoulder. And back again after it-after the throttle with his left; slipping and creeping carefully

this time up the throttle lever until, straining and twisting and dodging, he caught the latch and pushed it tightly Dad whistling vigorously the while for brakes. Relieved of the tremendous head on the cylinder the old engine calmed down enough to let the two men collect

ends of the broken rod.

It was a slow, difficult piece of work to do. In spite of their most active ef-forts the rain chilled them to the marwasn't much; but by every man doing something they got things fixed, called in their flagmen just before daybreak, and started home. When the the sun rose, Georgie, grim and silent, the throttle in his left hand, was urging the old engine along on a dog-trot across the Blackwood flats; and so, limping in

on one side, the kid brought his train into the Zanesville yards, with Dad Hamilton unable to make himself helpful enough, unable to show his appreciation of the skill and the grit that the night had disclosed in the kid engineer. can confider The hostler waiting in the yard sprang into the cab with amazement on THE HOL

his face, and was just in time to lift a limp boy out of the old fireman's arms and help Dad get him to the ground—

minutes later they photographed "He d have waited a good bit longer if he had waited for me to talk," said the boy, telling Foley afterwards. "Heard you got licked," growled Dad, after tinkering with the fire for the twe tinkering with the fire for "Heard you got licked," growled Dad, after tinkering with the fire for "I didn't get licked," retorted Georgie; "I got clubbed. Inever had a chance to fight." "These follows here to not be and saved his train and crew lay stretched on the lounge in my office waiting for the company surgeon. And

waiting for the company surgeon. And old Dad Hamilton-erabbed, iraseible old Dad Hamilton-flew around that boy exactly like an excited old rooster: first bringing ice, and then water, and then hot coffee, and then fanning him

then hot coffee, and then faming him with a time-table. It was worth a small smash-up to see it. The one sweep of the rod which caught Georgie's arm had broken it in two places, and he was off duty three months. But it was a novelty to see that how walk down to the post-office.

that boy walk down to the post-office, and hear the strikers step up and ask how his arm was; and to see old Dad Hamilton tag around Zanesville after him was refreshing. The kid engineer had won his spurs.

The next story of this series will appear in our issue of June 7.

but sually, unlike their fellow-Cath, olic defectives in this matter, they complain some converts, too, complain of this, but sually, unlike their fellow-Cath, olic defectives in this matter, they com-plain of it in terms of self-reproach. In Cathelias from childhood this lack of When the big strike eaught as a many string of these men walked out. One induced and easy work the easy with the comparison of the strikers commutee, "I suggested is and by that don't treat lim right. "You'd better tell McNeal to hume, too. Georgie won't knuckle to any boy that don't treat lim right. "You'd better tell McNeal to hume, '' to strike some and three did rates the old crank, 'I suggested is and bit." "You'g involved hange on ymind nar and through the storm—and it won't change on ymind mater in the odi to the strikers pield and through the storm—and it won't change on ymind mater in the did to the strikers pield on him while he was going into the test work there of the strikers pield on him while he was going into the test. "Did yus hear about the boy's going into the test work there of the strikers pield on him while he was going into the test. "Did yus hear about the boy's going into the test work there of the strikers pield on him while he was going into the test. "Did yus hear about the boy's going into the test work there of the strikers pield on him while he was going into the test work there of the strikers pield on him while he was going into the strikers pield on him while he was going into the triker with the othere of the strikers pield on him while he was going into the the life out or "The cowardly hounds, to jump of the tray". "The tray to the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strikers pield on him while he was going into the strik

granting or obtaining what we Confidence in the Mother of G in the Mother of God implies a disposition to make known to her the most secret needs and wishes of our hearts, to invoke her aid, to obtain the favor of her powerful intercession. It is the highest expression of our filial love for her to whom we become sons by our brotherhood with Jesus Christ. She loves us with a tenderness no words

can express, with a love that is not less for each one personally, because our number is multiplied, and her love is so constant that neither time nor absence down enough to let the two men collect themselves. Rapidly as the brakes could do it, the long train was brought up standing, and Georgie, helped by his fireman, dropped out of the cab, and they set about disconnecting—the engi-neer with his one arm—the formidable ends of the heaken red.

of every divine favor, and considered y able to prove her love by obtaining for us from Him His choicest gifts. We need but to invoke her aid to obtain what we desire, and with each new gift a new motive of confidence. We can-not exhaust her generosity. We need exhaust her generosity.

confidence in Our Lady in these days of mutual distrust, as we advance in years and suffer the loss of our earth-ly mothers who were given to us by d to inspire us with confidence We need this confidence in hours of desolation and temptation, when disposed to take gloomy or pessimistiviews of the world about us. We need We need thews of the world about us. We need to have on our lips the familiar cry of her Litanies: Virgin Most Powerful ! Cause of Our Joy . Gate of Heaven ! Help of the Weak ! Consoler of the Af-flicted! and all the track ted! and all the tender expression of love with which, as true children, we can confidently invoke her motherly in-

ON THE HOLY SACRIFICE OF THE MASS.

American Herald.

The Mass is a work to which the salvation of the world is attached .- St. Oden. Abbot of Cluny.

It is to the Mass that the earth owes its preservation—without this sacrifice it would long ago have been annihil-ated on account of the sins of men.— Timothy of Jerusalem.

Every time that the Lord is immolated on our altars He confers no less favor on the world than which He gave it in becoming man .- St. Bonaventure. The sacrifice of the altar, being but the application and the renewal of the Sacrifice of the Cross, a Mass is, in regard to the well-being and salvation of men, as efficacious as the Sacrifice of Calvary.-St. Thomas Aquinas.

A Mass is worth just as much as the death of Christ on the Cross .- St. John Chrysostom.

Should anyone die on the day on which he has piously assisted at Mass,

which he has piously assisted at Mass, without being able to receive the Sacra-ments, he is considered to have re-ceived them, provided he had at his death contrition for his sins.—St. Augustine.

YouCanBuy BEST NASH DAY BEPERIO THE ST CROAT SHAP MITE CO SOAP. 3 BEST FOR of any Grocer DAY. nentioned in the " Sayings of Saints'

will suffice to give you a fair above will s idea of them.

Always, then, hear Mass when an opbortunity is given you, not only on a Sunday, but also on other days, even though the church be far away and the though the church be har away and the weather somewhat unpleasant, and make it a point to be in time. And, when attending, avoid all willful distractions and sinful behavior, such as laughing, talking, gazing about, disturbing others. Comply with the ceremonies, and do it reverently; when called for stand erect-ly, kneel devoutly, or sit decently. Always remember that, while Mass is going on, you are present at the same spectacle that the Jews witnessed when Christ was crucified on Calvary, then Mass will be for you a strong means of salvation.

