he Catholic Record.

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

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### LONDON, ONTARIO, SATURDAY, AUGUST 3, 1901.

GODLESS SCHOOLS.

"Quarry the granite rock or moor

NO. 1,189.

## The Catholic Record. London. Saturday. August 3, 1901.

### THE PROLETARIAT.

Some journalists take up a word and work it to death. Just now proletariat is the fashion and phrases such as "our politics and our proletariat " find honored places in the ephemeral literature of the hour. Some years ago Cardinal Manning entered a protest against it.

"There are some people," he said, "who are trying to force into the mouths of Englishmen a very long word-the proletoriat. Our old mother word-the projectoriat. Our old mother tongue has a great many more mono-syllables than polysyllables in it, and I love it all the more for that, for I think our old Saxon monosyllables have the strength of a strong race in them. ould ten thousand times rather be called a working man than a prole taire. I will tell you my reasons against the name of proletaire. It is pedantry ; it is paganism ; it is false, and it is an indignity to the working man.

The Cardinal goes on to show that the term belongs to the Roman civilization such as it was before the Chris- ly encounter it except in metaphysical tian era and was applied to the Romans who were chiefly slaves, and, moreover, were the greatest of idlers, and the most profligate and the most Christian Scientist is enthusiastic dependent of the Roman populace.

### THE MESSAGE OF CERIST.

The preacher in the Catholic Church is always accorded a respectful hearing. Be his intellectual gifts what they may, his message is, because it is the message of Christ, received with with private interpretation of the both sexes who have their own notions reverence. His word is not the word of man, but the Word of God. The marvellous ascendancy, to quote Da Maistre, which stopped Theodosius at ing in our churches is not attuned to And just as the men of bye gone days the tender sensibilities of those who looked with straining eyes into the PREVALENCE OF PERJURY. desire the beautiful essays on nothing external world and into their own in particular that one sees betimes in hearts for some trace of Him, so also the public prints, nor need he be they who are dissatisfied with the Iowa State Bar Association referred to afraid to rufile the feelings of his shadow and longing for the realities the prevalence of perjury in the auditors by allusions to the great of religion give allegiance to passing American Courts of justice. His intruths of Christianity. But not so cult and fad in the hops of obtaining dictments may be bewildering reading with a great many of our ministerial intercourse with the invisible world to the upholders of non-religious edufriends. They have to be wary and and of realizing each one for himself cation, but it will not strike others as judicicus in choice of sermon subjects the desire of the centuries : "When anything to be surprised at. How are or else the people who fill the pews shall I appear before the face of God ?" you going to expect a can to respect may send them to other fields. Anent And this to us is its pathetic side-the and to fear God when he has been years.

the guardianship of the Church, can be made the standing ground for distinct and irreconcilable opinions. But to the vessel with a thread of silk, then return to the book. Mrs. Eddy says may you hope," says a writer, "with that "erring mortal, misnamed mind, such keen and delicate instruments as produces all the action and organism human knowledge and human reason of the mortal body." " Mortal mind " to contend against these glants, the is certainly a bewildering phrase. passion and pride of man." And yet We do not believe the Boston lady with such instruments modern pedaimagines that thought is a secretion of gogues are attempting to fashion the the brain as bile is of the liver, and so, whilst awaiting a commentary, we readily confess that the term is beyond na. the brain as bile is of the liver, and so, Further, in her assurance that mortal

deadly an enemy to the cause of true mind has no real existence leads one to civilization as those of d'Alembert devise some explanation as to how it and Voltaire. In fact we believe their can produce "all the organism and machinations for the control of the action of the mortal body."

new, albeit the cultured ladies and gentlemen who flatter around the "mother" may deem it the fruitage of original thought. It is rather an aged new, albeit the cultured ladies and gentiemen who nutled alter in and so in the second ology, and nursed it, and predicted a great philosophic future for it, we rare-any love for Him from the heart of the any love for Him from the heart of the celestial king, and surrounded by inmuseums. It is manifestly incompaand therein is the great danger. If tible with the best established truths of science, and we do not think that any grammes shorn of bombastic verbiage.

of Scripture, its jargon, nonsense and might be constrained to admit the utter imbecility of their attitude. As marvellous cock sureness, shows to what a result of this kind of education we lengths an enthusiast a little exaited, with private interpretation of the Bible as guide, can go. about God ; who may have much esteem

### CHRISTIAN SCIENCE.

and who, heart and soul, are en-But how to account for the popular-Maistre, which stopped Theodosius at the door of the cathedral of Milan, Attila on the road to Rome and Louis XIV at the altar rail, still belongs is oul ecstacles" over Ibsen and fall into the present time with never a thought as to to what may happen to them when life's tapor goes out. The edu-invigorating air of the mountains, I grossed in the cares and pursuits of to him. And to - day more than into trances at symphony concerts are cators who, without taking any cognizever perhaps our priests are Christian Scientist until something else, ance of God, are trying to fashion giving attention to knowledge - a parsee or teacher of Z roaster, hap- character, are doing so at the expense the eighth sacrament as St. Francis de pens along. There are some, how. of society. They are building a house Sales used to call it - in order to give a ever, in sympathy with this medley of that has no foundation and attempt. worthy setting to the high and holy absurdities whom we cannot dismiss so ing to moor the vessal with a thread of truths that fall from their lips. More- lighty. Perhaps they are searching silk. Every Godless school is a menover, the authoritative voice resound. for the God Whom they have lost. ace to civilization.

Some time ago the President of the

for morality when it is unavoidable,

this matter we quote the following in- cry of the human heart for God. The taught during his school days that to stance related by the Missionary as re- shrick of the drowning mariner, as respect and to fear God is at best but a Father Sheehan says, the sobbing of matter of expediency.

### A MISSION IN THE ROCKIES.

### Buffalo Union and Times

brought a joyous delight to eyes not long from the camp and to dark brows a flush deeper than the sun ever gave.

During the burning heat of a recent week I hied away from the world's week 1 hied away from the world's busy bustle. Taking the west-ward-bound train in the early morning I was swept past towers and steeples, grove and meadow, lying asleep in the moonlight. City after city, crowned by flashing lights, passed me; the strocco like air fanned me with a less scorebing breath and the awaking the past hour among the Algonquins, speeding up and down their swift rivers, gliding over their lakes and scorching breath, and the awaking youth are, though not so professedly, as thunder echoing along the Black Hills which found echo in the mind of each of Navada gave with a generous free dom the spirit-raising breath of the auditor. After the entertainment I was hon-North. Awakening next morning, an air chill and damp gave evidence ored by a few moments with the vener-able Superioress, the motive power of all this work so sublime in its object, action of the mortal body." The statement that "mind is all and matter is nothing," is not remarkably new, albeit the cultured ladies and is crew sailed the educational main prove albeit the cultured ladies and the statement of the statement of the statement and the statement a marvelous in its effects and so divine in its beauty of results and harmony of execution. From this Apostolic Ursuline, whose sanctity is truly magnetic, I learned to think of the Indian, not in the gross, nor in the abstract, but as an individual whose life goes with ours to make up the word "humanity." I heard, too, from my gentle hostess, that the little Indian girl's heart is often a most delicate in-strument, attunable to that unison of melodious sanctity ascending daily from the lins of earth to the ear of young. But they do not do it openly; celestial king, and surrounded by in-nut therein is the great danger. If flowing tides of light, passed, a great from the lips of earth to the ear of Heaven. And as I listened, charmed they did and let us have their pro-conqueror, through the Gate of the Rockies. Naver shall I forget this by the beauty of the thought and the sweetness of expression, I found my-Christian Scientist is enthusiastic enough to claim that the \$3 00 he pays for "Science and Health" have no for "Science and Health" have no first sight of these grand old mounself thinking it must be a most unattunable soul indeed which could remain un Christianized. unsanctified under such angelic devotedness and love The Mother Superioress must have noticed my abstraction and to punish

train, an interesting party, too, it was; and soon I found myself engaged in conversation with one of the gentlecalling one of the religious to conduct present at the closing exercises of the school and the religious reception of interior bespeaks the sacrifice of holy poverty. I could not help exclaiming, some young ladies ; and immediately I jumped at the conclusion that these latter were friends of his, a false conclusion, as I afterwards learned. managed, through a mutual ac-quaintance of the doctor and myself, to get an invitation to accompany him to the grand Indian Mission of which he spoke so eloquently. Most romantically situated is St.

Pater's, the novitiate and mother house of the Ursuline Nuns in the Rocky Mountains. It was evening ere we reached the mission, but the sun still

lingered, and the circling road winding in and out among the many. shaped buttes revealed new glories at every turn. A thousand shades of twilight tints lit up the rocks, gleamed in the stream and blazed from the vaulted skies. Wave upon wave on the fragrant breeze drifted the me of birds, seemingly all fraught with tenderest love and praise; uplifting and doors, to floor these planked halls unawares my thoughts, my scul, to other spheres, where angel voices sing through dawning ages unto eternal I but the means the will would not be

Jupiter was rising over the tallest butte as we drew before the convent, where a warm welcome awaited us. butte as we drew before the convent, where a warm welcome awaited us. The Right Ray. Bishop Brondel, D.D., who had come to add the dignity of bis office to gale day of bis sequestered and broke the Bread of Life to the THE KING'S OATH.

children in Indian dislects, which HIGH CHURCHISM AT ITS HIGH-IEST I

The Manchester Guardian's Lon-Then addressing them in English, the Bishop said be had been transported out of himself and lived with them for Corpus Christi, a great congregation assembled at St. Alban's, Holbon, for High Mass The church was full liter-Iter-listening to the words of their devoted black gown, Father Elenne. The Minnehaha Club, the address of wei-come, the recitation, 'How He Saved St. Michael's," given by three Chey-enne boys just fifteen months from their tenses, all reacting of the saved reaction of Mr. Adams the excellent organ-ist, was beautifully rendered, the di-tense boys is a saved reacting the saved reacting ist, was beautifully rendered, the di-rector himself contributing a striking setting of the 'Lauda Sion.' It is not without point to remark that half the church was filled by men, and that a good portion of these were laymen. I myself counted half a dozen fairly well known barristers amongst those able lights. The observance of Corpus Christi-so the best Anglican authorities tell me- depends on the permission of the Ordinary, so I pre-sume that the new Bishop of London has given his consent to Mr. Suckling for to day's doings. The sermon was preached -- according, to the use of St. Albans, after the service by Dr. Ball, of Cumbrae; and while the preacher adopted the strongest view of the real objective Presence, it was noticeable that he guarded himself and his hearers carefully against 'scholastic mediaevalism ' and against any idea that the full benefit of the sacrament could be obtained without Communion.

### TRIBUTE FROM DR. GLADDEN.

The Rev. Washington Gladden, a scholarly minister who has often had me for it broke of the interview by many fine things to say of the Catholic Church, paid a beautiful tribute to her in a recent article on "The Oatlook for me through the establishment. The building, a gray sandstone, is as solid as the Rockies whose quarries built the stately pile. But the unfinished Christianity." "Its best gains," said be, "have been made in those coun-tries where it has been free to devote its energies to the spi. itual concerns of its adherents. The Roman Catholic Church in the great Protestant coun-"What, do you live in this unfinished building in winter?" "Oh, yee," was the reply, "and we find it much warmer than the log cabins which sheltries-in Germany and England and the United States-has been making great progress. With respect to what has been done for the protection of the tered us for eight years, "and the cheer-ful voice went on to say that the gifts family against the influences that are threatening its life, the Roman Cathofrom kind friends had enabled them to figish their chapel and the children's lic Church deserves all praise. Dur-ing a recent lamentable recrudescence dormitory ; that these same friends of Protestant bigotry on this continent, the moderation and wisdom of the kept alive the mission from which all government support had been with-drawn since 1896; that chief among Roman Catholic clergy and the Roman Catholic people won the grateful recog-nition of all good men. If they had not behaved much more like Christians all these benefactors is the Rev. Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament. "We, here, at St. Peter's," the Sister added, "love to think of her as thad the zealots who filled the air with baseless lies about them, the land would God's chosen almoner for us who sit without the gate of traffi; and of prohave been deluged with blood. Such Roman Catholics as Kenrick and Williams and Gibbons and Ireland and Elder and Kane in this country, and fit. Had we a few Mother Katharines God's work need not languish, nor this unfinished convent laugh at our cir-Manning and Newman and Vaughan in England, represent a high order of In England, represent a high order of intelligence and patriotism; and, under their wise leadership, the unhappy alienation between the two great branches of the Western Church is gradually disappearing." Dr. Glad-Again I found myself thinking, and this time I was selling my gradually disappearing." Dr. Glad-den did more, perhaps, than any other minister to expose the A. P. A. movement in this country, and American Catholics owe him a debt of gratitude The evening was spant among the for that as well as for other services he

Church Progress: ASS OF temale al certi-Duties to nolidays. stating on or be-. North 188-2 cal in all the world as what we ministers suffer from the laymen of our churches. There is no man that is so hide-bound by the trammels not only of a narrow public ser."ment, but by the openly expressed dictation from the pews as a minister is. It is only a fiction when it is said that he is free to preach the Gospel of Christ. Let him do so; let him enunciate the trath as hence it and he will be very CHER, g. Beau-dustrial 1188 2. ARATE wnship. (which is to be n, P. O., 1188-2. truth as he knows it, and he will be very soon asked to retire. If such a calamity happens he is without support, or even the necessities of life, till some other con-SEPAR-Stafford female English. ter sum-perience, ecretary 1187-4. gregation chooses to call him. "SCIENCE AND HEALTH." NFREW ass certi-holidays. end testi-as., Mc-1186 3.

Some time ago we were given Mother Eddy's book "Science and Health," with a request to review it. But from the little we knew of it we decided that life was too short and weather too hot for that kind of thing. However, we looked it over and found it was an unique production, a blend of various heresies, and all, of course, based on the Bible. Some preachers are declaiming against it, whilst others look at it with a feeling akin to rever ence, and may perchance press it into pulpit service. But they cannot read

this Sybil out of Protestantism. She is

there to stay until the religious appe-

tites require a change. She professes

to have the same right as the Reform-

ers to draw up a new creed, and who

amongst their descendants can re-

strain her wayward fancies. It is a

both show how the Bible, deprived of attenuated.

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upolies P. Q: A congregational minister said recently to a priest: My dear sir, we talk about the ecclesiastical tyraany of Rome. Why, there is no domination so tyranni-cal in all the world as what we ministers that well up in one unceasing Jeremiad from the bruised heart of human. ity, ara a chorus of "Jubilates" and

'halleluisbs" compared with this. " Mr. Dooley says they ought to en-

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LOYALTY.

force th' law iv assault with a deadly property sacrificed and trampled under weppin again th' doctors. He says foot, presumably under due form of that if they knew less about pizzn an' law, but really and truly by the use of more about gruel an opened fewer corrupt, false and sometimes purchased patients an' more windows they'd not testimony ? "These are the things that beget be so many Christyan Scientists. He

says the diffrence between Christyan distrust and disrespect for the courts Scientists an' doctors is that Christyan and for verdicts and for our boasted Scientists thinks they'se no such thing forms of law. These are the things as disease an' doctors thinks there that produce anarchy, lynching and ain's anything else. An' there ye ar invite a just contempt as well as a lack re." of confidence in those tribunals called of courts of justice.

Mr. Hennessy. "I think," said Mr. Dooley, "that the bench writes me that in his opinif th' Christyan Scientists had some ion about one-half of all the evidence science an'th' doctors more Christyan received on behalf of the defense in ity it wudden't make anny diff'rence criminal cases is false. Another which ye called in-if ye had a good judge of equal repute writes that he nurse.

believes 75 per cent. of the evidence offered in divorce cases approaches de LOYALTY. The Catholic Universe of Cleveland the transformation of the lawsuits, and that it is rapid. believes that people who proclaim their ly increasing. In short, with refer-loyalty too much, when loyalty should ence to the prevalence of perjury, the be taken as a matter of course, look too time has come when Justice must wear be taken as a matter of course, look too a veil, not that she may be impartial, much like repentant rebels. We but that she may hide her face for

much like repentant receis. agree with our contemporary. If the shame. "Some tell us that the crime is comas much attention to their school ques- mitted mostly in the police and petty courts, where, as a rule, the witness tion as to the composition of patriotic belong to the vicious classes. But the rhapsodies, they might be pardoned an fact remains that it is committed in occasional slop over. At any rate other courts and by men professing far cry, indeed, from the doctrine once they have little cause for jubilation, high station in society, church and advocated that good works are not and no amount of platitudinous gush State."

necessary, that the grossest sins do not should shut their eyes to the fact that, It the little pleasures which make hart the elect, to the Eddy declaration despite their signal services, the lib-that sin is a hallucination; but they erty they enjoy at present is rather may do more than efficients can to make it bitter. - M. A. fincker.

" Is it true." Mr. McCarthy asked. "that perjury is committed in judi-tical proceedings? I need take no time for the discussion of this inquiry with him before retiring and enterbefore a representative bar association. tained us most royally, spilling the "Where is there a lawyer who has sunshine of his rich heart into our not seen the guilty criminal pass out own, and making us feel a glad re-acquitted and set free because of per-jured testimony? What one of us but has seen the rights of persons and of the daughters of St. Ursula stamp the glory of God on brow and soul of the

Bavage. Next morning the unclouded ether bent over us, in broad expense drink-ing in the tones of love and praise and pleading, which floated from the open casements of the chapel ere the day was one hour old. Inside the convent was a blossom with ferns and flowers; while an arch of the stern mountain

growth before an oratory were hung an exquisitely painted Sacred Heart seemed to attune the soul to the spirit of sacrifice with the inner life of those so generously devoting life and talents to the education of the Indian. The morning passed like a sweet dream, and in the afternoon we were invited to the study hall, transformed for the time beirg into an auditorium. There I was pleased to see representatives from other religious orders, Sisters of Charity and a nun from the order of the Visitation. After the address of welcome came "Coaina," dramatized; it was most perfectly performed by some one hundred Indian girls. The returned just in time to see, from th scenery, together with the costumes of brow of Mount Ursula, that beautiful the little aborigines, dressed for the drama in all the splendor of buckshin day blush at its own excess of love and

and elk teeth, added not a little to the festive occasion. War-bonnets, cou sticks, war-hammers, bows and arrows, and the curious tom tom figured picturesquely at the taboe or war-dance, where Coains was a captive at the camp of the Iroquois. The pecul-iar names of the children afforded me

intense amusement, not unmixed with a certain pleasure in the tracing of resemblances to some of our modern tongues.

A: the close the Bishop addressed the ' him to a blahopric.

### THE KING'S OATH.

N. Y. Freeman's Journal.

arating morning breeze and the ex-quisite fragrance of the blossoming Referring to the proposed new form lover awoke me next morning, just as of oath for the sovereign of England, delicate touches of gold and reseate purple were fading before the vast ocean of light that attends a June day the London Tablet says it will be repudiated by the Catholic Bishops, and commenting on the terms of the document itself it thus remarks :

in the mountains. I felt almost sorry that I was awake when the thought "It is impossible not to be struck by the apparent liberality of the formula came so me that this was my last day, for a time at least, in St. Peter's Misforced upon the Sovereign under pension. A stroll up the buttes, a drink from the famous springs which popular alty of the loss of three kingdoms. allows him to be a Mohammedan or a tradition says brings all who there quench their thirst to visit again this Buddhist, or a Parsee or a Unitarian, or a member of any other non-Chrislovely valley ; a most sumptuous patri-archial dinner ; and the little mission tian body. The King of England may be a fire worshipper or an Atheist, or a Mohammedan, but he must not bebell pealed forth the hour, so long de-layed, too long delayed, that gave to lieve that 'at the Sacrament of the Lord's Supper there is a transubstanti Heaven three young brides of earth. The ceremony was beautifully sub ation of the elements of bread and wine into the body and blood of Christ lime ; the dignity of the pastoral purple blanding in sweet harmony with the at or after the consecration thereof by pure white of the brides, and gracing any person whatsoever.' The King of this realm may be Pagan or Infidel or Protestant, but he must not believe in with a religious solemnity the habit of black serge, the leathern cincture and white veil of the newly clothed novices. the Blessed Sacrament of the altar. In To me it seemed as though an atom of the Eternal had unfolded itself to my the second section the words "superstitious and idolatrous " are omitted. view ; that this valley lay encircled by and the King is solemnly committed to God's arms. And going out I wan dered far communing with nature and the statement that Catholic doctrines are not Protestant doctrines. He might nature's God as I had never communed just as usefully point out that black is before, 'till lengthening shadows not white." warned me I was still on earth, and I

#### Became a Catholie

The Catholic Advance states that Clay M. Greene, the New York playwright, who arranged the Passion Play that was rendered twice at the recent jubilee commencement at Santa Clara College, California, has become a Catholicthe Jesuits, for whose institution he did the work," adds the Springfield Republican.

The graces we receive are not the reward of our manhood, for the man-hood of some would fir d a roomy grave in a mole hill. - Rev. James H. Cotter,

Mgr. Conaty to be a Bishop.

It is reported that Mgr. Thomas J. Conaty, rector of the Catholic Universi ity at Washington, who is delivering course of lectures before the Catholic Summer School at Cliff Haven, N. Y ,

this week, on "Christian Education has received a cablegram from Cardinal Gibbons, who is now in Rome, announcing that the Pope has elevated

loveliness.

cumscribed finances.

Blackfeet and Fistheads. The exhil-

lacking !

### THE CATHOLIG RECORD

### SHEILA'S CARES

A Tale of St. John's Eve and the An nual Bonfire.

BY NORA TYNAN O MAHONY.

It was St. John's Eve, a soft, dreamy It was St. John's Eve, a soit, dreamy evening in Jane, and almost every man, woman and child in the townland of Gortnaglas (the Field of Green), was busy at work, out in the hay fields. For, it be-hooved everyone to give a helping hand, so as to get in the hay harvest while the fine weather lasted. It was in the old days, before new (angled farming machin-me had enne to take the place of the willery had come to take the place of the will-ing human hands and arms; and, out in Mattie Carty's long meadow, it was a very bright and cheerful scene that met very bright and cheerful scene that her one's gaze that evening, the girls, in their gaily-colored print frocks and sun-bon-nets, merrily tossing the hay, and twisting and turning it in the sun to dry, talk ing and thrning it in the sun to first went, - while the men and boys gathered the dried part into heaps, and built them into round, symmetrical cocks. From the far end of the fields came the cheerfal sound of the mowers whetting their scythes, the little children gathering about them, on the chance of their coming upon a wild bee's honey-comb, hidden away in the moss, at the foot of the fallen swathes; or perhaps, better luck still, a "corncrake's nest," Now and then a wild shriek of excite-ment broke forth from the beyy of little folk, as a young "corncrake" black planned and long legged, broke away in terror from the brown grasses, and made for the shelter of the distant hedge with

for the shelter of the distant heage with the whole group of youngsters in its wake. The corncrake, luckily for itself, had generally the best of the race. Shella Donohoe, raking the hay at the other end of the field, cast many an anxi-ous eye in the direction of the children. "For, wouldn't it be what you'd expect (she said) for that little villian of a Patsy to come in the way of the scythe, and get the two legs out from under him, may

A terrible anxiety to Sheila was that A terrible anxiety to Sheria was that boy, ever and always, not to speak of his sister Mary, or Maureen, as they always called her, who was as bad if not worse than Patsy himself. A great weight they had been on Sheila's mind ever since they were big enough to creep out of the coise on the had served them as a cradle czier crib that had served them as a cradle for the first few months of their stormy for the first few months of their stormy existence. They were twins, and Sheila had no other brother or sister, although had no other brother or sister, although she was their senior by some twelve or fourteen years. Their father had died suddenly, while the babies were yet in their infancy, and Sheila's mother had been more or less of an invalid ever since. The shock of her husband's death, and her anxiety about her helpless children, had here too much for her already delihad been too much for her already deli cate frame, and she never seemed to pluck up heart, or to get strength to take the burden of her life and theirs into her own

hands again. So it was Sheila who had to take care of them all on her young shoulders; and ever since she was a "slip it had been she alone who had of a girl their bodies and souls togethersometimes, by doing a day's work up at the "big house" when, in addition to a still busily investigating the secrets of nature, but came quickly in obedience to Con's loud whistle, their hands filled with liberal day's hire, the kindly-hearted mistress was sure, when she was leaving, to load her with an ample store of good things for the delicate mother and babies. wild flowers, poppies, moon daisies, and golden St. John's wort. They were in great glee, looking forward with the wild-est delight to the bon-fire festival that in the harvest and hay-time she was always certain of a few weeks' good wages, which sent her home on Saturday enings with a light heart. In her more idle days-if she could ever be said to be idle-she tended her garden and poultry, digging and planting with her own hand the potato patch at the back of the little thatched cottage, where she was able also to grow enough cabbage to supply her ehold and a good many of her neigh bors as well. She was always first in the market with her young chickens and ducks, getting sometimes as much as a of shillings or maybe half a crown couple of shilings of maybe han a crown a pair in the early season, when they were scarce; and, with this and the sale of some dozens of eggs every week, she was able to keep the little household at least and churchdate went out of immediate want.

Troth, 'tis the good little girl she has always been; and 'twill be the sorrowfal for me and the childer when she takes into her head to leave us," Mrs. Donohoe used to say, with a plaintive sigh when-ever a neighbor would drop in to see her. And this oft-repeated phrase of Mrs.

sister depending on her. And now her mother was the first to turn on her and accuse her of running after him and mak-ing him to go against his own. In the bitterness of her heart she could have wept. She looked at her mother re-proachfally, and choked back a sob. Then, she set about clearing away the re-mains of the supper, and when she had done that threw a shawl about her and want ont to meet the children. She went So it was that Sheila's heart was heavy and sad whenever she thought of Con Sullivan and the kind blue eyes that had rested so often on hers with a glance that was almost a carees. He and she both knew that his mother would never give her consent to a marriage be-tween them. And he knew very well, the that a careet her her might urge it. too, that, no matter how he might urge it, Sheila would never be satisfied to live under the same roof with people who despised her. Over and over again he had asked her

done that threw a shawl about her and went out to meet the children. She went down the field by a path under a hedge, the banks of which were all but hidden under huge clusters of feathery braken fern, with here and there the tail graceful stems of the purple foxglove. Down be-side the lake, where the green rushes grew, and the yellow broom made many a patch of golden glory against the blue waters, she knew she would find the chil-dren at their work. Over and over again he had asked hei to marry him and go with him to Amer-ica. "Sare she wouldn't be afraid to trust herself to him," he pleaded; "didn't she know he would work the very flesh she know he would work the very flesh off his bones rather than see her in want," But Sheila only shock her head. She could not put dissension between mother and son. And now could she leave her own helpless ones? Now the Angelus bell has rung. It was 6 o'clock, and the day's work was at an end. The mowers shouldered their courther coats and din.

dren at their work. "Patay ! Maureen !" she called down the hill side; " come, are you ready ?" A joyful " Holloa !" came back to her in return ; then, a moment after, a sud end. The mowers shouldered their scythes, gathered up their coats and din-ner pails from the hedge-bank, and trudged their way homewards,—the girls and boys following in a merry troop be-hind in return; then, a moment and, a studie wild shick of terror rang out through the air and went echoing across the lake. She heard Patsy calling loudly on her to come quickly, flew down the path, and came suddenly on him, standing alone, wringing his hands and wailing piteously for help. hind.

Con came and walked beside Sheila taking the wooden hay rake from her and carrying it on his shoulder. This even-ing he looked thoughtful and gloomy al-"Where is Maureen? Tell me quickly," she cried, her heart beating fast with a terrible fear. "She's there," he wailed, "out in the most, in comparison with his usual bright cheerfulness, and Sheila looked question

ingly up at him. "Will you come to the bonfire to-night,

been

later, Con Sallivan, dressed in his best suit of homespun, and gaily caparisoned for the bon-fire festivities, where he was to meet the girl of his heart, came unex-

"Will you come to the bonfire to-night, Sheila?" he asked. "Yee, I suppose so," she answered, flushing a little as she methis glarce and remembered the previous year. "I will meet you there, then," he said. Then, catching her hand, he suddenly faced round and stooped in front of her. "And when are you going to give me my answer, Sheila?" he whispered, al-most fiercely. "I will not wait much longer, now, I tell you." "What can I do, Con, asthore," she pleaded. "You know we must think of your mother, and of mine, too." "Don't talk to me of my mother," he answerd angrily. "It's the black and bitter words she gave me before I left my dead father's house this morning; ay, black and bitter enough to poison the very heart of me ; and I think Till not for-get them till the day I die. And I swear now by St. John and all the saints in heaven that I'll marry you before the year is out, in spite of her or of any other wornan." be they are a melancholy group down by the lake side. The lifelees body of little Maureen lay on the mossy bank, one cold little hand still clutching the brilliant yellow flagger blossoms which had cost her and Sheila their lives. But it was left to Con to find the body of his little voman.

left to Con to find the body of ins fittle dead sweetheart, lying tangled in the weeds a few yards from the margin of the lake. It was he who reverently carried home the poor tender lifeless body of the girl who had been all the world to him, and laid her gently in the sorely stricken mother's arms. It was he who stood by he mider during the weart days of the "Hush, Con, darling!" Sheila cried, with a shudder; " you have no right to speak like that, and it will not bring either of us lack." mother's arms. It was no who stood by the widow during the weary days of the waking, taking upon himself to look after her wants, and bearing the funeral ex-penses of Shella and the child. And it

"Wait till you see, then. You don't know how the heart is worn out in me with all this waiting and never a sign of with all this waiting and never a sign of hope for me. A man must get desperate sometimes, and if you won't come to America with me I must just go by my-self; for I can't stand this any longer." The tears came to Sheila's eyes. " Do you think that I suffer nothing at

night. The bon-fires were to be lit on the

little hill at the top of the boreen, and after suppar time all the people, young and old, of the townland would flock thither. There would be singing and

story telling, card playing and other games, but no dancing. For was it not the dancing of the daughter of Herodias

that had cost the blessed St. John his life

his strong young shoulders, and never once relinquishing the care of it till it was reverently and sadly laid in the grave eside that of her little sister. A week after, Con Sullivan turned his back for ever on the home of his boyhood, all ?" she asked reproachfully. "But let us not talk about it now, Con. We will and set out for America, a lonely, broken And now I must look after the children." The twins, Patsy and Maureen, were hearted man.

REPROACH AND SHAME OF THE CHURCH.

Cardinal Newman in Sermon "Christ Upon the Waters.")

(The Church) " has scandals, she has (The Chirch) "has scandid, she has a reproach, she has shame; no Catholic will deny it. She has ever had the re-proach and shame of being the mother of children unworthy of her. She has good children; — she has many more bad. Such is the providence of God, as declared from the beginning. He might have formed a pure Church; but He has ex-mediate undicated that the cockle sown pressly predicted that the cockle, sown by the enemy, shall remain with the wheat, even to the harvest at the end of To-night two bon-fires would be lit to-gether, and some of the boys and girls would rush between the flames hand in the world. He pronounced that His Caurch should be like a fisher's net, gathering of every kind, and not exam

done with Sheila last year. And the farmers would drive their cattle up to the ined till the evening. There is ever then, an abundance of material in the lives and histories of Catholics, ready to the use of those oppofires, where men stood on guard at each side, and the women and girls would strike each quiet beast on the hip with a nents who, starting with the notion that the Holy Church is the work of the devil, reed, driving them quickly through the tongues of flame, and thereby bringing wish to have some corroboration of the devil, wish to have some corroboration of their leading idea. Her very prerogatives give special opportunity for it; I mean that she is the Church of all lands and of all times. down a blessing on each one of the herd. The children would go, after supper, and gather the reeds, which, it is supposed

SOWN EARLY.

21, 1578)

and to defend it against its enemies, as has been taught us in the examples and writings of the great Augustine, of the Angelic Doctor, and other masters of Christian science."

### OPPOSITION TO CHRIST.

Why is it there is so much oppositio Why is it there is so much opposition to Christ? He was a good man. Noth-ing in His life was done antagonistic to man. He did great things for us both directly and indirectly, and He certainly brough blessings to the world. And still many men protest His claim. Why is that monuments are erected throughout the world in honor of all great men and benefactors of the race, and when a monument is erected to our Blessed Lord it meets with hisses? What is the reason? The reason is not far dis-

Blessed Lord it meets with hisses? What is the reason? The reason is not far dis-tant. Those in this age, as in other ages, who manufacture public opinion, in other words those who are in touch with the and closely related to it, Christ said at the last supper He would not pray for. Those having the ear of everybody do not desire anything like an universal accept-gance of Christ's doctrine. Why? Be-cause Christ's religion preaches sobriety, honesty, purity and chastity, and there are men and women who have no higher are men and women who have no higher motive or instinct than we have in com mon witch the animals. They des icense, complete scope for the indulger desire of human nature, that can brook no in water," pointing to where a white stripe of pinafore lay on the surface of the lake out beyond the reeds and rushes. of the lives of such persons will show such motives, and if not, then we will find a out beyond the reeds and rushes. Then, without another word, Sheila threw off her shaw and plunged into the water, careless of herself and her inability to swim, only willing to risk her own young life to save that of the little sister whose angel guardian she had always been. supreme pride which centuries and censupreme pride which centuries and cen-turies ago was the cause of Lucifer's fall when he was told he would be compelled to kneel down and adore a man. You will find that outrageous arrogance that dares to contest God's supremacy in the world and would not for an instant sub-mit to fails commands. But it was of no avail. Half an hour

mit to God's commands. It is predominant in Christ's religion that God is first, before all, and the in-stant He falls to second place the world is upside down and man is committing

in. For reasons such as these it is that there is so much opposition to Christ. -Rev. James J. Sullivan, S. J.

### THE FAMILY THE CRADLE OF CIVIL SOCIETY.

"The family is the cradle of civil soci-ety, and it is for the most part in the surroundings of the home that the destiny of States is prepared. Those who wish to tear society away from Christianity, go to States in the very roots and endeavor to corrupt the very roots and endeavor to corrup; family life. They do not allow them-selves to be deterred from this attempt by the thought that this cannot be accom-plished without inflicting upon parents as he who took the foremost place in the the most cruel outrage; for to parents it belongs by virtue of natural rights to edufinal mournful procession, helping to bear the coffin of his dear dead Sheila on cate their children to the ends which God has given them. It is a strict obligation laid upon parents to give all their care, and to neglect no effort, to repulse energetically all unjust violence done to them their exclusive anthone where do the their in this matter, so that they may guard their exclusive anthonity in the educa-tion of their children." (This last pas-sage is translated in Father Eyre's edi-tion as follows: "It is then incumbent sage is translated in Father Eyre's edi-tion as follows: "It is then incumbent on parents to strain every nerve to ward off such an outrage, and to strive man-fully to have and to hold exclusive author-ity to align the adversaria of the strive strain."

to direct the education of their off ity spring, as is fitting in a Christian man spring, as is fitting in a Christian man-ner.") "They must, moreover, imbue them with the principles of Christian morality, and absolutely oppose their children frequenting schools where they are exposed to the fatal poison of impiety. When it is a question of the good educa-tion of youth, we have no right to fix a limit to the pains and labor that result, however great these may be. Those however great these may be. Those Catholics of all nationalities, who, at the expense of much money and more zeal have erected schools for the education o their children, are worthy of being proposed for the admiration of all. It would be well if this noble example were fol owed wherever circumstances call for it." -Leo. XIII, Jan. 10, 1890.

### "NON-SECTARIANISM."

A noteworthy illustration of "nonsectarianism "was presented recently in the city of Londonderry, Ireland, in the refusal of the Board of Poor Law by a ball, but the standard of zouaves, endowed with greatest privileges by

how futile the arms in which they copy of a painting for which the English Government paid several thousand truste But God rewarded in a most singu.

pounds. lar way the poor afflicted priest whose confiding faith was placed in the mercy of the Sacred Heart of Jesus. On the 15:h of August, Lady Day, M. "Mr. Irwin-Let the Government keep it ; we don't want it. "The Chairman said that if the picture to be presented were one of the

de Musy was brought to Lourdes in company with thousands of plous pil. late Queen herself it would, doubtless, be accepted by the Board without any grims to seek the help of Our Lady difference of opinion. "Mr. P. Lynch-It strikes me that At the moment of the elevation of the Sacred Host in the Mass the poor if a picture of the Queen is worthy of paralytic felt his body revive, his eyes respect, a picture of Oar Lord should were opened and his whole being strengthened. He left his roll chair, be worthy of still greater respect. "Mrs. Morris had the picture and when the faithful raised their eyes

brought into the Board-room at this stage, and unwrapped it, so that the members could see it. "Mr. Shannon-We don't want it

For many years after Rev. Father de Musy ministered to a large and de. here. voted parish, a living wonder more eloquent than words. "The Chairman - Do you make the motion ?