Without Thee, Lord, things be not what they

Nor have they been, when compared with Thee. In having all things, and not Thee, what have Not have

have 1? Not having Thee, what have my labors got? et me enjoy but Thee, what further crave 1? And having Thee alone, what have 1 not? wish not san nor land: nor would I be possessed of Heaven, Heaven unpossessed of essed of Thee.

-F. OUARLES.

Powerful Words.

God knows it and He loves me! Oh! the marvelous power of these words. They adapt themselves to every cirthey adapt themserves to every cir-cumstance in life and to every situa-tion of the soul. All that is necessary that they should produce their effect is that we should " watch over the purity of our souls and our union with God. -Golden Sands.

THOUGETS ON OUR LADY.

O Mary, who so much desirest to see Jesus loved, if thou lovest me, the favor that I now ask of thee is to obtain for me a great love of Jesus Christ !-St. Alphonsus Liguori.

Go to our Lady, whose love is as the sea; pray her to help you to overcome your faults, to obtain for you never to commit a deliberate fault, never to offend God. She will not only you very good but very happy .- Father Dignam, S. J.

Intelligent people who know no more than the externals of our religion, all admire, if they do not feel moved, to imitate our devotion to the Mother of imitate our devotion to the Mother of God. They appreciate the spirit which prompts it, and its influence on our re-lations to Almighty God. This change of sentiment cannot all be explained by the enlightenment or liberality of the age; the constancy of Catholic devo-tion has had much to do with it, but without a doubt Our Lady's own sweet influence has been the chief factor in bringing it about. bringing it about.

THE BLOOM OF HEALTH.

How to Keep Little Ones Bright, Active and Healthy.

Every mother knows that little childthe need careful attention—but they do not need strong drugs. When baby is peevish, cross or unwell, it is an unfortunate fact that too many mothers dose them with so-called "soothing" medicines which stupefy and put the little one into an unnatural sleep, but do not remove the cause of the trouble.

What is wanted to make the little one



Formerly The Ontario Mutual Life. This Company issues every safe and de sirable form of policy. We have policies, at reasonable rates, that guarantee

An Income to Yourself for life: An Income to Your Wife (if you have one) for her life.

An Income to Your Children (if you have any) for twenty years after your and your wife's death.

They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy.

ROBERT MELVIN, GEO. WEGENAST, President. Manager W. H. RIDDELL, Sec'5, Waterloo, Ont.

PURE GOLD JELLY

POWDER

Joyfully, Quick,

Flavored with

PURE GOLD EXTRACTS

always true to name

AT YOUR GROCERS



born. If you've got him you've got a bird. He ran opposite me between New York and Philadelphia on the New York and Finiadeiphia of the limited. I want to see him, right off. If it's Georgie, you're all right." Foley's talk went a good ways with me any time. When I told Neighbor

Neighbor made another survey of the ground in short order ; run a new line, as Foley would have said. The upshot of it was that McNeal was as-The signed to an engine straightway. As luck would have it, Neighbor put

the boy on the 244 with Dad Hamilton; and Dad proceeded at once to make what Foley termed " a great roar."

What's the matter ?" demanded Neighbor, roughly, when the old fireman complained.

'If you're goin' to pull these trains with boys I guess it's time for me to quit; I'm gettin' pretty old, anyhow."

"What's the matter?" growled Neighbor, still surlier, knowing full well that if the old fellow had a good reason he would have blurted it out at

Nothin's the matter ; only I'd like my time."

"You won't get it," said Neighbor, roughly. "Go back on your run. If McNeal don't behave, report him to me, and he'll got his time." and he'll get his time.

It was a favorite trick of Neighbor's. Whenever the old fireman got to "buck-ing" about his engineer, the master-mechanic threatened to discharge the That settled it ; Dad Hamilengineer. ton wouldn't for the world be the cause of throwing another man out of a job, no matter how little he liked him. The old fellow went back to work

mollified; but it was evident that he and McNeal didn't half get on together-The boy was not much of a talker ; yet did his work well ; and Neighbor said, next to Foley, he was the best

man we had. "What's the reason Hamilton and McNeal can't hit it off, Foley ?" I

asked one night. "They'll get along all right after a while," predicted Foley. "You know

Without attempting to return the shot, Dad pulled nervously at the chain.

" If I hadn't been fool enough to go out on a strike I might have been runing there yet." continued Georgie. we were debating, in rushed Foley with the young fellow—the kid—as he called the young fellow—the kid—as he called pause. " Ought to have kept away from the pause.

"I get a letter twice a week that I think more of than I do of this whole road, and I propose to the post-office and get it without asking anybody's permisson

" They'll pound you again." Georgie looked out into the storm. "Well, why shouldn't they? I've got no friends."

'Got a girl back in Pennsylvania ?"

"Got a girl back in Pennsylvania?" "Yes, I've got a girl there," replied the boy, as the rain tore at the cab window. "I've had a girl there a good while. She's gray-headed and sixty years old—that's my girl—and if she can write letters to me, I can get them out of the post-office without a guard-ian."

ian. "There she comes," said Dad, as the

"There she comes," said Dad, as the head-light of Pullman special shone faint ahead through the mist. "I'm mighty glad of it," said Geor-gie, looking at his watch. "Give me steam now, Dad, and I'll get you home in time for a nap before breakfast." A might later the special shot over

A minute later the special shot over the switch, and the young runner, crowding the pistons a bit, started on the siding. When Dad, looking back for the hind-end brakeman to lock the switch and swing on, called all clear, Georgie pulled her out another noteh and the long train slowly gathered

and the long train slowly gathered headway up the slippery track. As the speed increased the young man and the old relapsed into their usual silence. The 244 was always a free steamer, but Georgie put her through her paces without any apology, and it took lots of coal to square the account.

In a few minutes they were pounding along up through the Narrows. The track there follows the high beach be-tween the bluffs, which sheer up on account.

IN THE MONTH OF MAY. Confidence to be Placed in Our Lady.