"Mrs. Morris-Yes ; I move that the raised the beautiful basilica of the Sacred Heart. It is a church of expia-tion, and intended by millions of faithful Frenchmen who contributed picture be accepted in memory of the

late Queen. "Mr. Hannigan-I second that. "Mr. Irwin-I move that it be not accepted. "On a division, the acceptance of

for it as a work of national reparation for the national sin of an outraged religion. Never more than at present the picture was refused, seven voting for, and eighteen against. edgment of her crime and her sorrow.

For readers not acquainted with the eccentricities of a certain element of the population in Darry and Balfast, Sacred Heart of Jesus soon take the which element is in the ascendancy on all public boards in both cities, we may explain that the "S c arian'sm" (f Guidon.

of the "Ecce Homo," in the judgmen of the eighteen who refused to accep it, lay in its being by them regarde as "Popish." A picture of the Queen herself would be all right with the

Orangeman. "No difference of opin ion" as to that, but a picture of Christ or the Sign of the Cross-that is "sec tarian."-- N. Y. Freeman's Journal.

### A STRIKING REWARD.

### Father De Musy and the Banner of the Sacred Heart.

Commandant Roussett of L'Ecole Superieure de Guerre, in his history of the Franco-Prussian war, lately pubin Paris and crowned by the French Academy, gives a realistic picture of the battle of Loigny, in which the pontical zouaves of Charette carried the banner of the Sacred Heart. The author describes the desperate valor and dogged persistency with which their charge was made.

The banner changed hands many times, but as the standard-bearer fell Rocca-Secca. But the violence of his brothers and the affectionate caresses another seized it and carried it forward in the same heroic manner.

These are the words of Kousset : "General de Louis, commanding

the Seventeenth corps, wished to try a supreme effort to save the day for France. He called to him the 300 puaves under Colonel Charette, who had fought in the army of the Pope ; a half battalion of militia from Des Cote du Nord and two companies of sharp hooters from Tours and Blidah, in al about 800 men. Patting himself at the head of this handful of soldiers Da

sin, but their attempt ended in the Louis threw himself against the vic-torious division of the enemy which triumph of his purity. from the hearth a burning brand, the had occupied Loigny. "With an irresistible impulse and Saint drove from the chamber the wretched creature whom they had there concealed. Then marking a courage without bounds this heroic cross upon the wall, he knelt down to band followed their general. Using only their side arms and without firing pray and forthwith, being rapt in a shot, they took the first stand defended by seven companies of Ger cord. in token of the gift of perpetual mans. Oa they went, still without chastity which God had given him. firing, for such was the order given, The pain caused by the girdle was so and, though not exposed to the raking sharp that St. Thomas uttered a piercfire of the enemy, they covered the ing cry, which brought his guards into distance of 1,200 meters of open counthe room. But he never told this try that lay between them and Loigny. A little wood not far from the village Raynold, his confessor, a little while before his death." And this was the origin of the Confraternity of the

was next carried. The ranks of the gallant company were already thin-ned. General de Louis was stretched upon the field, his leg carried away

#### AUGUST 3, 1901.

age of eight and forty years. ands before all, whatever their sta or position in life, as a guide an patron under whose banner they won do well to place themselves. Und his special protection they would lea to love and pray, to love and practi the holy virtue of purity, to preser their souls[clean, innocent and acceptable in the sight of God. No one c tell how many thousands owe to h and the Angelic Warfare their salv tion from the corruption of six a the flash. God alone knows how ma thousands rose from the mire and fi of incontinency and became shini models and examples of grace, spiritual beauty and sanctity throu His intercession and devotion to Angelic Warfare."

THE KEEPING OF SUNDAY

When the Master of the House called Beelzebub, they of the hou hold need not crave a better nan and if the Lord of Universe was cused of breaking the Sabbath walking in the fields, His bride m be willing to be taunted for bet found at His side. In the eyes of found at his side. In the eyes of Dissenter, Catholics, as a body, fail keep holy the Sabbath day. What means by the Sabbath, and on what bases his keeping of it, he is not qu clear. Not till the time of Moses the observance of the day beg though in Genesis we are told "God blessed the seventh day and i lowed it." To a people of shepher a non working day was not neit necessary or possible. With a set agricultural life, the privilege o day of rest for man and beast is serted in the Book of Dauterono The Hebrew is there told to keep seventh day as a day of rest, not cause the Creator rested on it, bu order that "thy man slave and maid slave may rest even as thou

The Decalogue exalted the be cient regulation into a binding The Dissenter does not, however, p to reflect that the commandment plies to the Saturday instead of Sunday, and that he has no autho but that of the Catholic Church for transfer. "The Son of Man is ) also of the Sabbath," and His Ch inherited the domination. Oar I besides exposing Himself to the c cism of the Scribes, declared the bath is "made for man, not man the Sabbath," and remarked the in sistency of those who loosed an o an ass on the Sabbath, yet were sho when He on the same day "loos daughter of Abraham whom Satan But he did not abrogat bound." Sabbath. This was the work of Church. "Let no man judge Church. says St. Paul, "in the matter Sabbath Day." In commemoratic Christ's resurrection, and to disting it forever from the Sabbath of the Law, the first and not the sevent was chosen by the Apostles as a d special devotion to God. It is c in the Apocalypse "the Lord's I and in the Acts we are told how disciples came together on the first of the week to break bread. - Ame

### THE CHARM OF BELGIUM CHURCHES.

Writing from Brussels, "Carina gifted correspondent of the more Sun, says : "The churche heavy and dark, with massive No towers, at which one cannot look without a sickening sense of hel ness, perhaps occasioned by thei mensity and our own insignific But within the church

Belgium have one superlative c in spite of the fact that they an decorated with frescoss, which ment and give color to the churc Italy, for it would have been im ble to preserve frescoes in su climate. The pictures are votive ings and are placed in chapels en by their donors or placed on a altar, the gift of a league or a peror to commemorate a mira interposition in favor of the F or in honor of a favorite saint. to one accustomed to the warmt color of the churches of the there is a sense of missing. "But a certain absence of sen ness is forgiven in the realizat the highest religious feelings a mosphere of solemn and penet devotion. From 6 in the mo till after 12 a succession of we pers attends the Masses, and o that time apsolute silence and are kept. No pictures are show tombs may be visited; then vergers in uniform present to the keeping of the rule. With impatience of a sightseer one is fret against the delay this reg imposes, tut let one step out clear sunshine into the tempered of the Cathedral, look throug vista of arches to the nave whe altar is aglow with lights an choir in white vestments are of knees, and for the aesthetic effec one is willing to wait. It was the church was built, that so adorned it, artists painted it, an in your role of spectator have part in it. They to whom it i are the old women in the cloaks and creped cars kn against the pillar; the little footed girl with her wooden shoe hand ; the lay Sister in her wo blue woollen dress and starche bonnet ; to the seamed and sea man with the medals on his bre the coat, like Joseph's, of many Did not St. Francis bless the Then, too, the dog of Flander his strained muscles and great hide, who has left his cart an into the quiet shelter for a br space, here also has a place.

AUGUST 3, 1901;

from adoration they saw him kneeling

Over the city of Paris has since been

bes France need this public acknowl

But may her reparation through the

blush of shame from the face of the

"eldest daughter of the church."-

ST. THOMAS AQUINAS.

Model of Charity, of Learning and of

Devotion to the Most Blessed Saer

An undying honor is attached to the noble lineage of the Counts of Aqui, of

Aquino, in Italy, in that the Angelic

Doctor, as St. Thomas Aquinas is styled, was a member of that family.

Born in the year 1226, his early child.

hood was passed in the monastery of

Monte Cassino, but while there he dis

played such extraordinary abilities

that his relatives used every possible

means to dissuade him from adopting

a religious life, foreseeing that his talents would secure a most brilliant

future for him in the world. But their

efforts were unavailing, and at the age

of nineteen Thomas put on the Domi-

nican habit at Naples. However, he

was not to be unmolested in his choice.

We read that he was seized by his

brothers, Landulf and Reginald, while

on a journey to Paris, and endured a

two years' captivity in their castle of

of his mother and sisters did not shake

him in his vocation, and finally, escap-

ing, he entered on a course of study

at Cologne under Blessed Albert the

Great, from whose instruction he pro-

ceeded to Paris, and in that city him-self taught philosophy and theology

for many years. From the Lives of the Saints we

learn that while St. Thomas was in confinement at Rocca Secca, "his bro-

there endeavored to entrap him into

ecstacy, an angel girded him with a

grace to anyone, save only to Fr.

Angelic Warfare, a devotion followed

by numberless saints, confirmed and

many holy pontiffs, and of which

writes that if he should desire to re-

faithful by means of the girdle of St.

Thomas, which members of the confra

ternity wear, he would have to fill

Bat St. Thomas was celebrated for

his learning also, and the Church has

ever venerated and still venerates his

copious writings as "a treasure house of sacred doctrine." His were the

rarest gifts of intellect, and they were

united in him with the most tender

piety. Prayer, he used to say, had

But he was also a model to us of de-

Well hast thou written concerning

his doctrine. St. Thomas died at Fossa

The Rosary Magazine for this month

contains an excellent account of the

Saint and his work, and from it is taken the following summary of his

of the article says : "St. Thomas has

six hundred years, not only as a great

3

tood before the world for more than

qualities and influence. The

writer

taught him more than study.

count all the graces received by

many volumes.

Snatching

in their midst.

ment.

Donohoe's was partly the cause of the look of gathering trouble which often lay in her yonng daughter's brown eyes. For, how could Shiela ever leave her mother and the children so young and she so helpless? As she listened to the gleeful ts and wild delight of the children her heart felt heavy and sad within her. The sweet scent of the new-mown hay and the clover blossoms only made her head ache, and the drowsy hum of the bees scanded dull and monotonous in her ears. The pretty face under the lilac sun-bonnet looked flughed and hot in the evening sun; and the brown eyes looked heavy and tired.

Presently across the hay-field came the melodious, trilling out the "Colleen dhas cruitheen namo." The girl smiled softy; meiodions, trilling out the "Colleen dnas craitheen namo." The girl smiled sofdy; then, flushed a deeper pink, and sighed. For, the singer was none else than Con Sullivan; and she knew that the song he was singing was all for her. Sure, wasn't it only on her account he was there that day? For, what call had he, the son of a comfortable widow, with a snug little farm of her own, to be out, earning his day? hor like aw poor how, on another day's hire, like any poor boy, on another man's land? And it was just on this ac-count, and because she thought it wasn't

right for him to be there at all, that Shiela kept resolutely at an other end of the field and as much out of his way as she could. They had been "speaking" for a matter They had been "speaking" for a matter of two years or more; and right well Sheila knew that, in spite of the difference in hein success they are not a girl their circumstances, there was not a girl in the whole country round that Con Sullivan thought as much of as he did of her. Sure, only that very night twelve months, when they were at the big bonfire up on the hill, had not Con caught her up behind

him on his horse, and ridden unscathed through the bonfire with her? And wasn't that a sure sign that some day she would be his wife.

Since that night he had so claimed her for his own, before all the country-side, Mrs. Sullivan had nothing but black looks and ill words for poor Shiela. A hard, purse-proud woman she was, with a bit-ter tongue and a narrow, selfish heart; and the worst moment in each week of Sheila's quiet life was when Mrs. Sallivan and daughters drove past her, on their jaunting car, with a haughty look of scorn, each Sinday morning, on their way to Mass.

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were symbolic of St. John himself, ac-cording to the words of the Gospel-

"And what went ye out to see? A reed shaken in the wind?" Con left Sheila, with the children, at the door of the little cottage. "Ye were long in coming child," said her mother peevishly, "and I'm afreard the praties is almost spoilt." She lifted the not and shock the potathe praties is almost spoil." She lifted the pot and shook the pota-toes lightly together, "to make them floury," she said ; then turned them out on the table, set a noggin of buttermilk each for Sheila and herself and the twins,

each for Shells and hereel and the twine, and they all sat down. " I see that young Sullivan come to the door with ye, Shella," Mrs. Donohoe be-gan, when they had nearly finished ; " and I don't see what good is going to come of ye keeping company with that box "

boy. Sheila flushed with annoyance; then

turned to the children. "Do you run off now, alannas, and get the reeds," she said to them hastily, fearpolicy, or ill-advised measures, or timid-ity, or vacillation in action, or secular ity, or vacillation in action, or secular maxims, or narrowness of mind have seemed to influence the Church's action, ing her mother's outspokenness before them. "Don't be long, and I'll be ready to take yon to the bonfire against yon come back." or her bearing toward her children ? So, it's off to the bon-fire ye are now,"

" So, it's off to the bon-fire ye are now," said Mrs. Donohoe, with an angry gleam in her eye. "An' I suppose it's off to meet him again ye are. It isn't enough to have him workin' all day in the field with ye, nothin' less will do ye both, and gettin' him to see you home to the very door, under me eyes, but you must be off attavasing' in the avanin' to must him

stravaigin' in the evenin' to meet him again.

"It is your duty, Venerable Brethren, to devote your assidnons care to scatter afar in the field of the Lord the seed of again." "You know very well, mother," said Sheila, "that I should go to the bon-fire were Con never to be at it, and you know, too, that it is his own wish and not mine your heavenly doctrines, and to cause the principles of the Catholic faith to pene-trate early in the souls of the faithful, so to come to work in the field and see me

"Well, I tell ye ag that these doctrines may push their roots deeper and be preserved in that shelter from the contagion of errors. The greater the efforts of the enemies of religion to "Well, I tell ye again ye need expect no good of keepin' his company or rannin' after him, encouragin' him to go against his own mother. It isn't right or natural for a boy to go again' his own like that, and I won' lave it to the people to say that a daughter of mine is to blame for it."

the efforts of the enemies of religion to present to inexperienced persons, and especially to yonth, teachings which may obscure their minds and corrupt their hearts, the more you must labor zealously for the success, not alone of a good and solid method of education, but especially to make the teaching itself conformable in science and discipline to the Catholic faith estimates in philosophy, on which Sheila choked back an angry retort, and sighed deeply. It seemed to her that no matter what she did, it could not that no matter what she did, it could not in science and discipline to the Catholic discussion of the Queen had many things included, be the right thing now. She had fough particularly in philosophy, on which all day, as many another day, against her own inclinations; had tried to put Con out of her heart, to think only of the testroy D.vine revelation, is feeble mother and the little brother and the little br

Guardians to accept a gift offered by a If there was a Jadas among the Apostles, and a Nicholas among the dealady member of the Board, Mrs. Mor-Apostles, and a richolas among the dea-cons, why should we be surprised that in the course of eighteen hundred years, there should be flagrant instances of ris, the gift being a copy of the famous "Ecce Homo," by the celebrated Italian artist, Guido Reni, and the donor's cruelty, or of unfaithfulness, of hypocrisy or of profligacy, and that not only in the idea being that the picture should b hung in the hospital or infirmary of Catholic people, but in high places, in royal palaces, in Bishop's households, nay in the seat of St. Peter itsel? What triumph is it, though in a long line the institution. Following is a digest of a report of the Board meeting at which the matter was considered and decided on : "Mrs. M. Morris-said-I am sure of between two and three hundred Popes, anid martyrs, confessors, doctors, sage rulers, and loving fathers of their people, one, or two, or three are found who falfil

you all remember the melancholy oceasion on which we met in this room the Lord's description of the wicked ser-vant, who began 'to strike the manser-vants and the maidservants, and to ea and drink and be drunk ?" What wil and passed a unanimous vote of sym-pathy with His Majesty the King on the death of his beloved mother, the come of it, though we grant that at this time or that, here or there, mistakes in Queen. On that occasion I had the melancholy pleasure of referring to the noble and sympathetic qualities of the deceased Monarch, and to the beautiful and graphic description given by the press of her death and the surroundings of the death chamber-how, can only say that, taking man as he is, it would be a miracle were such offenses altogether absent from her history." in her last moments, she gazed so affectionately on the picture of Oar Divine Lord, which she always kept in her bedroom. I on that occasion was struck with the happy thought that we should remember her in more than WHY THE SEED SHOULD BE words, and to accomplish that I wish Leo XIII. to the Bishops of the Church, April

to present a fac simile of that picture, and to ask that it be hung in a conspicuous place in the new infirmary in memory of her late Majesty. 'The Chairman-What is the pic-

ture i

Mra. Morris-The picture is ' Ecce Homo,' and an exact fac simils of what the Queen had in her badroom. "Mr. Hall-I move that there be no sectarian picture brought into this house.

"Mr. Browne-Surely no Christian can call the picture of the Lord sec-

tarian. "Mr. A. J. Irwin said in the arrangement of the Royal death chamber the Queen had many things included.

the banner of the Sacred Heart, was Camillo Quadrio, of the Jesuit order, still held aloft. Wounded to death, Sergeant Desberthamon passed it to Fernand de Bouille. When the latter fell dead, he was replaced by his son, Jacques de Bouille. He, too, killed, was replaced by his son-in-law, Cazeneuve de Pradines, now deputy from Loire Inferieure, who was soon seriously wounded and passed the standard

to M. de Traversay "All their gallantry was of no avail. The reenforcements of the Germans proved overwhelming. Charette fell wounded. and retreat was sounded. Of the 300 pontifical zouaves who answered the call of their general, but 102 returned unwounded.

The inspiring lessons of faith and valor furnished by the banner of the votion to the Most Holy Eucharist ; the office and hymns for Corpus Christi, which he composed, testify to this fact. Sacred Heart lends more than a pass-It is related that he was once miracuing interest to its history. There lously addressed by a Crucifix, before which he knelt in the following words: recently died at Chagny, France, the rector of the parish after forty years of priesthood, the second son of the me, Thomas; what shall give thee as a reward?" "Naught save Thyself, Count of Musy. While attending the seminary of Annecy, preparing for holy orders, the young man lost his power of speech. Later, by special favor, he was admitted to the holy O Lord !" Here is a divine panegyric. Well, indeed, has he written, and through long ages Holy Church has been illumined by the wisdom of this this "Angelic Doctor," and drinks priesthood notwithstanding his infir mity, but shortly after lost, too, the use of his eyes. Again paralysis affected him, and henceforth he was from the pure ever flowing waters of confined to an invalid's chair.

Nuova, in the year 1274, while on his way to the General Council of Lyons, It was to this poor, helpless creature to which he had been summoned by that came the thought during those the pontiff, Pope Gregory X.

terrible days of 1870 to save France through recourse to the Sacred Heart of Jesus. He caused to be made at Paray-le-Monial a banner of white silk on which was embroidered the emblem since so familiar to us all. Though it led as gallant a charge as was ever made, it failed in the purpose its donor intended, for God had other What these are we know

doctor of the Church, but also as an designs. extraordinary saint and as an exemp-lar of every Christian virtue, drawing not. Perhaps France's defeat was a merited chastisement. Perhaps it is

AUGUST 3, 1901.

his special protection may would tearn to love and pray, to love and practice the holy virtue of purity, to preserve their soulsiclean, innocent and accept-able in the sight of God. No one can tell how many thousands owe to him and the Angelic Warfare their salvation from the corruption of six and the flesh. God alone knows how many thousands rose from the mire and filth of incontinency and became shining

models and examples of grace, of spiritual beauty and sanctity through His intercession and devotion to the Angelic Warfare."

### THE KEEPING OF SUNDAY.

When the Master of the House is called Beelzebub, they of the house he hold need not crave a better name; and if the Lord of Universe was accused of breaking the Sabbath by walking in the fields, His bride must be willing to be taunted for being found at His side. In the eyes of the found at His side. In the eyes of the Dissenter, Catholics, as a body, fail to keep holy the Sabbath day. What he means by the Sabbath, and on what he bases his keeping of it, he is not quite clear. Not till the time of Moses did the observance of the day begin; though in Genesis we are told that "God blessed the seventh day and hal-lowed it." To a people of shepherds a a non-working day was not neither necessary or possible. With a settled agricultural life, the privilege of a day of rest for man and beast is as-serted in the Book of Douteronomy.

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### THE CHARM OF BELGIUM'S CHURCHES.

Herald.

Writing from Brussels, "Carisbel," a gifted correspondent of the Balt more Sun, says: "The churches are heavy and dark, with massive Norman towers, at which one cannot look long without a sickening sense of helpless ness, perhaps occasioned by their immensity and our own insignificance.

But within the churches of decorated with frescoes, which orna-ment and give color to the churches of

clear sunshine into the tempered gloom

of the Cathedral, look through the

vista of arches to the nave where the

altar is aglow with lights and the

choir in white vestments are on their

knees, and for the aesthetic effect alone

one is willing to wait. It was for this

the church was built, that sculptors adorned it, artists painted it, and only

age of eight and forty years. He stands before all, whatever their state or position in life, as a guide and patron under whose banner they would do well to place themselves. Under his special protection they would learn his special protection they and practical correspondent to remind her that this is Michael Angelo's most pleasing of Madonnas-soft, pensive, feminine, while the exquisitely modeled naked Child is like a lily springing from a from a stalk? We will not see its like again from the same hand till we look at the Pieta in St. Peter's which he carved when beauty, not muscular power, claimed him as her votary.

> A CONVERT'S FIRST CONFES-SION.

Mr. Charles Warren Stoddard, the brilliant writer, relates in his book, "A Troubled Heart," how he made his confession after he became a Catholic.

He says : "Did any one ever approach the mysterious portal of the confessional for the first time without a feeling of awe? My turn came at last. It was on a night when many penitents were gathered in the dimly lighted chapel. For a time I held aloof, not knowing exactly what to do, or how to do it. Of course the formula and the instruc tions were in my prayer book-I had long since purchased a prayer book-but I felt awkward and haif afraid ; and so I knelt apart from the others,

and patiently awaited my turn. "People came and went. Probably the majority of them knew what priest was in each confessional; but I knew not, nor did it matter at all to me What worried me now was how to get serted in the Book of Dauteronomy. safely in there, how to get through my The Hebrew is there told to keep the confession with as little confusion as possible, and then how to get safely seventh day as a day of rest, not be-cause the Creator rested on it, but in out again. I saw that I must kneel in the train of those who were to be conorder that "thy man slave and thy fessed, one after the other, and follow The Decalogue exalted the benefithem as they drew nearer and neares to the curtain that hung before the little closets of the confessional ; and, cient regulation into a binding law. The Dissenter does not, however, pause so, finally, there could be nothing for to reflect that the commandment apme to do but to enter as the last one plies to the Saturday instead of the made his exit. I did this, with my heart climbing up in my throat, as I Sunday, and that he has no authority but that of the Catholic Church for the got closer and closer to the closeted priest. I was intent upon my prayers, and upon the formula with which I had striven to make myself familiar, transfer. "The Son of Man is Lord also of the Sabbath," and His Church inherited the domination. Oar Lord, besides exposing Himself to the critiand was almost unconstiously getting cism of the Scribes, declared the Sab-bath is "made for man, not man for on and on towards the hidden one. All at once some one who was next be-fore me arose and disappeared. I the Sabbath," and remarked the inconsistency of those who loosed an ox or looked after him, he had secreted himan ass on the Sabbath, yet were shocked when He on the same day "loosed a self behind the swaying curtain. There was a pause, a very long pause it seemed to me, and then I heard a rust daughter of Abraham whom Satan had bound." But he did not abrogate the

Subath. This was the work of the Church. "Let no mansjudge you," says St. Paul, "in the matter of a Sabbath Day." In commemoration of Christ's resurrection, and to distinguish it forever from the Sabbath of the Old ling and a chatter as of a sliding shut ter. A penitent emerged from the farther side of the confessional, and his place wos immediately filled by an. other.

" By this time I heard unintelligible whispering near me, or a deep sigh Law, the first and not the seventh day was chosen by the Apostles as a day of special devotion to God. It is called in the Apocalypse "the Lord's Day;" and in the Acts we are told how the now and again, and soothing sibilants that flowed continually, until the in-visible shutter was slid back again. Almost immediately my side of the confessional was vacated. I arose and disciples came together on the first day of the week to break bread. — American entered, kneeling fearfully in that small chamber-no doubt one of the smallest chambers in all the world. A heavy green curtain shut in the darkness; I saw only that there was a crucifix upon one hand, and a little square lat-tice with a gauze screen behind it, di-

rectly in front of me; and that this lattice was closed by a solid inner shutter, I heard faintly the whisper of the confessor, who was beyond the screen; and I waited now full of contentment

and quite at ease. "The exquisite sense of secrecy and security—as if I were literally out of the world, and far beyond its reach of the world, and far beyond its reach —thrilled me with a strange joy. It seemed to me that there I could wait for hours without impatience; but I heard the rustle and chatter again and in the Belgium have one superlative charm, --thrilled me with a strange joy. It in spite of the fact that they are not seemed to me that there I could wait for

### THE CATHOLIC RECORD

IN THE PRESENCE OF GOD.

From a Sermon by Father Coupe, S. J.

flowers and to think of the beauty of God which flowers faintly shadow

ANOTHER DANGEROUS STIMU. LANT. President Gilman of Johns Hopkins University asserted the other day that

people nowadays read too much. He said : "Reading is a kind of craze that has got hold of the people. It is a dangerous habit, like a stimulant. The publishers are constantly putting forth new attractions in the field, and the reviewers excite our appetites. It is no doubt very pleasant to be up to date, well posted and in the swim about the latest issues from the press, but we are all in great dauger of reading too much."

This is very true. From the small boy who goes crazy from devouring Jesse James stories to the devotees of Zola and Ibsen, there is a general mental and spiritual debauch on read ing. Some unfortunates - for they can be called nothing else-have so far succumbed to the reading habit that they aim to skim through, at least everything that the publishers publish everything that the publishers publish and reviewers exploit. Read slowly. Read surely. Read well. Read help-ful, healthful and uplifting books. A book is not necessarily good because it is new, or because it is advertised widely. A friend of ours the other day, whose business it is to read nearly all the new books, com-plained of bains uttark tired of it and

plained of being utterly tired of it, and asserted, whimsically, that the parts of the new verb "to write," were "write" "wrote," "rot." And "rot" though not an elegant word, is em inently fitted to express the first thought that arises on perusing some novels. Milton thought it was of the

greatest concernment to the state "to have a vigilant eve how books demean hemselves as well as men : and thereafter to confine, imprison and do sharpest justice upon them as malefactors;" but he says, "A good book is the precious life blood of a master spirit, embalmed, treasured up on purpose to a life beyond life." It behooves us, then, to read good books. At pre-sent we seem to have gone crazy on promiscuous reading. We never ques-tion whether a book is worth while or not. We are so busy reading we have not time to think —Sacred Heart Review.

> A Black Orator. From the Ave Maria.

We quite agree with the " Book. that the following sentences man from an exhortation delivered by a Negro preacher at a revival in Atlanta show a very high degree of "un tutored native elequence and of primitive imagination which rises to the

storm, drivin' a pa'r er white hosses, wid de lightnin' fer reins, en de thunder barkin' lak'a houn' dog at his heels ; en him kickin' de big hills out his way, en drinkin' up de sea at a mouthful w'en he feel thirsty, en takin' de roun' worl' in his two han's en hitchin' it at de stars lak hit wuz a base ball? I ax you, plain en con-stant, what her gwine ter do en whar you gwine ter stan' w'en de devil do

dat ? This is, as our clever contemporary says, absolutely apocalyptic ; the language is forcible and the imagery Miltonic. But the suggestion that it may, after all, be the work of some white man is wholly unnecessary and extremely improbable. One of the most highly colored and imaginative discourses we have ever read was written and spoken by a black orator.

### IMITATION OF CHRIST. If thou couldst but parify thyself will

The best way, perhaps, to practice yourself in the conscious presence of God is by the method of ejaculatory from affection to creatures, Jesus would willingly dwell with thee. Thou wilt find all that in a manner lost which thou hast placed in men out

prayer, and it is well to select indul-genced prayers. You are tempted, of Jesus. let us say, to sin ; you reflect for an in Do not trust nor rely upon a windy stant that God's eye is upon you-that reed; for all flesh is grass, and all the glory thereof as the flower of the field.

is the act of faith—and then you make the act of will: "Incline unto mine aid, O God: O Lord make haste to help 13188. xt. 6 Thou wilt soon be deceived, if thou me." Or you are wearied with work, and you pause a moment to think of regard only the outward show of men. For if thou seek comfort and thy gain God and to say, "As the hunted star in others, thou wilt often meet with panteth after the fountains of living loss.

water, so doth my soul long for Thee, O God." Or you are gazing upon the If in all things thou seek Jesus, doubtless thou wilt find Jesus. But if thou seek thyself, thou wilt sky, sown with stars at night, and you reflect how that God with finger tip is indeed find thyself, but to thine own

marshalling these mighty spheres as ruia. they wheel in their vast orbits through the heavens, and you say, "The hea-vens and the earth are full of Thy glory, O Lord." Some love to lock on able to do him. able to do him.

### Bronchitie Asthma

Bronchitic Asthma Is now easily cured, not by pouring naus cous destructive drugs into the stomach, but by inhaling Catarrhozone. Drugs do more harm than good, but the soothing, healing medicated air that Catarrhozone supplies to the longs and bronchial tabes cannot fail to benefit. Catarrhozone prevents those smothering spasms and headache, cures the cough and makes breathing easy. Univer-sally used ; doctors recommend it; druggists sell it, 255 and \$1.00. There are so many count medicines in the forth. Others love to gaze upon the restless sea, with its resistless ebb and flow, and to ponder the awful power of God, of which the sea is so speaking a type. Indeed, all nature is a book that tells of God's presence, and at every page we can admire the power, the beauty, the grandeur, the provi-

dence, the loving kindness of our un-speakable Gcd. But, most precious sell it, 252 and \$1.00. There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy : but if we had a cough, a cold, or any affliction of the throat or lungs, we would try Bickle's Anti Consumptive Syrap. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folk like it as it is as pleasant as syrup. Nearly all infants are more or less subject custom of all, bethink yourself often during the day of the Sacred Heart of Jesus petitioning for your love. Jesus stands like a suppliant at the door of your heart and knocks for admittance.

Is as pleasant as syrup. Nearly all infants are more or less subject to diarrhoa and such complaints while teeth-ing, and as this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a specific for such complaints and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or sum-mer complaint. Do not repulse Him. Do not overlook Him. And there is no need to receive Him with ceremony ; no need for fine speeches or well turned phrases. When





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3

people who need the stimulus of pure blood - that's all. They feel tired all the time and are

easily exhausted. Every task, every responsibility, has be-

Every task, every responsibility, has be-come hard to them, because they have not-the strength to do nor the power to endure., William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonder-ful building-up efficacy of

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speeches or well turned phrases. When you hear the clock strike, sign your-self and say, "O Sacred Heart of Jesus I implore that I may love Thee daily more and more." Or, if that be too long, say simply, "My Jesus, mercy," or "Thy Kingdom come." Nay, you need use no words at all. Think but of God's presence and make a momen' tary. Inarticulate act of love of Him tary, inarticulate act of love of Him, and though it has cost you but a frac tion of a second, in that moment of time you have stored up for yourself rich treasure of that golden coinage of

the spiritual mint by which heaven is Sleeplessness,

You can't sleep in the calmest and stillest night, if your stomach is weak, circulation poor, and digestion bad. Hood's Sarsaparilla strengthens the stomab. improves the circulation, parfects di-gestion, and brings about that condition in which sleep is regular and refreshing. It does not do this in a day, but it does it— has done it in thousands of cases.

heights of the sublime." "Oh, me! What you gwine ter do "oh, me! What you gwine ter do nights, take Hood's Sarsaparilla-it's just the tonic you need.

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SAMPLE

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panegyric. ritten, and Church has dom of this and drinks g waters of ied at Fossa while on his il of Lyons, mmoned by X. r this month count of the from it is mary of his The writer Thomas has r more than ly as a great

man with the medals on his breast and also as an the coat, like Joseph's, of many colors. s an exemp-Did not St. Francis bless the beasts ue, drawing , innocence, outh of five came at the

the rustle and chatter again and litaly, for it would have been impossi-ble to preserve frescoes in such a climate. The pictures are votive offer next moment the inner shutter was slid away and I saw the profile of a priest (whom I had frequently seen), dimly outlined against the faint gray ings and are placed in chapels erected by their donors or placed on a high altar, the gift of a league or an emlight that shone beyond him. It was a sudden though not unexpected climax, peror to commemorate a miraculous interposition in favor of the Fiemish and I was thrown off my guard. I began in great embarrassment the con-tession which I had made to myself or in honor of a favorite saint. And to one accustomed to the warmth and over and over again, and in less than color of the churches of the South half a moment found myself hopelessly involved. There was but one thing there is a sense of missing. "But a certain absence of sensuous

to be done then, and I did it with all ness is forgiven in the realization of my heart. I threw myself upon the the highest religious feelings and at more of my confessor. I said : "Father, this is my first confession ; mosphere of solemn and penetrating devotion. From 6 in the morning please help me to make a good one." "From that moment I felt as if I till after 12 a succession of worship pers attends the Masses, and during that time apsolute silence and order held God's ambassador by the handand how I clung to him ! I felt as if he had thrown his protecting arm are kept. No pictures are shown, no are kept. No pictures are shown in a ne had inrown his protecting arm tombs may be visited; there are about me, as if he would henceforth aid me and stand between me and the the keeping of the rule. With all the impatience of a sightseer one is apt to but one wish: it was that I might search my heart and find if in some fret against the delay this regulation imposes, tut let one step out of the

dark corner of it there were not still the shadow of a lurking sin and that I might then root it out and bring it to him in absolute contrition. I wanted him not to dismiss me yet, but to resystem.

prove me again as gently and as gravely as at first, and to offer me once more that consolation he had al-ready so freely given. Then came the absolution, like a fountain of heal-

in your role of spectator have you no part in it. They to whom it belongs are the old women in the black cloaks and creped cars kneeling against the pillar; the little bareand prostrated myself before the altar of the Mother of God ! Rapt in the footed girl with her wooden shoes in her profound spirit of love and trust and gratitude, I felt the inexpressible haphand ; the lay Sister in her wonderful blue woollen dress and starched linen piness of the child who knows that he bonnet ; to the seamed and seared old

is freely and whoily forgiven." A good man said well in his prayer

his strained muscles and great shaggy hide, who has left his cart and crept into the oulet shalter for a brothing merciful enough to the great shalter for a brothing merciful end to be brothing merciful end to into the quiet shelter for a breathing merciful enough to the good, making space, here also has a place. And yet space, here also has a place. And yet

but one Pain Killer, Perry Davis'. 252. and

TOTALLY DEAF.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe coild last winter, which resulted in my be-coming totally deaf in one ear and partially so in the other. After trying various remed-ies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. Thomas' Eclectric Oil. I warmed the Oil and poured a little of it into my ear, and before one half the bottle was used my hear-ing was completely restored. I have heard of other cases of deafnees being cured by the use of this medicine. TOTALLY DEAF.-Mr. S. E. Crandell,

use of this medicine. Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental atrain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities withja few doses of Parmelee's Vegetable Pills, gelatine coated, containing no mer-cury, and are guaranteed to give satisfac-tion or the money will be refunded. Bas surge that your blood is rich and pure. ō L Sp BE SURE that your blood is rich and pure. The best blood purifier, enricher and vital-izer is Hood's Sarsaparilla. Be sure to GET HOOD'S. RIA B KEEP your blood pure and your stomach and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be WELL.

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ing and refreshment ; and I was bid-Getting

up from any sickness, no matter what sort, begin with a little Scott's Emulsion of cod-liver oil.

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EDITORS : EEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels."

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is important that the out as well as defined of the set to a set the set to a set the set of the se

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

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

Blessing you, and wishing you success,

elieve me, to remain, Yours faith.ully in Jesus Christ, †D. FALCONIO, Arch. of Larissa Apost. Deleg.