That all may know the General In-That all may know the General In-tention for the present month and that the faithful may start from the very first day, His Holiness has given his approbation of the following, issued by the League of the Sacred Heart: At no time in the history of the Church have the shrines of One Lady here so

have the shrines of Our Lady been so have the shrines of Our Lady been so much frequented and honored as they are to-day. Though Lourdes may be pre-eminent among them for the vast throng of pilgrims who congregate there and for the marvelous evidences of her favor witnessed there almost daily, it should not make us overlook the the sands of shrines and sanctuaries still more venerable and quite as distin-guished for manifestations of piety and confidence on the part of her clients. Intelligent people, who know no more than the externals of our religion, all admire, if they do not feel moved to imitate this devotion to the Mother of They appreciate the spirit which prompts it, and its influence on our relations to Almighty God. They would blush to repeat the apprehension of an outworn prejudice that this recourse to Our Lady lessens our sense of depend-ence on God. They have learned to respect the religious celebrations in her honor by immigrants to our shores from sunnier climes, extravagant though they may seem to us. Statues of St. Mary the Virgin and churches erected under her patronage are no longer uncommon, at least among our Episcopal-

ian friends. The Madonnas of painters, truly Catholic in spirit, elicit the greatest admiration in our art galleries and the highest prices in our auction rooms. Although we do not depend on the attitude of non-Catholics and others to ward Our Lady for our own devotion to her, still it should gladden us to wit-

this gradual but sure conversion of sentiment, and move us to study with renewed interest our reasons for confidence in her intercession. It is unfor-unately, all too common to hear life-

He who hears Mass in the state of grace, for a greater reason, the priest Tablets, which will promptly cure

Without doubt God will grant us all that we ask of Him during the Mass, and very often He grants more than we ask for.—St. Jerome. The Sacrifice of the Mass is so excel-

The Sacrifice of the Mass is so excel-lent that nothing created can give us an adequate idea of it. Add together all the merits of the incomparable Mary, all the adorations of the Angels, all the sufferings of the Martyrs, all the aus-terities of the Anchorite, all the purity of the Virging all the without for of the Virgins, all the virtue of the Confessors ; in a word, all the merits of the Saints who were, who are, or who will be, from the beginning of the world to the consummation of ages; then join to all these merits the virtues and merits of millions and millions of supposed worlds still more perfect than oursand still you cannot have the exact idea of the value of one Mass. A Mass in value is infinitely beyond all these, and never can there be a comparison between the finite and the infinite. Reason itself is not slow in comprehending this. All the honors, all the homages which all actual and p ossible creatures can give to God, even though they should be incalculably more perfect than they now are, have but finite value, whereas the honor given to God from Mass is infinite. Faith proclaims all this, and there can be no question on this matter. The Sacrifice, con-sidered in itself, is of value infinitely beyond the conception of the highest Angel in Heaven !

Hence there is no action that is more to God than the Holy Mass dear none that renders Him so much glory that disarms so efficaciously His wrath that obtains more successfully His favors that is more succoring to the Church on earth, or more comforting to the souls in purgatory, or gives more joy to the Church triumphant in Heaven And the fruits of the Holy Mass are simply innumerable. Those specially

grace, for a greater reason, the priest who celebrates in piety, merits more than if he went on a pilgrimage all over the world, and gave all his posses-sions to the poor.—St. Bernard. Without doubt God will grant us all tablets are guaranteed to contain no opiate or other harmful drug. Mrs. James Found, Valentia, Ont., says:

James Folina, Varenda, Own Tablets, my "Before I got Baby's Own Tablets, my baby was very pale and delicate, and so peevish that I had to walk the floor with him day and night. The first tablet I gave him helped him, and that night he slept soundly. Since then the tablets have made him perfectly well, and he is now a fine, healthy looking baby, and is getting quite fat. I would not be without the tablets if they cost a dollar a box.

Baby's Own Tablets are good for children of all ages and are taken as readily as candy. Crushed to a pow-der, they can be given with absolute safety to the youngest, weakest baby. Sold by all druggists, or sent postpaid at 25 cents a box, by addressing the Dr. Williams' Medicine Co., Brockville,

Miss Jones' Voice Greatly Improved. A startling improvement is noticeable in Miss Jones' singing. Her voice is stronger, and sounds clearer which is a wonderful aid to singer, spokker and ministers. Caraketho-Zonk I Koughs and Catarrh, clears the nose and from the sound and an analysis of the second control of the second starth, clears the nose and from the sound and an analysis of the second control of the second second starth, clears the nose and from the second second second second second control of the second second second second mended by Prima Donnas, members of Parlia-mended by Prima Donnas and thousands that use it daily. Better try Catarthozone. Price \$100: trial size 25c. Druggists, or N. C. Pol-son & Co., Kingston, Ont. A lady writes: "I was enabled to remerve the sound experience. HAMILTON'S PILLS CURE CONSTIPATION.

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HAMILTON'S PILLS CURE CONSTIPATION. HAMILTON'S PILLS CURE CONSTITUTION. Cholers and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not deals in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

RELIEVES CHAFING, ITCHING OR IRRI-COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Aveid dangereus, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sours and often contain "wood alcohol," a deadly poison. . Bins / Builden



WORLD'S GREATEST BELL FOUNDRY Estab. 1887. Church, Peal and Chime Bells. 6 Trits for Catalogue to E. W. VANDUZEN CG. Buckeye Bell Foundry, Cincingati,



Temiskaming & Northern Ontar lailway

Temiskaming & Northern Ontarial (W) y SEALED TENDERS addressed to the under-signed and encorsed "Tenders for Clearing Right of Way will be received at this office until noom friday, the 23rd of May, 1992, for clearing the Northern Ontario Railway, ex-tending the Northern Ontario Railway, ex-tenders will not be considered unless made on the forms supplied for ithis purpose by the Department of Public Works, Toronto. Tenders will not be considered unless made on the order of the Commissioner of Pub-lic Works, for \$600, must accompany teach tender. The cheques thus accompany teach tender to contract for the work ist the rates and on the terms stated in the offor submitted. The accepted cheques thus such its will be re-turned to the parties whose tenders are not ac-cepted. The Department does not bind itself to ac-cept the lowest or any tender. F. R. LATCHRDR, Commissioner. Department of Public Works Toronto, On'., Th May, 1992.

Department of Public Works Toronto, Ont., 7th May, 1902. Newspapers inserting this advertises without suthority from the Department not be paid for it.

A LEGEND OF PROVENCE. Continued from Fifth Page.

Something is hidden in the mystery, Besides the lesson of God's pardon

shown, Never enough believed, or asked, or known, Have we not all, amid life's petty strife,

Some pure ideal of a noble life That once seemed possible? Did we

not hear The flutter of its wings, and feel it near, And just within our reach ? It was.

And yet We lost it in this daily jar and fret, And now live idle in a vague regret. But still our place is kept, and it will

wait, Ready for us to fill it, soon or late : No star is ever lost we once have seen, We always may be what we might have

Since Good, though only thought, has

Since Good, though only thought, has life and breath;
God's life — can always be redeemed from death;
And evil, in its nature, is decay,
And any hour can blot it all away;
The house that lost in some for distance

The hopes that lost in some far distance

May be the truer life, and this the

MORE CONVERSIONS. 1

On Saturday, April 19, at Dubuque, Ia., the Rev. R. Percy Eubauks and his wife were received into the Church. Until recently Mr. Eubauks was rector onth recently Mr. Eubauks was rector of Grace Church, Decorah, Ia., where he was most highly esteemed both as a minister and a man. He is a native of Virginia, and was educated at Bingham's Military School Seminary and Nashotah. School, Ravenscroft

He was ordained an Episcopal min-ster by Bishop Lyman of North Caro-ina in 1888, and has done excellent lina in 1888, and has done excellent service for the Episcopalians, being a man of culture, possessing a fine pres-ence and being decidedly priestly in character and appearance. He has long been an intimate friend of Dr. B. F. DeCosta, who has had much to do with his decision to abandon the Episcopal was the boycott with a vengeance. But what is considered a crime in a Leaguer amiable weakness. ministry to become a Catholic. Mr. Eubauks is profoundly convinced of the truthfulness and claims of the Catholic Church, which he has studied long and patiently, and adopted from the most thorough conviction, Mrs. Eubauks and the children being in hearty accord. Thus the entire family comes most hap-pily into the Church. His loss is deeppily into the Church. His loss is deep-ly regretted by his Episcopalian friends but he was obliged to leave them not but he was obliged to leave them, not being able to endure the contradition and the complete absence of authority the Episcopal denominathat exists in tion. Mr. Eubauks has been appointed a teacher of Latin and Greek in St. Joseph's College, Dubuque, by Arch-bishop Keane. Besides attending to college duties he will be able to give a few lectures.—N. Y. Freeman's Jour-

Dies on the Battlefield.

The touching death of a faithful apostle of the Sacred Heart is described the May Messenger of the Sacred "While hearing the confession Heart: "While hearing the contession of a dying soldier on the battlefield of Alto de la Cruz in Colombia, Father Luis Espana, of the Society of Jesus, was shot in the breast, and died almost immediately. He was a missionary, poet, orator and writer. He was well known in Mexico, where he had labored and left the memory of his virtues. The last years of his life were devoted to the ministry among soldiers. Amongst them he died on the field of battle, after having, by tongue and pen, given much glory to the Sacred Heart of Jesus. The Vice President of Colombia decreed him official honors, and the Second division of the army in Carthagena added while the officers went in a body to pay a visit of condolence to the Jesuit superior in that city."

Another Side of the Picture.

nother side of the picture. This cir-

and traitors to a sacred trust. No man has any business to leave his wife and children, or aged parents, unsupported,

in order that he may win glory on the battlefield.—Antigonish Casket.

A Boycotted Clergyman.

house in celebration of the release of Michael Davitt from prison. Very dear to him proved those candles in his win-

is in a landlord's man condoned as an

ARCDIOCESE OF KINGSTON.

HIS GRACE. ARCHEISHOP GAUTHIER, AT

BELLEVILLE.

DIOCESE OF LONDON.

To the Editor of the CATHOLIC RECORD.

and with the life of Our Lord Him wilf. He considered it a reproach to Christen-dom that the tomb of Our Lord should be under the control of the Mohammedans; and said that we should be grateful that we live in such a happy land as Cansia, where everyone can practise his own religion without interference. Rev. Father McCormick, of Kingsbridge, conducted benedictios. Both at High Mass and in the evening the choir gave an elaborate musical service in an acceptable manner. We are all proud of our soldier-boys and of the fame they have won forCanada at Paardeberg and Hart's River. But a circular just issued by the Canadian Patriotic Fund Association shows us

cular urges members of the fourth con-tingent to send home half their pay, Bishop McEvay left for London on the early train Monday morning. - The Goderich Signal. and adds that "the league in Montreal has had so many cases of extreme want and destitution from husbands, fathers,

DIOCESE OF HAMILTON.

sons and brothers leaving those depend-ing on them absolutely penniless that it hopes most earnestly that the plea will His Lordship the Bishopsang Pontifical Mass hopes most earnestly that the plea will meet with hearty response. Such hus-bands, fathers, sons and brothers, may be spoken of as herces in War office and newpaper despatches and in the work of future historians. They may have costly monuments erected to them after death. But in spite of all this, they stand in the eye of God, and in the eyes of thoughtful men, convicted deserters and traitors to a sacred trust. No man

His Lordship the Bishopsang Pontifical Mass and presched at the Cathedral. Sunday. The young ladies of the Sodality of the Blessed Virgin at St. Patrick's. Hamilton, were on retreast from the 15th to the Bish inst. The Bishop attended the closing txatciess. The Bishop attended the closing txatciess. The Conducted the retreat. On the 19th 20th and 21st. the Bishop visited the different city schools, at each of which an excellent programme was rendered in his honor. Diplomas and certificates were dis-tributed among deserving pupils. Many of the city clergy and some of the members of the school board accompanied His Lordship. The Young Ladies Sodality of St. Lawrence church. Hamilton, gave a very pleasant and successful at Home in the parish hall on the tyreaing of the 15th inst.

MARRIAGE.

TIERNEY-HERBAGE.

A boycotted tiergyman. Major Dudley Costello, in Donahoe's for May. There is still an influential landlord party in Westport, Ireland. It is made up of shopkeepers whom the rent-office has bribed by the leasing of desirable has bribed by the leasing of desirable bits of land near the town and of im-ported rent-office attaches, alien in race and faith. The latter are peculiarly rabid. Several years ago their pastor, a gentle Presbyterian clergyman of in-dependent ideas, joined with the bulk of the population in illuminating his house in celebration of the release of

dow panes. He was treated so by his intolerant flock that he bade the place an unregretful farewell and cast his lot in America, where no doubt, wherever he is, he is doing noble work in the cause of "Ireland a nation." Here

OBITUARY.

 DELLEVILLE.

 To the Editor of the CATHOLIC RECORD.

 Dear Sin.—It is always a genuine pleasure to the catholics of risparish as it must be to the catholics to the sprish as it must be to the dincese to be hourded by a visit from His Grace. Archbishop Gauthier. Indeed it can be supprated brethren of all denominations, do it is the nort of the theorem of the catholics, but our sprate to honor His Grace. How could it be one come more to promote harmony and good fails his Grace Archbishop Gauthier. His whole career shows that he is essentially a man of come of the theorem of the community by fault-finding and some of the some and is a good admonition follow. But His Grace is not only a man of perion and deeds. Like His Divine Master Whom he so worthily regood some of come in usuly going about doing good-preaching, advising, and bringing measures. As for conditates, who had been articles he is cominually going about doing some preaching. Advising, and bringing measures and there work help the constant and articles help and consolation to all.