London Saturday, August 3, 1901

THAT OATH.

The discussion of the accession oath whereby the Sovereign of Great Britain is required, not only to declare himself a Protestant, but also to insult all Catholics in his dominions, has borne good fruit inasmuch as it has brought forth the acknowledgment from the highest and most prominent statesman of the Empire that the oath comprises a most wanton insult to Catholics, which ought to be eliminated.

The select committee appointed by the House of Lords, to consider the matter has made its report on the subject of modification, and though this report is far from being satisfactory, it may be regarded at least, as a vague promise that a satisfactory modification will be made in the neur future. A great step has been taben whereas a committee composed of s .ch prominent statesman, and which includes the Premier of Great Britain, has pronounced so positively that the insult should be abolished, even though that Committee has not risen to the imit into existence. The members of that Committee are the Lord Chancellor, the Marquis of Salisbury, the Dake of Argyle, Earl Spencer, Earl Cadogan, the Earl of Crewe, the Earl of Dunraven, and Lord Tweedmouth.

The resolution passed by the Committee recommends a new form of oath to take the place of the old one, and is as follows :

" That the declaration required of the Sovereign on his occasion by the Bill of Rights can be modified advantageously, and for the future should be as follows, viz : I, by the Grace of God, King (or

Queen) of Great Britain and Ireland, Defender of the Faith, do solemn

clares that the adoration of the Virgin as well as Catholics ; but there is no good reason to believe that in the Mary and other Saints is a practice of temper of the English people at that the Church of Rome, which is not the time, he had any expectation of recase. The Council of Trent declares establishing the Catholic religion, even that we "adore God, and venerate the Saints ;" and when the assertion is made that the Catholics thus adore the if there had been any fair prospect of Saints, a gross falsehood is told, which success. However, it is not worth our while

is the more insulting when it is wantonly confirmed by the oath of the king.

If such a falsehood is to be tolerated, have no bearing upon the present fact it might just as well be added that that the King takes an oath which is such adoration is superstitious and idolatrous. The superstition and idolahis subjects. The truth is indisputable try are implied in the fact that this that the accession oath is a surviving teaching which Catholics repudiate, is relic of a barbarous age-the same asserted to be the teaching of the age in which the Presbyterians of Catholic Church. Scotland swore with easy consciences that papistry is an idelatry which

secret intentions of James II. They

We would sooner see this humilist

contemptible insult already existing.

end.

We are glad to notice that the Catholic peers have already expressed their ought to be exterminated by means of indignation against the form adopted the most cruel paine and penalties, that by the Lords' Committee, and we sinthe Pope is the Man of Sin and the cerely hope that with one voice they Antichrist mentioned in Scripture. But as Presbyterians are now recognizwill oppose the proposed change. If ing that their creed is too vigorous and the future Kings of Great Britain are rigorous on these points, and propose to be still obliged by a Protestant majority in Parliament to take a false to modify it, so the English people oath, it is just as well that the perjury might also well admit that the time should be as glaring as it has been has gone by when their Sovereign hitherto ; but it would not be well that should be forced to commit a perjury the Catholic peers or Commoners should in order to secure himself on his throne. It is a confession of weakness of appear to approve the new perjury by voting for it under any circumstances, Protestantism if no way can be found or on any pretext. By doing so, they whereby the King can proclaim himwould actually incur the guilt of apself a Protestant without hurling a proving this perjury, a guilt which so wanton insult against the whole far is on the consciences of the Pro-Christian Church of nineteen centuries. testant members of Parliament only to It is an admission that there could be no Protestantism, if there were not al-

whom the old oath is attributable, and of those who support the equally obready existing a Christian Church for jectionable new form. it to protest against. There are certain Protestant papers which formerly expressed themselves

in favor of removing the insulting words of the accession oath, but which now declare that if Catholics are not satisfied with the proposed change, no further satisfaction should be offered. This is the position which has been virtually taken by the Montreal Witness, which says in a recent issue that in the first instance, the Catholics

"Were load in their protests that they had no thought of assailing the purpose of the oath or reducing the supposed safeguard to the realm which have no doubt that most of the Lords They only it was designed to be. wished to remove from it the uncalled for offensiveness of its form in denound ing as damnable certain doctrines which were to them in the highest degree sacred. With this moderate request we were in the utmost sympathy. In the argument which asserted that portance of the occasion which called the oath of the Roman Catholic Bishops should be remodelled before that of the King, we saw no sense, etc.

"Carefully, however, as the advocates of change guarded themselves against being understood to object to anything but the uncalled for offens of the form of the oath, it could hardly be but that their real obection was to the thing itself. The bringing in of the report of the modification Committee has consequently been the signal for the throwing of the cloak, and in same cases of the cost also, and roundly demanding that the Protestant oath should be abandoned altogether. This is a quite different thing, though there may be some thing said even for this."

The first sentence of this extract is mewhat mixed but we can under stand what the writer meant to say He wishes to tell us that in the beginning the Catholics who objected to the oath professed to be quite willing that the King should make a strong profession of Protestantism as might be required of him by his Protestant subjects, provided the insult to Catholics were omitted ; but that in cur captiousness and over-sensitiveness we are now not to be satisfied unless the profession of Protestantism be itself abandoned : that, in fact, we are de manding more now than we asked in the beginning.

THE CHURCH IN FRANCE.

outbreak of bitter hostility between the High and Low Church parties in Los The Paris Univers states that the Angeles, and the middle or peace Pope has sent a sympathizing letter to party is endeavoring to patch up a the heads of the religious orders in truce between them ; but in spite of though he might have wished to do so, France, expressing regret at the failthese efforts, the outburst of hatred beure of his efforts to preserve them from the persecution with which they are threatened when the new law against religious orders is put into execution. to discuss what may have been the attacks made by John Kensit on the His Holiness declares that this law is Ritualistic churches of London, Engcontrary to natural, evangelical and ecclesiastical rights, and that the land. grossly offensive to twelve millions of cause of the persecution with which they are menaced is the world's hatred of the Catholic religion, and that this persecution is dictated by the desire to Church of Los Angeles diocese. The convention was controlled by the High cause nations to apostatize. The Church must labor to counteract these delegates to the general convention of works of darkness, and the orders are the Church, which is soon to be held,

exhorted to conform themselves as far refused to choose a single representaas possible to the requirements of the tive of Low Church proclivities. law, notwithstanding their injustice, and to remain firm, dignified and faith ful to religion, overcoming evil by good. He concludes his letter with the words : "The Pope and the whole Church are with you. Remember Christ's words: 'I have conquered the world."'

### ANOTHER HIGH LOW WAR.

Is it advisable that a Church which is divided into two such factions as High and Low Churchism, which are diametrically opposed to each other on the most vital principles of Christian. ity, should ignore their differences, and by compromises made between them make a pretence of being in harmony and peace with each other ?

That the difference between these two parties of the Church of England, ing confession of weakness and modernand the Protestant Episcopal Church of the United States, which is the ness remain as it is, than have it botched by the pretended concession to name by which members of the Church of England call themselves when they Catholic sensitiveness which the Lord's Committee proposes. It is no concesgo to the United States, are most vital, sion at all, and we hope and expect and concern the most important truths that every Catholic in Parliament will of Christianity, can scarcely be denied vote against it as an injury added to the by any one, whether a member of that Church or not ; and in fact the most prominent members of these Churches Since the above was written, the bill openly admit that the dissensions beauthorizing the new oath passed its second reading in the House of Lords tween the two parties mentioned are by an overwhelming majority. We so important that no compromise is

possible or reasonable. The leading High Churchmen mainwere well-intentioned in supporting tain that it is most important that the it, being convinced that it would im power of priestly absolution, which prove the case ; but in this they are they claim belongs to the priests of the much mistaken. We are pleased to Church, ought to be exercised by them, be able to add that the Catholic peers whereas by the Low Church party it did not support the farcical measure, is generally maintained either that no and there is every prospect that they such power exists in the clergy, or will continue their opposition to the that, if it exists, it should be left to the will of individual members of the AN EXTRAORDINARY MAYOR.

Church or Churches whether or not they shall ask their ministers to hear their confessions and give them abso-Intion.

blem hoisted on the city hall flag on In regard to the sacrament which the 12th July, on the ground that it Anglicans call the Lord's Supper, the had as much right to fly to the breeze High Churchists maintain that Christ on that occasion as on the patronal is truly and bodily present therein, to days of St. Patrick, St. Andrew and gether with His soul and divinity, and St. George. To discuss this point that He must be therein adored ; would simply be waste of time. When whereas the Low Churchmen assert the occasion again arises we trust the that there is neither Transubstantia. pet ple of Ottawa will place Mayor Mor- tion nor a Real Presence of Christ in

AUGUST 3, 1901.

that there is at the present moment an

idolatry and superstition.

by Dr. Wilkins.

and His Apostles.

This theory is evidently based upon

the principle that Christ has not re-

vealed any definite doctrine on the

points at issue, so as to bind mankind

This theory is injurious to God, de-

contrary to the plain teaching of Christ

and truth, to them that seek after His

xxiv, 10 ) (Prot. Version ; Ps. xxv.)

(Ps.

covenant and His testimonies."

estimonies.

John i, 17.)

ica.

what Christ has taught :

(Heb. xi, 6 )

o any belief in particular.

### " SACERDOTALISM."

The great bugaboo of the Low. Church Anglican party is "Sacerdotal. ism." This was the target for Arch. deacon Farrer's darts when a few years ago he aunounced himself as the champion of Low Churchism vs. Ritu. tween these two very distinct parties alism, though since that time he apbids fair to rival even the hostilities pears to have fallen into comparative which resulted from the physical force obscurity, inasmuch as in the Church of England the Ritualistic party has so progressed that so far as ability and zeal and influence are concerned, it The present war between the two has become the chief party in the parties was precipitated in the diocesan Church, leaving Evangelicals, Neolog. convention of the Protestant Episcopal

shade. In another column will be seen an Church party, who in the election of account of a Ritualist war which has broken out at Los Angeles, California. in which a Rev. Dr. Dowling stands forth as the Evangelical champion who besides attacking "Romanists and Naturally enough, the Low Church-Ritualists " for the doctrines therein men are highly indignant at this state mentioned, makes a special onslaught of affairs, and on their behalf the Rev. on what he called "Sacerdotalism." Dr. Dowling, of Christ Church, Los By Sacerdotalism he explains Angeles, has, in consequence, sounded

ists and Erastians completely in the

that he means certain powers which the tocsin of war by a sermon preached the priests of the Church of God alone in his Church on July 14, in which he have authority to exercise. Among attacks vigorously the High Church these powers are the granting of absoposition in regard to Confession, priestly lution to penitent sinners, the changbsolution, the Lord's Supper, and the novement to give a new name to their ing of bread and wine into the body and blood of Christ, and the ministry church, rejecting the name Protestant. of the sacraments which Christ has in-He declares that the clergy of his stituted. own Church and of his own diocese

If these powers exist, Dr. Dowling who favor these doctrines are guilty of says; "the priest stands between you and your God:" and this he regards as In another article in this issue, under a sufficient reason for rejecting the the title "Sacerdotalism," we have doctrines which, according to him, consomething to say on the attack of Dr. stitute " Sacerdotalism ;" and he ap-Dowling on the Catholic doctrine in peals to all of his fellow churchmen. regard to the power and authority clergy and laity, to fight against this conferred by Christ on the priesthood. innovation in the Protestant Episcopal In the present article we confine our-Church of America, " for purity and selves to the consideration of the peace freedom," and against ' Romanism and theory to which we have referred above, and which has been advanced the resulting priestly assumption of

undue authority." It would occupy too much space in this issue if we were to enter into a fuil and lengthy vindication of all the Catholic doctrines included by Dr. Dowling under what Low Churchmen term Sacerdotalism; but we shall point out that to maintain the position the structive of all Christian faith, and doctor has taken, he appeals to the pride of the laity, and demands that they shall not permit the existence of a It is injurious to God because God is truth itself Who can neither deceive priesthood in the Church of Christ, having powers which the laity cannot exnor be deceived. Reason itself teaches

this independently of Holy Scripture ercise This is exactly the reasoning of for God is necessarily infinite in all Mary (Miriam) and Aaron when they perfection, and as truth is a perfection, He must be ir finitely true. And attacked the authority of Moses, saying : "Hath the Lord spoken by Moses further, our rejection of any truth reonly ? Hath he not also spoken to us vealed by Him is a practical denial of in like manner ?" (Num. xii. 2.) But His truthfulness, and a grievous injury God was angry because they "were to his essential character, which is not afraid to speak ill of His servant equivalent to a denial of His existence. This doctrine is therefore practically Moses who was most faithful in all His house." Mary was punished with Atheistic. This is everywhere taught a leprosy for seven days, from which in Holy Scripture ; but it will suffice she was delivered only through the for us to quote the following passages:

"All the ways of the Lord are mercy prayers of Moses. Core, Dathan, Abiron and Hon were also severely punished, together with two hundred and fifty leaders of Israel This implies not only God's truth, for rebelling against Moses, whose but also our obligation to believe His authority was from God.

AUGUST 3. 1901.

Church of England, and of the Pro ant Episcopal Church of America not possess the same prerogative cause they have neither succession mission.

In answer to Dr. Dowling's app popular pride, we need not say than to quote the sacred book of verbs, xv, 25 :

" The Lord will destroy the of the proud ."

### THE POPULATION OF FRA.

For some years past there has felt considerable anxiety a French statesmen arising out fact that the increase of the popu of France had been growing les less year after year, until it had down almost to nothing. A num schemes had been proposed to r this state of affairs, none of were practicable. The latest o proposals was to induce a num French Canadians to settle in the try in order that new life sho infused thereinto. It is needless that this proposal was fants But Mr. Waldeck-Rousseau. French Premier, has now in some French Senators that the ing decadence appears by th census returns to have ceased. 1 the last five years there has be increase of 412 364 inhabitants, as during the five years previ increase recorded was only 1 and during the ten years endin 1896 the increase was only 2 It is encouraging to know that cadence, the evil consequen which were a cause of consterns no longer to be feared.

## LEAGUE OF THE SACRED B

General Intention for Augu

THE OBSERVANCE OF SUND

American Messenger Sacred H

Sunday is fairly well obser the United States. It is notabl of rest from labor ; business pended, social intercourse limit the most necessary duties are pe as privately and in as brief a possible. The very atmosp still, even in our busy cities less hurry in the movements care on the faces of the men and we meet in our thoroughfare calm demeanor and spiritual most of them tell why they are and whither they are going ; t than usual self restraint of oth are not on the same errand is, ly or unwittingly on their tribute of respect to those w

the day religiously. No one can witness the obof Sunday in America without ing the conclusion that Christ still a most powerful influence among our people ; and this borne in upon us more now that we are described by and have come to regard ours a material industrial and me ing nation. Truly it requir super - human influence. 80 more than the craving for sional day of rest or pleasure. us, rich and poor alike, agree a week to stop the vast and systems of machinery, which fortunes to set going again our markets, to cease from toi go in great measure the en and conveniences which would the laborious services of other discountenance the dispositio to pursue their daily avocation day or to spend it in boister seemly relaxation. The extent of this Christia ance of Sunday in the United all the mote remarkable when lect that fully fifty millions o ple are not active member church, though they profess ity of one or other denomina the twenty five millions who be active members of the sects, very many, no doub Sunday in a worldly way a worldly motive. Some Catholi negligent in this as in other their religion. Still, fully te fill our churches from morn night every Sunday, and ov million members of the variou ant sects meet in their chu casionally, at least, for the ive forms of worship, and multitude of fifty millions nearly four-fifths of them Protestantism, the remaind ity, observe the precept of that day, out of respect for wish to keep it religiousl can be no doubt that many serve the day piously after fashion. What makes this fact mo able still is that there is no ordinance for the institution ance of the Sunday at all. ly an ecclesiastical institut ating at the time of the A would seem to be the "L mentioned in the Apocaly The first day of the week w day of meeting for commo as we gather from the Act from the First Epistle to thians 16, 1. Such passag report what was customary that the observance of S obligatory from the first, w cept the tradition of t From this source we learn apostolic institution, a su

and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's supper there is not any transub stantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any perion whatsoever. And I do believe that the invocation or adoration of the Virgin Mary or any Saint, and the Sacrifice of the Mass as they are now used in the Church of Rome are contrary to the Protestant religion And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration, and every part thereof unreservedly

This is the complete report of the Committee : but the change proposed is in no sense less objectionable than the oath which it is proposed to supersede.

It is true, the clause stating that the doctrines above repudiated are superstiticus and idolatrous, is omitted ; and so far there might seem to be a slight improvement in the wording ; but it is still stated that the Church of Rome uses "adoration of the Virgin in the realm." Mary" and "other Saints ;" which is

un ineu tirg falsehood.

It may be said that the term adoration is not always used for the supreme or divine honor which is paid only to God ; and for this statement there is some foundation. Thus it has been said : " the people of England adored Quer V ctoria, and still adore her momory , but it is the present usage of the word adore to refer it to the bonor which is paid to God alone ; and thus the books of synonyms in use say : "Adoration can with propriety be paid only to the one true God. (See Crabbe.)

presume, at restoring liberty of con-And, further, it is in this sense of supreme adoration that the oath de science to Protestant non Conformists

At the law the second second

The Witness admits that even so, there is some reason in this more extensive demand, yet it advances certain reason why this should not be granted. In a nutshell, these reason are included in the statement that a little more than two centuries ago the Catholic King James "in spite of his oaths and promises did all he could to restore Romanism as the one and only Church

If this accusation against James were absolutely correct, the crime

would surely be no more grievous than the Protestant Sovereigns Henry VIII , Edward VI., Elizabeth, James I., Charles I. and II. and the Protector Oliver Cromwell were guilty of in im posing their special forms of Protestantism on the people. But in fact, it cannot be shown that James I. intended to establish the Catholic religion. The persecuting laws against Catholics, and even against non Conformist Protestants, were barbarous in their rigor, and he aimed at moder.

ating them, and ultimately, we may

ris where he properly belongs. He is certainly a most unsuitable person to Consubstantiation orimpanation wherehold the position of chief magistrate of the capital of the Dominion.