 But His Grace and is the some of the complex work were an endered by the constant and articles he is cominally going about doing spot preaching, advising, and bringing measures. As for the spot some of the fact on the some fact the complex work help the constant and articles help and compliant well were done.

 But His Grace and is a cood admonition is done and cound the some fact the conthelp the MRS. J. D. MCDONALD, ST. ANLREWS WEST. On Wednesday, March 19. there passed spected residents of St. Andrew's parish. Ont. in the person of Mrs James D. McDonsid. in the forty fourth year of her age. The deceased her long and tedious linness be was extremely patient, at all times reconciled to the will of her organ and tedious linness be was extremely patient, at all times reconciled to the will of her organ and tedious linness be was extremely patient, at all times reconciled to the solution ceived the last rites of our Holy Church at the hands of her pastor. Rev. Father Mac-Donell, a short time previous to her death, On Tucaday evening she had the happiness of seeing her two near relatives, Rev. Father D. McRae of Glennevis and Rev. Father John Mc-Rae of Alexandria. At times the greatest of hopes were entertained for her recovery, yet despite the best medical care and attention the final summons came as above stated. She dide urrounded by her beloved husband and five youg children her aged father, her only sister and sister in law and many kind friends. She the end was at hand, she joined in the prayer for the dying, after which she breathed forth her pure soul with that caim Christian resigna-tion which is the foretaste of a happy eternity. On Saturday morning the funeral took place for the family residence to St. Andrew's for the repose of her soul by Rev. Father Mac dorell. The vast number that paid a tribute of the high esteem in which the deceased lady was hed. We extend to the family our sincers and heartifelt sympathy in their asd affliction, and MRS. J. D. MCDONALD, ST. ANLREWS WEST.

Washeid. We extend to the family our sincere and heartfelt sympathy in their sad affliction, and trust the prospect of another meeting in the hereafter will assuage their grief and afford consolation to these sorrowing hearts. Many, when they hear of her death, will breather prayer that her soul may rest in peace.

when they next of next in peace. T, J. BANNON SUTTON, MONCTON, N. B, Moneton, May 7th 1902 -On Monday morning at 4.30 o'clock, Mr. T. J. B. Satton, B. A. son of Mr. John Sutton, S. T., Mechanicai Accountant for the I. C. R., died at his home on Bonaccord street. The deceased was 'twenty four years of age, and had been ill for the past four years. Mr. Satton entered the University of St Jose ph's College in 1894 and was graduated in

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faigar. He afterwards married and estiled in Rainham Township, where he resided for thirty years, until his death. Deceased was an exem-plary Catholic and had the comfort in his clos-ing years to see his children grown up and good Catholics. He leaves to mourn his loss be wife, one son and four daughters, all of whom followed him to his last resting place accept one daughter, who resides in Dolio. U.S. The funeral took place on Wedreedsy, May 7, leaving the family residence at 9 oclock and proceeding to St. Ann's Church, Waipole, what R. quiem Mass was celebrated for the repace of als soul by Rev. Father Gehl, cf Caledonia, who also delivered a touching discource on the certainty of death and the neces-sity of being prepared for it. The funeral procession then re-formed and the oddy was borne to the cemetery for interment. Mr. McCartin will be missed as a neighbor and friend having ageniai, kindiy nature which undeared him to all. May his soul rest in peace !

C. T. S.

THE CATHOLIC RECORD.

C. O. F. St. Leo Court, No, 581.

wanted at 395 high freights, and at 395 middle freights. without sellers. MONTREAL Montreal, May 22.-Grain-Manitoba wheat, at Port Arthur, spot and May No. 1, 735; No. 2, 735; Ontario. No. 1, spring wheat, atloat May, 750; No. 2, 736; No. 2, oat, locally 385; and barley. 560; buck wheat, 67c, afloat May, 1000 presents, 82 90 to \$4.30, and strong bakers, \$35 to \$39; Ontario, spot and May No. 1, 75c; No. 2 725; Ontario strong bakers, \$3,50 to \$4; Ontario Straight rollers, \$3 50 to \$3,60; in bags, \$170 to \$1.77; Ontario patients, \$3,70 to \$4; Rolled oats-Millers' prices to job beb. Feed-Manitoba bran, \$20 to \$21; shorts, \$21 to \$23 bags included; Ontario to \$4, 50 to \$22 to \$23 bags included; Ontario bran, in bulk, \$21 to \$23 bags included; Ontario bran, \$21 to \$24; hords, \$25 to \$25 to \$35 to \$4, 75 per bbl. Feed-Manitoba bran, \$20 to \$21; shorts, \$25 to \$23 bags included; Ontario bran, \$10 to \$10, 50 bers, \$2,20 to \$2; shorts, brand, Provisions-relected, \$25 50; compound refined lard, \$4, 50 to 10; c; harms 15 to 14; bacon, 14 to 120; 10 to 120; c; harms 15 to 14; bacon, 14 to 120; 10 to 150; chases-Ontario colored. 11 to 12 to 120; chasms 15 to 14; bacon, 14 to 140; 14 to 12; c; hans 15 to 14; bacon, 14 to 140; 15 Dressed hogs, \$7,50; 37 cents killed abattoir, \$8,75 per 100 lbs. Cheese-Ontario colored. 11 to 12; Easternitownships, 13 to 16; bacon, 14 to 14 to 10; c; hord makes, 10; colored, 11, buter-Choice creamery, current receipts in jobbing jots, 19 to 130; seconds, 11; Colatose-Choice on track. CHICAGO. East Toronto, was unable to be present, owink to his numerous engagements in the election contest. Brother E McDavtt. C. R., opened the meeting sharp on time. Business was ex-pedited. A large number of new members were initiated, after which the Committee on Good of the Order tock charge and called Bro. J. Malley to the chair. Refrestments and cugars were served by the committee. Cards were distributed and the first part of the pro-ramme was commenced by an address by W.

Good of the Order tock charge and called Bro. J, Malkoy to the chair. Refreshments and cigar were served by the foremittee. Cardo for the order from its inception, its rapid tory of the order from its inception, its rapid in which it was managed, the Order for the order in charge of the Order for the toright of the order from its inception, its rapid in which it was managed, the Order for the order in charge of the Order for the toright of the order from its inception, its rapid is and paid a glowing tribute to the order in charge of the Order for the the order from its inception, its rapid the order from its inception, its rapid is and paid a glowing tribute to the order in charge of the Order for the the order for order in the interest. T. Johns, J. McLoughlin, E. Birckin, M. Hoff and P. Marphy, and a short of doft of the programme was proceeded with by an address from J. J. Nightingals, the second part of the programme was proceeded with by an address from J. J. Nightingals, the second insurface in a large number of soci-ties outside of the Caholic Church, and in a bership and banefit received. He quoted the bership and banefit received. He quoted the second shart of the Caholic Church, and in short ad-forder of Foresters were more for less cost the second shart of the Caholic Church, and in short advected band from stilds edited organiza-tion of the necessity of organization, the second shart of the Caholic Church, and in short ad-forder of Foresters were more for less cost the second shart of the Caholic Church, and in short ad-fores was well rendred and outly aff the short of the the short ad-tess by F. Fahey. Kreng number on the pro-pauded, Mr. C. Reid, Presiden of St. Maryn shuded, Mr. C. Reid, Presiden of St. Maryn shuded, Mr. C. Reid, Presiden of St. Maryn the short cost on the the prosester, and advected to the services were highly appreciated by the desting congraming in the the prosested, and the short on the the prosester ad-tess of the evening CHICAGO. Chicago, May 22 - Cattle - Receipts, 100; nominal; steady; good to prime steers, \$7 to \$7.50; poor 10 mcdium, \$5 to \$6.50; cows, \$1.50 to \$6 25; heifers, \$2.75 to \$6.50; couves, \$2 to \$7.57 keasted steers, \$5.50 to \$6.50; couves, \$2 to \$7.57 keasted steers, \$5.50 to \$6.50; hogs-Receipts, 13.000 imixed and butchers, \$6 55 to \$7.35; kood to choice heavy, \$7.35 to \$7.47; roughs, heavy, \$7 to \$7.25; light, \$6 55 to \$7.10; bulk of salis-at \$7.06 to \$7.25. Sheep - Receipts, 1000 sheep strong, lambs strong, lob higher; good choice wethers, \$6 to \$5.50; western sheep, \$6 to \$6.50; native lambs clipped, \$5.50 to \$6.50; western lambs, \$5.50 to \$6.55.

Presentation.

SEALED TENDERS addressed to the under-

Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

By REV. WALTER ELLIOTT, of the Paulist Fathers, Imprimatur of the Archbishop of New York.

Price \$1.00 post paid

THOS. COFFEY, LONDON, CANADA (Sole Canadian Agent)

HOUSEKEEPER WANTED. WANTED, A MIDDLE AGED LADY AS

MAY 24, 1902.

W housekeeper, by a priest living in the country. Apply, stating references, etc., to Rev. Fr. Loiselle, Big Point, Ont. 1230-tt





Scaled tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament buildings, Toronto, and marked "Tenders for Coal." will be received up to noon on MON-DAY, MAY 26th, 1992, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for London, Hamilton and Brockville Asylums and Central Prison, as noted :--

Asylum for Insane, Toronto. Hard coal-1,250 tons large egg size. 200 tons stove size, 100 tons nut size Soft coal, 500 tons lump, 150 tons soft screenings.

Asylum for Insane, London. Hard coal-2,600 tons small egg size, 250 tons tove size, 60 tons chestnut size. Soft coal-40 ions for grates. Of the 2,950 tons 1,000 may not be required till January, 1908.

Asylum for Insane, Kingston

Hard coal-1,350 tons large egg size, 260 tons small egg size, 25 tons chestnut size, 500 tons hard screenings, 500 tons soft screenings, 15 tons stove size (hard).

Asylum for Insane, Hamilton Hard coal—3,575 tons small egg size, 474 tons stove size, 146 tons chestnut size, coal for grates, 50 tons; for pump house, 200 tons soft slack; 120 tons hard slack screenings. Of the above quantity 2,000 tons may not be required until January and February, 1903. Asylum for Insane, Mimico.

Hard coal-1,600 tons large egg size, 120 tons stove size, 165 tons chestnut, 100 tons soft screehings, 50 cords green hardwood.

Asylum for Idiots, Orillia. Soft coal screenings or run of mine fump, 2,000 tons; 90 tons hard coal, stove size; 90 tons hard coal, grate size.

plicable conduct of some Asylum for Insane, Brockville. matter of their childre Hard coal-1,800 tons large egg size, 125 tons store size, 75 tons small egg Of the above quantity 1,650 tons may not be required until January and March, 1903. They give the girls eve and allow the boys to Asylum for Female Patients, Cobourg. with the most inadequate

Hard coal-450 tons large egg size, 15 tons egg size, 50 tons stove size.

Hard coal-100 tons small erg size. Soft coal -2.300 tons soft coal screenings or run of mine lump. The soft coal to be delivered monthly, as required.

Institution, for Deaf and Dumb, Belle-

SEALED TENDERS addressed to the under-Signed and endorsed "Tender for Supplying Coal for the Dominion. Public Buildings throughout the Dominion throughout througho Hard coal-475 tons egg. size, 150 tons stove size, 15 tons chestnut size. Reformatory for Boys, Penetang. Eighty tons egg size, 51 tons stove size, 25 tons nut size, 800 tons soft coal screenings of run of mine lump. Delivered at institution Mercer Reformatory, Toronto.

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VOLUME XXI

The Catholic 3

LONDON, SATURDAY, MAY

Writing in the Catholic

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BIBLE READIN

Central Prison, Toronto.

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Catholic Record,

TORONTO.

CHICAGO,

Meat-Pork, per cwt., \$9 00 to \$9 15; pork, by the lb. 10 to 11c.; beet, by the quaiter, \$6.00 to 85 00; real. \$5 to \$7; muiton, by the carcase, \$5 to \$7; spring lamba, each \$4 to \$6; spring lamba, by the quarter, \$1.00 to \$1.50. Live Stock - Live hox, \$6.75 to \$6 80; pigs, pir. \$5 50 to \$7.50; export estile. \$5.00 to \$5 50 Farm Produce.-Hay, \$8 50 to \$10 00; straw, per load, \$3 to \$3.50; straw, per ton, \$6 to \$6 50]

<section-header><section-header><section-header><section-header><section-header><section-header><text> TOBONTO. TOTODIO, May 22 Wheat-NO, 2 red winter offered at 79c cast, and No. 2 spring at 80c. afloat, Montreal, without bids. Peas-No. 2 offered at 79c ontside, without bids. Oats-No. 2 white offered at 41c high freights, with 43c bid and 44c bid east they also offered at 45c low freights to New York in buyers' sacks, with 43jc olf so white offered at 42c high freights bidd; No 2 mixed 44c bid on tracki and No. 3 mixed wanted at 43c on track Toronto, without seliers. Corn-No. 2 yeilow offered at 33c west, with 61c bid, and No. 2 mixed 60c bid, west, Rye-No. 2 wanted at 53c high freights, and at 59c middle freights. without seliers.