In connection with this matter, we have much pleasure in publishing the following sensible and timely letter from Mr. D'Arcy Scott, son of Senator Scott :

Mayor Morris, of Ottawa, is certain-

ly entitled to be so termed. He gave

permission to have the national em-

from Mr. D'Arcy Scott, son of Senator Scott : Ottawa Citizen : In your issue of Monday a person signing himself An Irishman com-menting on my action in protesting against the flying of the flag on the city hall on July 12th, asks how it comes that I so identify myself with Irishmen, adding that I am not an Irishman but a Sotchman. It seems to me that any citizen, whatever his origin, or religious belief, who desires to see peace and harmony preserved in a mixed community such as this, would have been justified in pointing out to His Worship the Mayor how madesirable it was that the flag should fly on a public building like the city hall on a day set apart, as is July 12th, for the keeping alive of sectional and religious bitterness and animosity. The celebration of March 17th is far from being a parallel case—St. Patrick is the patron of all Ireland, and his day may be, and is, celebrated by Irishmen of every denomination. I hardly fatter my-self that my nationality is a matter of public interest, but since your correspondent en-deavors to make it one, let me say that I am both by birth and feelings, a Canadian—by origin, however, I am Irish. My father, like myself, was born in Canada, but his father belonged to the Scotts of Cahircon, county Claire, Ireland—a family who have been settled in that county for upwards of two hundred and fity years. If your cor-rent the dust of history I may tell him that so far as I can learn the family was never so that an prond to say that a relative of mine, Mr. Richard Scott, a Dablin solicitor, which brough: about Catholic emancipation. Taking the other side of the house, my mother was born in Dublin of Irish parents. Let me add that, while first of all a Cana-dian, I am in sympathy and feeling, intense-ly and entirely Irish. With apologies for having been forced to make this letter so personal, I remain, D'ARCY SCOTT. Ottawa, July 16, 1901.

Ottawa, July 16, 1901.

He who is false to present duty breaks a thread in the loom and will see the defect when the weaving of a lifetime is unrolled. 

the Eucharist by any of the modes as by Lutherans and some other sects maiatain that Christ becomes present. In consequence of this belief they assert that the High Church teaching of Christ's real presence is what it is asserted to be in the accession oath of

the British Sovereign, "idolatrous and superstitious."

Strange to say, there are persons both within and without the Anglican He has revealed) it is impossible to and its sister churches who maintain please God. "He that believeth not shall be con-demned." (St. Mark xvi, 16) that these two beliefs, so contrary to each other, and so irreconcilable, ought to be allowed to exist side by of Christ and His apostles. We need side in the Church, and that they who hold them should mutually tolerate each other, and should continue to dwell together in peace and harmony as members of the same Church. Thus God's Church should permit the teach only a few days ago the Rev. Dr. J. J. Wilkins of Los Angeles, California, Vicar of the Protestant Episcopal Church of that city, declared in the Pro Cathedral of which he has pastoral charge that " there is room and need for the High Churchman and Low Churchman both, in the university of souls, and there is no need for either of them to get worried or excited be-

which Dr. Dowling is guilty in taking cause the other thinks or worships advantage of this state of affairs to atdifferently." tack the Catholic Church. It is the There can be no doubt that in such drawing of a red herring across the an important pronouncement, officially track to put the hounds on a wrong made in the Pro Cathedral, Dr. Wilkins

scent. had the approbation of the Bishop of Los Angeles, and we are indeed aware The choir invisible ! Who are the that this is really the view taken of the members of it. if not all those who in matter by "the peace at any price any quiet, simple way are doing the days' work, whateve, it may be, as they know how ; who are trying to party" both in the Anglican and the American Episcopal Churches.

make life pleasanter and happier for The occasion which gave rise to the those to whom their lives are naturally Rev. Dr. Wilkins' pronouncement is bound ? - John White Chadwick.

The authority of the Catholic priest-"For all Thy works are true. and hood is also from God, and it is not for Thy ways right, and all thy judgments man to call it into question.

ue." (Dan. iii, 27.) "For the law was given by Moses Christ chose His twelve apostles from among all His disciples and gave them grace and truth by Jesus Christ." (St powers which were not given to the From these passages it is also evident disciples generally. that the Christian faith is true in all

To Peter alone he said, "feed my its details. We may add here the ob lambs : feed my sheep." (St. John xxi, 15, 17.) This plenitude of authligation of our unhesitating belief in ority could be exercised only by Peter's "Without faith (belief in the truthe lawful successors.

To the Apostles alone Christ said : "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations baptizing them, etc. From all this we learn the teaching . . And behold I am with you all days even to the consummation of the only add that St. Paul teaches that world." (St. Matt. xxviii, 19, 20.) "the Church of the living God is the To the Apostles alone it was said : pillar and ground of truth." (1 Tim. 'Receive ye the Holy Ghost. Whose iii, 15) It is therefore impossible that sins you shall forgive they are forgiven them, and whose sins you shall ing of the gross contradiction which Dr. Wilkins declares ought to be tolretain they are retained."

erated in the opposing parties of the We might quote many other passages to show that the Sacerdotalism Protestant Episcopal Church of Amercondemned so vigorously by Dr. Dowling was established by Almighty God The whole dispute shows the state of both under the Old and under the New confusion in which the Protestant Epis-Law. We shall add only one more copal Church is involved, and places text to show that it is a presumption in a striking light the absurdity of for any to assume the sacerdotal office who do not derive it from God through the priesthood which Christ instituted: "For neither doth any man take the honor to himself but he that is called by God as Aaron was."

The priesthood of the New Law does not depend on the fancy of Rev. Dr. Dowling, but on the institution of Christ, and it is by succession from the Apostles that the priests of the Cathclic Church possess their authority. Of course, the so called clergy of the

#### AUGUST 3, 1901.

Church of England, and of the Protest. ant Episcopal Church of America, do not possess the same prerogatives because they have neither succession nor mission.

In answer to Dr. Dowling's appeal to popular pride, we need not say more than to quote the sacred book of Proverbs, xv, 25 :

" The Lord will destroy the house of the proud ."

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THE POPULATION OF FRANCE.

For some years past there has been felt considerable anxiety among French statesmen arising out of the fact that the increase of the population of France had been growing less and less year after year, until it had come down almost to nothing. A number of ing it a day of rest and then by sancti schemes had been proposed to remedy fying it in His Name. From the be schemes had been proposed to remedy this state of affairs, none of which were practicable. The latest of these proposals was to induce a number of French Canadians to settle in the country in order that new life should be infused thereinto. It is needless to say that this proposal was fantastical. that this proposal was fantastical. Our obligation to sanctify Sunday by But Mr. Waldeck-Rousseau, the hearing Mass. If it be the providence French Premier, has now informed of God that the sects which have separ some French Senators that the alarming decadence appears by the last censusreturns to have ceased. During the last five years there has been an increase of 412 364 inhabitants, whereas during the five years previous the increase recorded was only 175,027, and during the ten years ending with 1896 the increase was only 299.072. It is encouraging to know that the decadence, the evil consequences of which were a cause of consternation, is

no longer to be feared. LEAGUE OF THE SACRED HEART.

General Intention for August.

THE OBSERVANCE OF SUNDAY.

American Messenger Sacred Heart.

Sunday is fairly well observed in the United States. It is notably a day of rest from labor ; business is susstill, even in our busy cities ; there is less hurry in the movements and less care on the faces of the men and women we meet in our thoroughfares. The calm demeanor and spiritual air of most of them tell why they are abroad and whither they are going ; the more y cannot ex. than usual self-restraint of others who are not on the same errand is, witting easoning of ly or unwittingly on their part, a

the day religiously.

n when they Moses, say en by Moses spoken to us x11. 2.) But they "were His servant thful in all inished with from which through the

nd Hon were ogether with ders of Israel loses, whose

## ated to commemorate Our Lord's Resurection, and observed, now one way, now another, always by worship

in common, especially by the celebra-tion of the Eucharist, and always as a day of rest from servile labor. It is surely wonderful that the reformers of the sixteenth century, who repudiated tradition, should have allowed their followers to adhere to this sacred institu tion of the Church without the Scrip tural warrant they always demanded for observances far less burdensome than this.

From the beginning the Church has

"remembered" to keep holy a day known as the Lord's own day. When abrogating the Sabbath of the Jewish covenant, she did not lessen the num ber of days on which public worship should be paid to God, but simply substituted the first for the last day of the week and consecrated it, first, by mak ginning it was a day of public worship, especially for the celebration of the Euch aristic mysteries. The tradition of this practice is so clear and unquestioned, and the practice itself is so thoroughly in accord with the spirit of our faith. that we never think of inquiring for any special ordinance or sanction for

ated from the Church still maintain some observance of this day, it is a special blessing of His providence that we still keep it just as the Apostles and early Christians did in the beginning : and who will deny that the example of ten million Catholics, scattered in every town and village of this country, assembling faithfully every Sunday in their churches, to assist at the same august sacrifice, to hear the same divine doctrine, helps more than any other influence to keep alive the spirit of religion among our fellow country men not of our faith ?

In speaking thus optimistically about our Sunday observance we are not ex-aggerating the fidelity of our Catholic people or the benefits accruing to our selves and others from this observance Neither are we overlooking the negli gence of the thousands who do not hear Mass, or the indolence of the multitude who are content with this one duty a if it were all they could or should do

for the sanctification of Sunday. There are too many, unfortunately of rest from labor; business is sus-pended, social intercourse limited, and Church to accommodate them by the gosas privately and in as brief a time as in a place, or at a time, to suit their still, even in our busy cities , the still, even in our busy cities , the still as distracted way ; so many who seize the slightest excuse for remaining away from it-an indisposition which a walk to the church might relieve ; friends whom they wish to entertain, forget-ting that frequently the friends would prefer to go to church ; distance from the church, frequently a matter of their own choice, especially in this summer season : need of recreation which they tribute of respect to those who keep imagine they can satisfy in no other way than by a Sunday outing begun too early to permit of their hearing No one can witness the observance of Sunday in America without draw-ing the conclusion that Christianity is Mass. Then we have the Sunday newspapers which, with all their poor still a most powerful influence at work paper, blurred type, flaring pictures, trashy and sensational, if not positiveamong our people ; and this conclusion is borne in upon us more forcibly now that we are described by others, ly obscene, reading matter, are pre-ferred to the book of instruction in and have come to regard ourselves, as a material, industrial and money-lov-Christian acctrine, church history, or spiritual reading. How common it is ing nation. Truly it requires some to hear fairly educated Catholics de-ploring the misrepresentations of our super - human influence, something more than the craving for an occabelief and practice they find in these very newspapers, and excusing their sional day of rest or pleasure, to make

us, rich and poor alike, agree one day own inability to explain points of our a week to stop the vast and mighty systems of machinery, which require doctrine to the men and women they meet the six days of the week, or re-fute the stale, old calumnies that are, fortunes to set going again, to close our markets, to cease from toil, to fore-

### THE CATHOLIO RECORD

lighten their minds."

MAN.

last forever.

Christ Whom He has sent. THE CHURCH IN THE XX. CENTURY.

N. Y. Freeman's Journal. One morning in April, 1895, the

English speaking world read in their newspapers a Papal document which to the English people would have Rome, and he has created in the Eter-been treated with scorn and insult. nal City another college for the Ruth-But the world has been moving since enians. Finally, he has recommended the establishment of the hierarchy in the generals of the Jesuits and the

England and Scotland. Catholics have Assumptionists to pay special attention become a power in the British Empire, to the Eastern missions, and to do all and they have at last succeeded, in in their power for the establishment of spite of the existence of statutes and schools and theological colleges. customs insulting to the Catholic Church, in forcing their way into the national life of the people. When, therefore, Leo XIII. reminded the people of England of the claims of the Catholic Church to their allegiance, in spite of the four centuries during which they had been separated from her, his words were received

with attention and respect. The Protestant Morning Post, writing on the subject, declared that "the figure of this Pontiff, who thinks to unite all Christians into one single community for the defense of social order against its enemies, must be re-garded as extraordinarily grand and noble both by the people of England and by those of all Christendom. The ideal set before the world by the Vatican bestows a greater power upon the Papacy than a vast realm or an immense number of subjects could confer upon it." Another great organ wrote : "This is one of those facts which show to what an extent the hopes of the Papacy have been revived and its confidence in the future increased ; noth ing of the kind cculd have been done

30 or 40 years ago without exciting ago without exciting the ironical mockery of the whole world. Certain it is that the century ends, leaving the Papacy rejuvenated, more full of vigor and of confidence in the future than it has been for a long time."

A couple of years later Leo XIII. seemed to many to destroy the good effects of his letter, Amantissimae voluntatis, by declaring ex cathedra the invalidity of Anglican orders. Gladstone had made a pathetic appeal to His Holiness not to reach, or a least not to publish, such a decision ; thou

sands of Protestants benevolently dis-posed toward the Catholic Church echoed the same wish. But Leo fearlessly proclaimed the truth, and the sequal has shown that honesty was the is possible now is due certainly to the best policy. Corporate union has been shown to be very improbable, if not altogether impossible, in England – reverence paid to him are justly due. yet the cause of reunion has progressed by leaps and bounds since the Pope published his letters. Converts are becoming more numerous every dayespecially converts from the cultured classes and from the ranks of the Anglican clergy. Catholics are being better understood, and the minds of the people are being prepared for the great movement of return to Rome which is sure to be inaugurated before the twentieth century has become very

old The innumerable sects of the United States were certainly included in the Holy Father's invitation to the Protestants of England, and as a matter of fact the encyclical Amantissimae ex-cited equal attention there. But Leo XIII. was not content with this. In his letter Longinqua Oceani of January, 1895, he referred to our separated bre thren of North America as follows

go in great measure the enjoyments and will be, rehearsed, everywhere have expressly declared our solicitude and conveniences which would require and forever, precisely because they for their salvation, and our yearning for their salvation, and our yearning for their return to the bosom of our common Mother, the Church. We firmly hope that this will one day be. Meanwhile we must not abandon them or leave them to themselves, but must draw them to us with gentleness and great charity, persuading them by all great charity, persuading them by all means in our power to study all parts of Christian doctrine and so become divested of their prejudices." In America, as well as in England, Leos words are bearing fruit every day. At the beginning of the twen-tieth century the Catholic Church in patron, St. Pallip Neri): the United States towers above all the The period of Catholic losses 89C18. in America through want of priests can possibly do it, viz., assisting at the late Mass, which is properly the Sunday service of the parish. In many parishes in which several of the catholic Church in the most progressive country in the world is assured But Leo XIII. has not been content with encyclical letters and general exhortation as a means of bringing about the union of Christendom. Here in Rome he has established a Pontifical Commission, with his cardinals, con-sulters and secretaries, to treat all questions arising in connection with this great subject. He never fails to preside himself over the deliberations of this august body. It has been exist-ence for six years, and though the results of its labors are not bruited abroad, they are none the less effective,

the Sabbath of the Old Law design- the eternal, which is to know God and institutes for the Bulgarians ; at Cairo feelings, and comforted you by the simple laborers, and students in semina seminary for the Copts ; at Mossoul two colleges for clerics of the Syrian and Chaldean rites; he has heaped favors and privileges on the internaone, and a brighter world than that tional noviciate of the Capuchins at Boudja, which is designed to supply you, or opened a way to the enquiring, or soothed the perplexed; if what he priests for the Oriental nations ; he has has said or done has ever made you founded a college at Athens for the take interest in him, and feel well in-Greeks ; he is protecting the college of St. Anne at Jerusalem for the Greekclined towards him; remember such a one in time to come, though you hear concerned them very closely. Fifty Melchites; he has reorganized the him not, and pray for him, that in years ago an encyclical from the Pope Greek college of St. Athanasius in all things he may know God's will, and at all times he may be ready to fulfil it.' 2 - THE EARNESTNESS AND THOROUGH

NESS OF ALL HIS WORK. His whole heart and soul is thrown

into every piece of work he did; so much so, that it never seems possible to a d to it, or improve it. His deep Leo XIII. was not aware, when he but crystal intelligence beholds a subset his heart on this great work for the subject in all its bearings before he reunion of the churches, of the tremenwrites a word ; his pen, as it glides dous difficulties that confronted him on over the paper so smoothly, seems touched with celestial fire. Take, as examples (1) his wonderful essay on Development, wherein (many years all sides. But he knows of one infallible means of conquering them, and he never ceases to refer to this in his en cyclicals. It consists "in praying before Darwin wrote) he anticipates all with humility, fervor and persever-ance, for God holds the key to men's that is true in his scientific system; (2) his beautiful reply to Dr. Pusey on hearts, and His grace alone can enthe place of Our Lady as the second Eve; and (3) his crushing answer to He knew that he would never live to Mr. Gladstone's charge against the see a thousandth part of the fruits of Vatican decrees that they made Catho-lics disloyal subjects, which compelled his great crusade, but he knew also that he was called by God to be the a withdrawal of his charge from that mouthpiece of a Church which is to great statesman. P. O'K.