Toronto, Ont., May 17th, 1902,

Toronto, Ont., May 17th. 1902. The last meeting of St. Leo Court. 581 Catho-lie Order Foresters, was one to be remembered. The Good of the Order committee had been in-suracted to prepare for a social evening, and they certainly did so to the satisfaction of every one. The hall was crowded with mem-bers and visiting Brothers. Seated on the platform, beside the Chief Ranzer were W. T. J. Lee; J. Malloy, D. H. C. R.; J. F. Strickland, C. R of St. Helen's court. Brother L. V. McBrady, the C. R. of St Joseph's court and prospective M. P. P. for East Toronto, was unable to be present, owing to his numerous exgagements in the election contest. Brother E McDavtt. C. R. opened the meeting sharp on time, Business was ex

NORTH-WEST MOUNTED |POLICE. RECRUITS WANTED. An Officer will be at the Grigg House, on 26th, 27th and 28th May, for the purpose of en-gaging recruits for the North-west Mounted Police. Police. Applicants must be between the ages of twenty-two and thirty five and unmarried. Minimum height 5 feet 8 inches, minimum cheas measurement 85 inches, maximum weight 175 lbs. Term of engagement 5 years.

Ottawa, May 10th, 1902.

A Priest Murdered.

Pekin, May 5.—A French priest be-longing to the Jesuit mission at Kichou, Chili, one hundred miles southwest of Tientsin, was murdered on April 27. His head was afterwards displayed on a pole.

A messenger who has arrived here from the revolted district says that the priest who was murdered left a fortified Christian village to conduct a service elsewhere and was slain by his attendants.

The Throne has ordered Viceroy Yuan Shih Kai to see that the victim has a suitable burial.

An unconfirmed report has reached here that rebels have surrounded and fired upon the Jesuit head-quarters at Hsienhsien, one of the largest the in China.

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carried off the premium for Apologetics do the Order of the Hoy Cross. During the same year he was elected Prefect of the Sodal-try of the Biessed Virgin-a coveted disinction at "St. Joseph"." The Reduction Mr. Sutton returned to his Ama Mater, but his health failing, he was ob-light or terturn home. The following year ha-was taken down with hemorrhage of the sugs of the late the sugs of the down where a down of same time sugs of the late the sugs of the sug-s of the late Mr. T. J. B. Sutton took pace the sugs adorned by many fordir ributes. The pail-bear rs were Messes, H. McIaery, L. bavidson and Lee Bradley. The re-bavidson and Lee Bradley. The re-turned the downed to the church, theme to the 1, C. R. station by a large number of the friends of the deceased and family. Several leiters and telegrams were received by the beraved family from Wr. D. Putinger, ottawa: Rev Father Varrily, Bithurst Rev, Staff of the 1, C. R mechanicsi superintend end fulle to where informent look place. The staff of the 1, C. R mechanicsi superintend ethe influe to the church. St John Free-man henge to the church. St John Free-tard of the superintend of the sub super voice, also haven voice of in the traction in any choir or Concert Co. in the ordination of Rev. Father A. Hanley, and if the crowds that were seen around him, at the con-fessional, may be the a universal favorite. Be this as it with the a universal favorite. Be this as it with the a universal favorite. Be this as it with the a universal favorite. The construction of this be a universal favorite. Be this as it with the a universal favorite. Be this as it with the a universal favorite. The construction of this be a universal favorite. The construction of the tripper second the tripper second the second the tripper second of the tripper second the tripper second with the the tripper second on own parshs in the second the tripper second and the second sective and energetic as ever. And when his work is finally done, and he is called to his re-taide to do his duty." Father O Brine is a good second, and is sin-constant and earnest attention to his pression and happy. I enclose my card. H. CONFIRMATION AT ST. PETER'S CHURCH, GODER-

man

MR. THOMAS MUGAN, UPTERGROVE,

It is our painful duty to chronicle the death of Mr. Thomas Mugan, one of the Catholic pioneers of Mara, and a devout member of Sr. Columbrill's church. This sad event took place on the 9th inst., after but a few days' ill-nees.

ess. Mr. Mugan was born in the County of Mayo. ness. Mr. Mugan was born in the County of Mayo. Irriand, about sevenity years ago. He smi grated to Canada, settling first in the Town-ship of Uxbridge and Scott. He shortly alter-to haw out a home for hidder. Mean and his labor was crowned the dider. Mean and his labor was crowned the and success. He was one of the most seither and successful farm-ers in the township. He was a sincere and de-vout Cather the set and success and the bayed obyed their filligious duties. He observed obyed their filligious duties. He observed obyed their filligious duties. He observed ream of this church. Few men loved and obyed their filligious duties. He observed the addition of the state as a statements. Hive a known in the last sacraments. His moreal on Sunday last was one of the largest ever seen in the township. He leaves to mourn his loss, a wife and two sons, the lat-ter being two prominent farmers in Cantre Mr. JAMES MCCARTEN, RANNIM.

MR. JAMES MCCARTEN, RAINHAM.

Mit. JAMES MCCARTEN, RAINHAM. On Sunday, May ith, Mr. James McCarten, a respected pioneer of the township of Rainham, partich of Cayuga, passed peacefully away. fortified with the last sucraments of the Church, after a short illness of one week, at the age of seventy-seven. Mr. McCarten was born in Lockport, U. S.-although his parents were natives of Ireland-and came to Canada with his parents when quite young, taking up their residence in Tra-

Presentation. A very pleasant social rennion, yet withal not, without its sad features, was that which may held at the recidence of Mrs, R. Walsh, iss Faries IAve, Tronto on Monday evening last, The direct occasion of the gathering was to bid tarewell to Miss Nellie A. Badley, the popular corresponding secretary of St. Mary's Branch. Catholic Truth Society, on the event of her leaving Toronto for the city of Chicago. During the course of the evening the Rev. Arihur O'Leary in a few well chosen and ap-propriate remarks, in which he dwelt more proprise Badley had so well rendered the society during the past six years, presented ther, on behalf of the officers and members, with a handsome Ibrary set of religions liter-tarue. After the presentation a delightful medical programme of more than ordinary ex-cel ence brought, the proceedings to a happy termination. We mentation that Miss Bagley, who is she came in contact, has been the recipient of several handsome gifts, including one from her isteemployers, and alsoone from St Mary's Sodality Blessed Virgin Mary by all of whom her departure from Toronto is much regretted. A WORTHY OBJECT.

A WORTHY OBJECT.

Mission of Our Lady of Pontmain, Muskeg

Aldina P. O., May 3rd, 1902.