But indeed every single sermon show the same mastery of his subject. I will mention but one remarkable in-JOHN HENRY, CARDINAL NEWstance of this, his wonderful sketch of the religious history of England in the sermon entitled "Christ upon the A century just past since the birth of John Henry Newman, and a decade since his decease. What his wonder-ful personality has done for the Church Waters," preached at the installation of Dr. Ullathorne as the first Bishop of Birmingham. Here is a short extract :

of God in England itself is well stated by the late editor of the London Spec-"We rejoice to-day, as those who love men's souls so well that they tator, a candid Protestant, in the fol would go through much to save them, yet love God more, and find the lowing passage written ten years back: "No more impressive testimony could have been afforded to the power, full reward of all disappointments in Him ; as those whose work lies with sincerity and simplicity of the great sinners, but whose portion is with the saints. We love you, O men of this generation, but we fear you not. Understand well and lay it to your English Cardinal's life than the almost unanimous burst of admiration and reverence, on the occasion of his death, from all the English Churches and all heart, that we will do the work of God the English sects for the man who had certainly caused the defection of a larger number of cultivated Protestand fulfil our misson, with your consent, if we can get it, but in spite of you, if we cannot. You cannot touch us expect in a way of which you do not ants from their Protestant faith than any other English writer or preacher dream, by the arm of force ; nor do we dream of asking for more than that since the Reformation. Such a phenomenon as this expression of heartfelt which the Apostle claimed, freedom of English sentiment for a good Roman speech 'an open door,' which, through Catholic would have been impossible a God's grace, will be 'evident,' though there be 'many adversaries.' We do quarter of a century ago ; and that it is possible now is due certainly to the but wish to subdue you by appeals to your reason and to your heart." And a little further on: "Let us be true to ourselves, and the blustering wind will In a century in which physical disirop, the furious sea will calm. No, I covery and material well-being have fear not, my brethren, this momentary usurped and almost absorbed the ad-miration of mankind, such a life as clamor of our foe : I fear not this great people, among whom we dwell, and who have still, under the habits of these later cen-turies, the radiments of that faith by that of Cardinal Newman stands out in strange and almost majestic, though singularly graceful and unpretending, contrast to the eager and agitated tur which, in the beginning, they were moil of confused passions, hesitating ideals, tentative virtues, and groping new-born to God: who still, despite the loss of heavenly gifts, retain the love philanthropies, amidst which it has been lived." This witness is true; it of justice, manly bearing and tender-ness of heart, which Gregory saw in was far less the commanding intellect. their faces. the versatile genius, or the philosophic HIS ARDENT FAITH.

depth of the great English Cardinal, which won for him the respect and ad In "Loss and Gain " there occurs a description of the Mass written for the Anglicans, which will suffice to illusof his fellow countrymen. than his high character, his thorough trate our third point. "I declare, to me nothing is so consoling, so piercsincerity, his simplicity of life and humility-in a word, his austere sancing, so thrilling, so overcoming, as passage that the Mass, said as it is among us. I off its feet. tity. Both as the real leader of an unpopular movement, while yet an Anglican, and as the champion of Catholicism in the latter half of his could attend Masses for ever and not be tired. It is not a mere form of

doest, do quickly.' Quickly they pass; for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quick-

ly calling first one and then another

Quickly they pass; because as the lightning which shineth from one part

of heaven unto the other, so is the coming of the Son of Man. Quickly

very reading : has made you feel that aries, priests preparing for Mass, there was a higher life than this daily priests making their thanksgiving ; there are innocent maidens, and there you see ; or encouraged you, or sobered | are penitent sinners ; but out of these many minds rises one Eucharistic hymn, and the great action is the measure and scope of it. It is wonder-ful !" - Athanasius in Australian

5

## THE NEED OF LAY-ACTION.

The first public pronouncement of the new Bishop of Portland, Mgr. O'Connell, on returning to America to assume the duttes of his new See was a plea for lay co-operation, a subject which is more and more being agitated by the clergy and all who have a heart the best development and full

growth of the Church in America. "We have passed the days, and passed forever," said Bishop O'Connell, "when we quietly stole unnoticed to our humble little chapel, and were grateful for being ignored. The Church has grown to immense proportions-its cathedral spires tower above our great cities-our men are a power in the nation, and to direct our growth along the lines of greatest profit to our Church and our country, not alone the voice of Bishop and priest from tho sanctuary, but the voice of our best, most influential, best conditioned laymen, must be heard and felt in public life, indicating and proclaiming to all the highest Catholic public sentiment. This is your object.

These are good and wise words

"It is well," comments the Catholic Transcript, "that these sentiments were uttered by a Bishop in the metropolis of New England. It is evident to all who follow the Catholic progress of the country that the laymen of this section are not phenomenally active in matters which appertain to the external well being of religion. It is true that here the Church is more prosperous and, apparently, more capable of caring for itself than in some other parts of the country. But however strong and progressive and successful, it cannot do its best work when de prived of the loyal and enthusiastic support of the laity-and by the laity let us not understand the pious female sex and the drooping octagenarian, but the robust and able bodied members of the present generation.

"One thing is settled to a demon-stration : the co-operation of the laity is necessary to the wellbeing of the Church to day. When men of Bishop O'Connell's standing remind them of their duty and call them afield, there should be no hanging back. To prove remiss in this particular is to court that religious indifference which has made it possible for an anti-Christian minority to enact tyrannous laws in France and subject the unoffending religious of Spain and Portugal to the howling insults of a Godless rabble." Even stronger words than these were those spoken on the some subject in the address delivered at the graduating exercises at Fordham, New York, by Rev. James Dougherty, of St. Monica's Church, New York.

"That which the United States needs to day is an educated, courageous laity," he declared, "men who are neither ashamed of their faith, nor ashamed to work for it in the sight of men, in spite of antagonism, if such must come. There is too much of burden placed on the shoulders of the priest. He can do much, but he can-not do it all." Then followed a stirring passage that almost took the audience

"It is time that the influence of Catholic laymen is felt," he said, "If words—it is a great action, the great est action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the alter in each action that is a set jet of an Italian King; the laymen would lift up their voices and speak in tones which would not be de-

atholic priest d it is not for

n. apostles from nd gave them given to the

ld, "feed my " (St. John tude of authnly by Peter's

Christ said : me in heaven herefore, and ng them, etc. m with you all mation of the viii, 19, 20.) it was said : host. Whose they are forsins you shall

y other pass-Sacerdotalism y by Dr. Dow-Almighty God under the New only one more a presumption acerdotal office n God through rist instituted: man take the that is called

fashion.

What makes this fact more remark.

able still is that there is no Scriptural

ordinance for the institution of observ-

ance of the Sunday at all. It is pure-

ly an ecclesiastical institution origin-

would seem to be the "Lord's Day" mentioned in the Apocalypse 1, 10.

day of meeting for common worship,

as we gather from the Acts 20, 7, and from the First Epistle to the Corin-thians 16, 1. Such passages as these

report what was customary. To know that the observance of Sunday was

ating at the time of the Apostles.

New Law does y of Rev. Dr. institution cf ession from tie of the Cathcauthority. Of clergy of the the laborious services of others, and to discountenance the disposition of some to reading something that would condiscountenance the disposition of some firm their own faith and enable them to pursue their daily avocations on this day or to spend it in boisterous or unto satisfy others as to its reasonableseemly relaxation. The extent of this Christian observ-

But Sunday observance consists in something more than rest from servile ance of Sunday in the United States is labor and hearing Mass. Sanctifying all the mote remarkable when we recol the Sunday means doing some special lect that fully fifty millions of our peogood works on that day, good reading, ple are not active members of any for instance, teaching catechism, etc., church, though they profess Christianand it means also some additional acts ity of one or other denomination. Of of piety, such as attending Vespers, the twenty five millions who claim to be active members of the different sects, very many, no doubt, observe Benediction of the Blessed Sacrament, the Sunday evening devotions and ser mon, if there be one. Sanctifying the Sunday means one thing for all who Sunday in a worldly way and with a worldly motive. Some Catholics also are negligent in this as in other duties of their religion. Still, fully ten millions fill our churches from morning until night every Sunday, and over twenty million members of the various Protestparishioners receive Holy Communion at earlier Masses, it may not be possible ant sects meet in their churches, octo have a large attendance at the late casionally, at least, for their respect-Mass, nor will it be always convenient to ive forms of worship, and the vas multitude of fifty millions of people-nearly four-fifths of them professing have all the members of each family in the parish assist at it ; but it is clear that it is the parochial and family Protestantism, the remainder infidel-Mass of the day, and it is worth the effort to have as many of the parish, ity, observe the precept of resting on that day, out of respect for those who wish to keep it religiously. There and as many of each family as possible present at it. There is a distinct can be no doubt that many of them observe the day plously after their own Catholic stamp on every parish in

which this is customary. The service always seems better and the sermon likewise; it is worth while to make them both the best they can be, when the congregation is preent. The parishioners are more intelli-gent in religious doctrine, and more spirited and loyal on account of the edification there is in such a regular The first day of the week was surely a and numerous attendance at the special service of the day. There is much to be done for the

proper observance of the Lord's day. bers of the Oriental Churches from their Though intended primarily for His honor, it is by His mercy a day of rest has broken down barriers of distrust and of innocent recreation for us. We and prejudice which seemed irresist-should, therefore, in gratitude devote ible. To hasten the reunion of the dis-part of it to the study of His truths, and sidents he has founded a college in cept the tradition of the Church. From this source we learn it was an spostolic institution, a substitute for

solid and lasting. On November 30, 1894, Leo XIII., in his letter Orientalium, promised East-ern Christians, whether separated from the Catholic Church or not, that he and his successors would always maintain their rights and prerogatives. He even goes so far as to forbid priests of the Latin rite to endeavor to wean mem-

long life, he ran clean counter to the ingrained prejudices of Englishmen, and calmly ignored all their most cherished ideals; yet by his strong convictions, his indomitable courage his unselfish aims, and his singu larly gentle and affectionate nature. nquered many of his contem poraries, and silenced the rest. Let me give a few examples of his beautiful character, and particularly of his ever 'speaking the truth in love." Long will the English race be haunted by the mild and gentle, but austere, form of John Henry, Cardinal Newman, and (as he sings of his own say of him

miration

" He comes by grace of his address, By the sweet music of his face, And his low tones of tenderness, To melt a noble, stubbern race."

-HIS INTENSE DESIRE TO FULFIL THE WORD OF GOD.

While struck down with fever in Sicily, in May, 1833, he kept saying, "I have a work to do for England; I

shall not die, for I have not sinned against light." A month later, while at sea, he wrote "Lead, Kindly Light." In the spirit of this prayer he lived on, till God showed him where his true Home lay. And surely the work he did for England during those twelve long years of waiting was indeed a mission from God—the preparation of England for a return to the Catholic Church. In spite of cruel misjudg-ment of his single hearted effort-a very special cross to his affectionate and

own intention, with his own prayers, separate but concordant, watching most intimate terms with Dr. Pusey, Mr. Keble and other Anglican friends. Hear his most heart breaking farewell what is going on, watching its progress, uniting in its consummation to Anglicans in a parting sermon "O my brethren, O kind and affection ate hearts, O loving friends, should not painfully and hopelessly following a hard form of prayer from beginning ycu know anyone whose lot it has been, by writing or by word of mouth, in instruments, each different, but conome degree to help you to praise God; curring in a sweet harmony, we take

altar in flesh and blood, before Whom nied and demand that the Pope should angels bow and devils tremble. This not bear allegiance to any king.

" If there were more active laymen," is that awful event which is the scope, and is the interpretation, of every part of the solemnity. Words are nec-Dr. Dougherty said, "who took an in-terest in the affairs of the Catholic essary, but as means, not as ends ; Church, it would not have been possible for the administration to have done they are not mere addresses to the throne of grace, they are instruments what was done in the Philippine of what is far higher, of consecration, Islands a Catholic country, to which the government had sent a commission which did not include a single Cathoof sacrifice. They hurry on, as if im patient to fulfil their mission. Quickly they go, the whole is quick, for they lic. Justice has not been done the parts of one integral action. Catholics, and it is time laymen should Quickly they go; for they are awful get together and make their strength words of sacrifice, they are a work too great to delay upon; as when it was said in the beginning, 'What thou known.



It may not be known to many that It may not be known to many that there are Chinese nuns, women of good family, who take all the vows. The Mother Superior of an order in China, taking with her a Chinese nun who had been many years in the order, visited our Holy Father the Pope. When she knelt for his blessing he asked her. whelt for his blessing he asked her: "My child, why does your nation treat those I send to preach to them, with so much crneity?" She burst into tears and they pass; for they are as the words of Moses, when the Lord came down in could not answer, it hurt her so to think the cloud, calling on the name of the of all the martyred ones. The perfect faith of the Chinese Chris-

Lord as He passed by, the Lord, the Lord God, merciful and gracious, long. tian is very beautiful to behold. About suffering and abundant in goodness and truth. And as Moses on the moun-tain, so we too make haste and bow our heads to the earth and adore. So a year ago, on a bright sunny morning in Shanghai, the day suddenly became darker than the darkest night. It was a darkness that could be felt. B-cause of it ful of self) from any task appointed him by God. But, though he judged himself severely, he never judged othors, and remained all his life on most intimate terms with Dr. Puser straining his eves and trying to see into the street. "What are you looking for?" he was asked; to which he replied: "I think it is the last day, and I want to be the first to meet my Saviour."-Standard and Times.

> "A Catholic layman leading, in the midst of Protestants and non Catholics of all kinds," says the Sacred Heart Review," life in accordance with the commandments of God and the Church, is much more of a missionary than he

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### AUGUST 3, 1901.

## OUR BOYS AND GIRLS.

### A STORY OF INVENTIONS.

Googie Hennessy's first day in th uniform of an American District men senger boy was eventful. In the morning he visited three of the prince pal clubs in town, made the acquain ance of a millionaire, from whom i received his first tip, a dollar, and al received his nest up, a donar, and all made an impression on all with who he came in contact by reason of h bright, clean, honest face, which w a contrast to the weary, dull-lookin countenances of some of the boys wi had been longer in the business.

In the afternoon he posed for a ce brated artist for twenty minutes and h his features hastily sketched in a pair ing of street urchins which afterwa became famous and was exhibit abroad. He carried parcels abroa He carried parcels from a fashional caterer's to a house on Fifth avenu where an awning stretched across t sidewalk indicated that a recept was in progress. Then there w notes and flowers to deliver, a cat be called and sundry small journ that toward evening caused his fee burn, for his mother, being anxi that her son should make a fitting but in business life, had sent him fo in the morning wearing a pair brand new shoes, shining, but of ch material and not adapted to Goog new profession. The result was he suffered much from this item of he suffered much from this form of attire, which, strangely enou played an important part in his ev-ful day. Google went home limping. W he reached the three tenement ro

where he lived with his mother, his proceeding was to remove the off-ing shoes. His feet were swollen burning, aching in every ju Mindful of the evening's work awaited him he admonished his mo that there was no time for doctor and he attempted to get on his shoes, but his inflamed feet absolu refused to enter the discarded Here was a dilemma. To fail to return to night dut

this his first day meant certain di sal from a place that he had w nearly a year to obtain. For it about twelve months before Google's teacher at night school mised to get him a place as a me ger boy. He was then selling pu ger boy. and reaping a very small profit very hard work. Now he looked hopelessly at hi

and his heart failed him and h trembled. What should he do was then the wisdom of Google's n proved equal to the emergency. stepped into the bed room and ret with a pair of her old button Without a word she knelt by ( and slipped them over his stoch They went on softly and easily the boy sighed with relief as sh toned the cloth tops gently arou ankles.

He stood up smiling. His fee He stood up smiling. His fee pained him, but the anguish was He seized his cap and with a i the clock hurried down stairs noticed as he did so that the old he wore made no sound. The were worn so soft and thin that were almost like cloth shoes, and was no echo of his footfalls even

they struck the pavement outsid It was dull in the office dur hours from 7 to 9 Google as bench looking at his feet and th how marrowly his discharge has averted by his mother's thought wind had begun to howl in th and the manager ordered coal the great round stove until i grew red and the basement ro

cosey and warm. boys who sat by Goog

### FIVE . MINUTES' SERMON. Tenth Sunday After Pentecost, DISTRUST OF SELF.

"Jeaus spoke this parable unto certain who trusted in themselves that they were right-

My brethren, Holy Church, in bidding us study these words to our Lord, would urge on our attention that we are redeemed by the Most Precious Blood of our Lord Jesus Christ, and not by any merits of our own. She does this that we may bear in mind, in this season of relaxation, that we need to be redeemed, and that without the merits of our Lord we should be one and all a lost race. "I have trodden the wine-press alone, and of the people there was none with me," says our Saviour by the mouth of the Prophet Isaias. There is no possibility of win ning beaven except by the merits of Christ. Adam's fatal sin so infected us with its miserable poison that all human remedies were and are totally worthless to cure us. Of course we need not exaggerate, as the Calvinists do, the depravity of fallen man. We are not by nature totally depraved. The corruption of the fall is miserable enough ; but it has not utterly extinguished natural virtue in man, nor has it made his every action a sin, as our Presbyterian friends once believed, and as some of them still profess to be

l:eve. But when you ask, How is man to enjoy the happiness of heaven? the doctrine of the Catholic Church infalliby teaches the answer : Oaly by ac quiring the merits of Christ. To trust in your own righteousness, when there is question of getting to heaven, is to rob the Son of God of His office of Re deemer and the Holy Ghost of the office of Sanctifier. Hence the Council of Trent defined as an article of faith : If any one shall say that a man can believe, or hope, or love, or repent in such manner that he shall be justified without the inspiration of the Holy Spirit going beforehand, let him be anathema. And there is no Christian doctrine more plainly taught in Holy Scripture, or more plainly essential to the office of Christ, than that His mer-

its are necessary to salvation. But, brethren, if this is cause of humility to us as men, it is cause of wonderful joy to us as Christians. For by the grace of Christ we are made childwith that holiness which the Son of God our Redeemer had and yet has yes, really, and not technically, or fictitiously, or in name, but actually imbued with that infinite love of his Father which made our Lord's lightest sigh of more worth to purchase heaven than all the virtues of all the best and purest of the humar race put together. What the Son of God is by nature that we are by grace children of the Eter-nal Father, united to the God head by the bond of the Holy Spirit. When we receive the grace of baptism, especial-ly when we receive Communion, we become united to God by a union so perfect that St. John says we are en-titled to be called, we actually are. Sons of God. Our Lord is called by St. Paul (Rom. vill, 29) "the first born among many brethren." And what did our Saviour Himself say when He bade His disciples farewell? "I as-cend to my Father and to your Father."

Now, my brethren, if there are many who need to be warned against pride by the example of the haughty Pharisee, there are some who, like the poor publican, need to be encouraged. There is a true sense in which a good Christian may say, I am a tighteous man ; it is that sense in which St. Paul spoke when he said, "By the grace of Gcd I am what I am." As much as to say, My virtue, if I have got any, is

### Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH. BT A PROTESTANT THEOLOGIAN.

CXLIX.