Lake Aldina P. O., May 3rd, 1992. To the Editor of the Carnotic Records : Dear Sir.-Three weeks ago I met with a great disaster. I had travelled a whole night tobsee a poor dring half bred and give him the last Sacraments. In crossing Saskatchewan river the loe broke and my horses were drowned. This accident is quite a great disster for a poor missionary who has to travel very far at any time and in any weather to al-tent poor sick people, and who has not a cen for bying other horses. I must do something to get new horses. Consequently I begt to ask from your kindness a little favor: please tell forgethew to do some work of art. Tell them to holp me this way: They must have some nice priraits of their relations, friends or other dear once, and perhaps will a fid not forgethew to do some work of art. Tell them to holp me this way: They must have some nice priraits of their relations, friends or other dear once, and perhaps wull like to have them eniarged. Well, they will send me these photographs (if they are go d) with \$1 (for each photo) and I wilsend those back to them with another one inarged four or eight times bigger. They must send \$1.00 with each photograph. Hoping that you will help me so Ad Mojorem dci Glor-ism and for the good of poor Indian millions around Muskegon Lake. I termain. Dar Sir, Yours faithfully, L Ocolnix, ptre. O. M. I. Address, Rev. L. Cochin, O.; M. I., Aldina P. O., Sask.-

MARKET REPORTS.

LONDON

London, May 22. - Dairy Produce - Eggs, fresh laid, retail, 12; to 13c; eggs, crates, per dozen, 11; to 12c; butter, best roll, 15 to 17c; butter, best crocks, 15 to 165; butter, creamery, 20 to 22c; honey, strained, per lb. 11 to 12c; boney, in comb, 14 to 15c. Poultry-Spring chickens, dressed, 65 to 80c; live chickens, per pair, 50 to 70c; turkeys, per lb, 12; to 13c. Grain, per cental - Wheat. \$1.30 to \$1 3t; cats,

1b. 12, to 13c. Grain, per cents - Wheat. \$1.30 to \$1.34; cets, \$1,33 to \$1.35; corn. \$1.18 to \$1.29; barley, \$1.10 to \$1.25; peas, \$1.40 to \$1.50. rye, \$1.10 to \$1.15; buck wheat, \$1.10 to \$1.20.

1231-2

elevel at this office difference of the supply of Coal for the Public Buildings throughout the Dominion. Combined specification and form of tender can be obtained on application at this office. Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an ac-cepted cheque on a chartered bank, made pay-able to the order of the Honourable the Minis-ter of Public Works, equal to ten per cent of amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to com-plete the work contracted for. If the tender be not accepted the cheque will be returned. The Department does not bind itself to ac-cept the lowest or any tender. FRED GELINAS, Secretary, Department of Public Works.

Department of Public Works. Ottawa, 2nd May, 1902. Newspapers inserting this advertisement without authority .from the Department will not be paid for it. 1230-2

Signed . PENITENTIARY SUPPLIES.

CEALED TENDERS addressed "Inspectors of O Fententiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 16th of June, inclusive, from parties desirons of contracting for supplies, for the fis-cal year 1902-1903, for the following institutions, namely -

al year received, for any Kinceton Penitentiary. St. Vincent de Paul Penitentiary. Dorchester Penitentiary. British Columbia Penitentiary. Regina Jail, Pricea Albert Jail. Separate tenders will be received for each of Leibbert deagas of supplies :-

Groceries. Coal Oil (in barrels). Dry Goods. Drugs and Medicines. Leather and Findings. Hardware, Tinware, Paints, etc. Lumber.

11. Hardware, Tinware, Paints, etc. 12. Lumber. Details of information as to form of contract, together with forms of tender, will be fur-nished on application to the Wardens of the various institutions, All supplies are subject to the approval of the Warden or Jailer. All tenders subnitted must specify clearly the institution, or institutions, which it is pro-posed to supply, and must bear the endorsation of at least two responsible sureties. Papers inserting this notice without author-ity from the King's Printer will not be paid therefor. DUGLAS STEWART.

therefor. DOUGLAS STEWART. GEO, W. DAWSON, Inspector of Penitentiaries. Ottawa, May 12, 1992. 1231-8

Soft coal screening or run of mine lump. 650 tons; stove coal, 110 tons,

Tenders are to specify the mine or mines from which the coal will be supplied, and the quality of same and must also furnish satisfact-or gevidence that the coal delivered is true to name, frush mined and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected in a manner satis-factory to the Inspectors of Prisons and Public Charities.

And the said inspectors may require addi-tional amounts, not exceeding 20 per cent, of the quantities hereinbefore specified, for the above mentioned institutions to be delivered thereat at the contract prices at any time up to the 15th day of July, 1903.

thereat at the contract prices at any time up to the 15th day of July, 1993. Tenders will be received for the whole quantity above specified for the quantities re-quired in each institution. An accepted check for \$500, payshle to the order of the Hon-the Provincial Secretary, must be furnished by each tenderor as a guarantee of his bona fides, and two sufficient surveiles will be re-quired for the due fulfilment of each contract. Specifications and forms and conditions of tenders may be obtained from the Inspectors of Prisons and Public Charities, Parlisment respective institutions. The lowest or any inserting this advertisement without author-ity from the Department will not be paid for fit. J. R. STRATION.

J. R. STRATION. Provincial Secretary Parliament Buildings, Toronto, May 12, 1902

THREE ANNUALS FOR 10 CTS. Little Folk's Annuals 1900, 1901, 1902-all for 10 cents, Address: Thos. Coffey, CarHOLIC RECORD, London, Ont.

A GREAT PICTURE OF THE POPE. A GREAT PICTURE OF THE POPE. The magnificent painting of His Holiness, Pope Leo XIII., is the work of one of New York's most celebrated artists, J. A. Mohlte, who, in painting this picture, has had the ad-vantge of the constant criticisms and advice of the highest dignitaries of the Catholio Church in America, who have devoted un-usual time in zoing over the details of this painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. Those who have been favored by His Holiness with an audience ex-laim over the remarkable likeness in this

Tavored by His Holmess with an audience by claim over the remarkable likeness in this painting. "It is, indeed, a portrait absolutely true to life." So faithful a likeness and so magnificent a work of art as the present picture, it is, there-fore, of incalcuable value to everyone. Size 22x27, Sent to any address on receipt of 50 cents.

THOMAS COFFEY, CATHOLIC RECORD, London, Ont.

ridden Catholic. H ory is heralded as an addition to scient nothing to support it of imagination, but ne be regarded with awe and described in m latest scientific find. the theory insufficie deemed Darwinism, and it with favor because intervention of God. there is a growing fe tists who combat rev have no solution to origin and destiny b "I know not," have h

facts that have been selves for a purpose will admit later on t wrote the Bible is t wrote the illuminate

the skies. And our