I have shown how, everywhere on the continent, the Reformation was a movement of thoroughly persecuting violence, treating with the utmost dis-dain all claims of the Catholic Church, not merely to prevail, but even to exist. Immemorial possession, general consent, established use, were dealt with, not as things against which new with, not as things against which new apprehensions of truth, carefully sup-ported by Scripture and reasoning might be allowed to prevail for those who saw their way clear to accept them, but as things which were to be trampled undar foot with absolute trampled under foot with absolute contumely, together with their adher-ents. The watchword of the Lutheran ents. The watchword of the Lutheran movement was: "Massacre the Pope and Cardinals, and if need be the Bishops." The watchword of the Cal-vinistic movement was: "Massacre all obstinate Papists whatever, without all obstinate rapists whatever, without distinction of age, sex or condition." True, human nature was not found equal to such a height of exterminat-ing cruelty, but these were the words of command given out by the leaders. Hallam says that he thinks it could be shown that for the first continue

be shown that for the first century or more the number of advocates of a partial toleration was decidedly larger among the Catholics than among the Protestants. In Germany the Catholic Estates, having formally recognized Lutheranism, and ratified its expropriations of church endowments up to 1555, could not in return obtain any promise from the Lutherans of refrain-ing from a continuance of their violent courses. "The Gospel can not be bound," was the motto of the refractory princes. A noble device, only that from them it meant: "The church foundations still remaining belong to Christ, and are now in the hands of Antichrist. Let us, promise or no promise to the contrary notwith." or no promise to the contrary notwithstanding wrest them out of the devil's hands as fast and as far as we can. most that we have already seized we have turned to our own use and to the use of our sons and daughters, of our wives and concubines, of the favored objects of our passions, natural and unnatural. We have natural and unnatural. We have given them over to the service of a boundless gluttony, of a boundless drunkenness, of a boundless osten-tation. These signs of our emancipa-tion from the constraints of the law we have carried to such a pitch that some of our own neachars begin to be have carried to such a pitch that some of our own preachers begin to be frightened, and reproach us with hav-ing infected the very Papiets with the contagion of our vices. What of that? Our godly revels are a privilege of our divine adoption. If the slaves of the Pope imitate them, they only sink a little deeper into hell, and what does that signify to us? Let us, like holy Belshazzars, make merry out of the Belshazzars, make merry out of the cups and vessels of the Temple, for we are the true priests thereof. So shall we cause Lucifer to gnash his teeth, that, for all our wallowings in the sensual style, he can not come at us fortified as we are behind the impregnable barrier of our Lutheran faith. Away

It is too true, the Jesuits did first apply themselves, with fatal success, to the care of persuading the half-Lutheraniz 3 Catholics of Bavaria and

great Swedish King can not be blame for finally coming to the aid of his Lutheran brothren. Yet had the Evangelicals observed the Peace of Nuremberg, or had they even made a treaty on the widely extended terms offered by the Catholics about 1590, there would have been no edict of re-

read in the literature of the Thirty read in the interature of the pro-sentment as final. Yet having read Janssen's careful details on the one hand, and having read Ranke, Schiller and Gardiner on the other, I can not find that the charges of the Catholic writer are materially contradicted writer are materially contradicted (though naturally they are not emphas-ized) by the three Protestant histor-ians. The war-the history of which, thus far, says Professor Gardiner, is rather a legend-may at present be not unfairly described as having largely sprung out of the obstinate de-termination of the Lutherans, some-times not to make compacts. sometimes times not to make compacts, sometimes attines not to make compacts, sometimes not to keep them when made. "No faith to be kept with Papiets" would not be a very bad rubric for the trans-actiont of German Evangelicals from There is of course no doubt that the

Jesuits had a great deal to do with rousing the Thirty Years' War. Without them there would hardly have been any war. There would hardly have been any Catholics left in Ger-

many to contend with the Protestants. Their efforts revived South German Catholicism, purged it of unassimilable Luteran elements, raised the standard of morality and of religious fervor, renewed the continuity of German Catholiciem with Italy and Spain, and thus gave it a sense of its own strength, besides recovering to it, through spontaneous adhesion, a great number of the younger Protestants or semi-

rights, of course they were warranted to contend for them. The Jesui's to contend for them. seem to have had little share in the

ensuing conflicts except that of the man who, having recovered to health a vigorous champion, is so far, and no farther, responsible for his subsequent combats. When the final compromise of 1648 came, in the Peace of Westphalia, although this was predominatingly favorable to the Protestants, the Jesuite gave their counsel that the terms agreed upon must be faithfully ob

served, as they have been observed to this day, except that the spiritual principalities were shattered by the French Revolution.

CHARLES C. STARBUCK. Andover, Mass.

RELIGION THE SOCIAL REMEDY.

There is a masterly analysis of the latest encyclical of the Holy Father, on Christian Democracy, in the Catholic World Magazine for June. The hollowness of the many schemes that have been submitted for social betterment is becoming evident, and the thinking people are settling down to the fact that there is but one great remedy, and that is the remedy that can come only through a wider diffusion of the spirit of religion ;

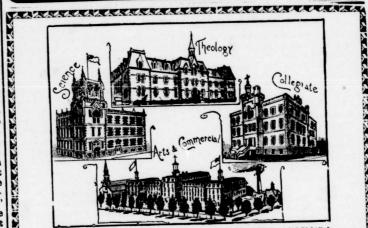
"'All reform is four square. So-ciety cannot be lifted up by a one-corner fulcrum.' It must be a basic Austria that godly living is of vital importance to a Christian who would be saved, not a mere luxury to be with undiminished ardor to the perfec tion of the spirit. The priest's field is none the less mine because I have rethe whole social world. By example and precept he must induce the people to cultivate peace, to avoid rabbles and riotings, to do justice willingly, to love domestic life, and above all to pract'c) religion, in emulation of the perfect model, the Holy Family of Nazareth. The pricet must urge the business man to do business in true, high, and incorruptible principles ; from the stock holder he must demand his vote, voice, and iaflaence for the inviolable rights of his humblest emloyee ; he must insist that the public officers stand unflinchingly for public rightecusness, and against all com-merce with the devil in approving or icensing iniquity for public or private revenue ; he must convince judge, lawyer, teacher, and legislator that he is under vows to savor with Christian grace every secular func-tion he may be called upon to discharge. In a word, the priest by his very position is fitted and should reach the remotest muscle and nerve of the body politic and the body social. This vast body should be a united power for God and the Church. The priest, as a skilled pilot, should guide them safely through the dangerous channel, by the Charybdis of false hatred, by the Scylla of forbidden and

stitution to cppose, and no need of any foreign intervention. I do not pretend that I am deeply

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where. See one. North American Life,

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suspiciously allowed to the extra devout. No wonder, then, that the Soclety became the object of so implaca resentment on the part of the genuine Lutherans, who thus saw the Melancthouian influence in favor of holy living re inforced by the Jesuit influence, which had begun to spread among the Protestants in consequence of the Jecuit scholarship. Many younger Lutherans had been educated by the Jesuits, and though remaining Protestant, had a great reverence fo their teachers' good example, which made them suspicious of the original Lutheran doctrine of justification.

The Thirty Years' War, although opening with the Bohemian troubles was, as we know, precipitated upon Germany proper by the imperial edict requiring the Evangelicals to give back all the church estates seized by them since the Peace of Passau in 1555. Of course it was impossible to expect that the spoils of seventy years would be freely surrendered by the reformed. Yet whom had they chiefly to blame for the edict ? Aimost down to 1600 the Catholic estates had again again made overtures to them, offering to confirm even their later alienations, provided they would allow this new treaty to be a final bar to en The Catholic overtures nly rejected. The Pro croachments. had been firmly rejected. testants reply was virtually this: "There is very much yet to be got, Church. and, whatever the risk of refusing, we will not the our hands against future possibilities " It is not very strange then, if the Catholics, convinced at last that nothing was to be gained by peace, should have finally made up their minds to war. Had they been permanently victorious, it is not to be supposed that they would have stopped short at the Peace of Passau. They would doubtless have swept back to the very beginning, and reclaimed every acre of alienated church lands, until at last German Protestantism would have collapsed from lack of the means of life.
Resistance to the edict of restitution, therefore, was at length a vital necessity of German Protestantism, and the

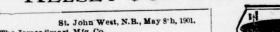
ceived it from Jesus Christ, and be cause by His love I still persevere and tope to persevere to the end in it. Nay, my virtue is all the more to be coasted of, if I give credit to whom credit is due. Let us, then, be indeed humble when we look at the shrivelled naked ness of our own poor, fallen nature but let us rejoice and be honestly prcus when we consider how God changes us

nto princes of His heavenly kingdom. Oh ! how we ought to value the means of acquiring divine grace-the practice of humble, fervent prayer, the sor rowful confession of sin, and especially the devout reception of Holy Com munion ; for these are the great and necessary means of acquiring Christian righteousness.

Those key hole Catholics that get the little religion they have by hang ing around church doors on Sunday mornings rarely amount to much. A! ways the last in and the first out, they often regard the Holy Sacrifice of the Mass as an ordeal to be avoided. If they would get up nearer to the altar and the priest, the experiment might reveal beauties in our divine faith that they have little dreamed of. heretical organization, into the safe and peaceful harbor of Mother Move up, gentlemen, and take your religion at short range. - New World

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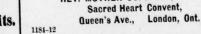
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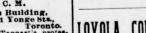
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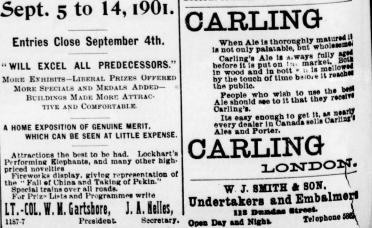
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him over, as boys do in all life, not trusting him over m short acquaintance. He was too self-reliant in his manne there was one boy who rath Google up and talked with h his day's adventures. He con the new recruit that club cal the most desirable and that his from Mr. Ogden, the young aire, was an event that augu for his future. Google began ize dimly that his entrance business career had been, in it brilliant one. It was about 10 o'clock whe

came in with a package, let gust of cold air from the stree "I want one of your best b

said, "to take this at once to t atory of Mr. Franz Thayer a dress. Can you send this lasked, designating Google. is no answer; take the c tossed a dime to Google, pai message and went out.

Google read the address on ly corded box.

"Do you know. how to ge asked the manager. "Tak and transfer to the blue ca street. Get out at this num the elevator is stopped you' climb. The lights may be you'll find the man on the fou

Google took the package, f importance of his commis manner that amused his fe ers, who were congratulat selves on a further stay in cflize. He pulled on his stepped out feeling the fir wind keenly, for the rules pany permitted him no over although the uniform coat h warm, it was hardly suited like this. As he waited for began to feel the responsibil strenuous life. This was for from the profession of selli He took a seat in the c box on his knees, and aff paid his fare studied the add

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### THE CATHOLIC RECORD

OUR BOYS AND GIRLS.

### A STORY OF INVENTIONS.

Googie Hennessy's first day in the uniform of an American District messenger boy was eventful. In the morning he visited three of the principal clube in town, made the acquaintthe blue cross town car. ance of a millionaire, from whom he received his first tip, a dollar, and also made an impression on all with whom he came in contact by reason of his he came in contact by reason of his bright, clean, honest face, which was a contrast to the weary, dull looking countenances of some of the boys who had been longer in the business.

and called him " Professor."

"Get in," said the man, pointing

told him to sit down for a minute.

had been taken from a fairy-tale.

There was a great high ceilinged room

beyond the partition, along which a table was spread. Flowers and pink

candle shades indicated that a feast had

fessor-for Google was sure the pale

ee a wonderful flame which he seemed

them. The music of the mandolins tinkled from the distance, while the

engines throbbed like an accompani

The professor was speaking. His voice, cultivated, clear and musical, 7as heard plainly, for every one was

silent now, leaning forward in the

In the afternoon he posed for a cele-brated artist for twenty minutes and had it, all closed up for the night. The lower floor of the building itself seembrated artist for twenty minutes and had his features hastily sketched in a paint-ing of street urchins which afterward became famous and was exhibited abroad. He carried parcels abroad. ed like some sort of shipping place. Two cabs, the horses blanketed, stood a wo caus, the horses managed, scool at the door. One of the drivers told Google to push in the door. He did so half afraid, and confronted a man reading a paper beneath a flickering He carried parcels from a fashionable cateror's to a house on Fifth avenue, caterors to a nouse on rith avenue, where an awning stretched across the sidewalk indicated that a reception was in progress. Then there were notes and flowers to deliver, a cab to gas jet. Google showed him the parout a small box like elevator; "I'll take you up; it's on the fourth."

notes and nowers to deliver, a cab to be called and sundry small journeys that toward evening caused his feet to burn, for his mother, being anxious that her son should make a fitting dedim lights burning on the floors they but in business life, had sent him forth but in business life, has sent him forth in the morning wearing a pair of brand new shoes, shining, but of cheap material and not adapted to Google's new profession. The result was that he suffered much from this item of his nassed. When the car stopped with he surfered much from this item of his attire, which, strangely enough, played an important part in his event-ful day. Google went home limping. When he reached the three tenement rooms

where he lived with his mother, his first where ne lived with nis mother, his first proceeding was to remove the offend-ing shoes. His feet were swollen and burning, aching in every joint. Mindful of the evening's work that awaited him he admonished his mother that there was no time for determine that there was no time for doctoring, and he attempted to get on his old shoes, but his inflamed feet absolutely refused to enter the discarded foot

gear. Here was a dilemma. To fail to return to night duty on this his first day meant certain dismissal from a place that he had waited nearly a year to obtain. For it was about twelve months before that Google's teacher at night school pro mised to get him a place as a messen-ger boy. He was then selling papers ger boy. and reaping a very small profit with very hard work. Now he looked hopelessly at his feet

and his heart failed him and his lip trembled. What should he do? It was then the wisdom of Google's mother proved equal to the emergency. She stepped into the bed room and returned with a pair of her old button boots. Without a word she knelt by Google and slipped them over his stockings. They went on softly and easily, and the boy sighed with relief as she but toned the cloth tops gently around his

He stood up smiling. His feet still pained him, but the anguish was over. He seized his cap and with a look at the clock hurried down stairs. He noticed as he did so that the old shoes he wore made no sound. The soles were worn so soft and thin that they were almost like cloth shoes, and there was no echo of his footfalls even when

they struck the pavement outside. It was dull in the office during the hours from 7 to 9 Google sat on a bench looking at his feet and thinking how narrowly his discharge had been averted by his mother's thought. The wind had begun to howl in the street

the new recruit that club calls were

the most desirable and that his present

from Mr. Ogden, the young million

aire, was an event that augured well

for his future. Google began to real

ize dimly that his entrance upon a business career had, been, in its way, a

brilliant one. It was about 10 o'clock when a man

came in with a package, letting in a gust of cold air from the street. "I want one of your best boys," he

said, "to take this at once to the labor

atory of Mr. Franz Thayer at this ad-

atory of Mr. Franz 'Inayer at this at dress. Can you send this boy?" he asked, designating Google. "There is no answer; take the car." He tossed a dime to Google, paid for the

message and went out. Google read the address on the stout-ly corded box. "Do you know, how to get there?" asked the manager. "Take a cable" and transfer to the blue car on this streat. Get out at this number and if

street. Get out at this number and if

the elevator is stopped you'll have to

climb. The lights may be out, but you'll find the man on the fourth floor."

Google took the package, feeling the

importance of his commission in a manner that amused his fellow work-

ers, who were congratulating them. Selves on a further stay in the warm office. He pulled on his cap and stepped out feeling the first gust of wind keenly, for the rules of the com-pany narmitted him no overcost and

pany permitted him no overcoat, and

message and went out.

He read the word laboratory, wonder-ing what it meant. Then his eye caught an inscription in the corner. It read : "One dozen ammonia guns." The professor nodded to a servant, who placed some dishes before Googie. But the boy still hung entranced on the professor's words. He crumbled Here was a mystery. Like all boys he was interested in guns. But he had never heard of ammonia guns. He

a macaroon in his fingers as he heard watched the package in a fascinated way. The man called the transfer station and he got out and climbed on the women saying what an admirable weapon the gun would be for maids or nurses who took their young charges through the park. He asked the conductor about the location of the number and was sur-

"There would always be time to secure aid," said a pretty woman in black. "Yet one can't ask a nurse prised to find that the man seemed to know Mr. Frantz Thayer quite well black. He left | maid to carry a revolver." "Think of a thief in the night, the car before the gloomy looking building the conductor designated. Business houses were on each side of

said the professor. "A woman wakes and sees a burglar bending over her jewel case. Few women would have nerve enough to fire a loaded revolver.

But this gun is comparatively noiseles and for the time as deadly as a pistol.' The pretty woman in black sh ivered as the cool air swept the last drifts of the ammonia away.

"It is frightfully cold," she said, "and I have only brought a cloth cloak." "We can send for a warmer one," said Mr. Oyden. "I'l telephone to

"The telephone is out of order," said the professor. "I'm sorry; but let me send one of the men." "No," said Ogden; here is the boy Google stepped in and the man started the car upward. There were

Google became conscious of the odor and of flowers, the faint tinkle of mandohe can take a note up to Mrs. Ogden' maid to send her fur cloak by the coachman when he calls for us. lins and the sound of voices talking Several pairs of eyes turned upon

and laughing. It seemed rather like a dream to the boy when a man who looked like a waiter came forward and Google just as the mandolin music sounded again, and some of the guests began to waltz back into the shadows of the great laboratory. Google rose to his feet at Mr. Ogden handed him a From the little cffice where Google sat down, wondering much, he saw a card with an address across it. picture that looked almost as though it "You know where that is," he said,

giving him a coin, "and I know can trust you to deliver that message to Mrs. Ozden's maid. "And here," said the professor, still smiling at the boy; "I saw that you were interested in the gun. I know

been in progress. Most of the guests had descried the table and were gathered about a thin young man at that I can trust you with one also. He handed one of the tissue wrapped one end of the room, who to Google tubes to Google, who bowed and weat out on his soundless shoes to the elevalooked like a magician. A vast net of wires was stretched across the ceiling and there was throb tor. He spoke not at all on his way to the street, but jumped on a car that bing somewhere of dynamos. The wall directly opposite the boy was studded with what seemed to him to be was passing, having forgotten the pain of his swollen feet. Another

transfer and he was walking up the steps of the house to which he had been thousands of incandescent globes that burned dimly now, so that the gorge-The man who let him in read the ously gowned women and the men in evening dress clustered about the pro-

card and said to the boy : "Step up to the next floor and give this to Mrs. young man was the professor-might to be creating and which riveted the attention of all as though fascinating

dreamed of. He glided up the stairs of beauty and promotion." like a wraith and paused irresolutely on the landing, looking about him undecided. Then he heard a clock chim softly and went in the direction of the sound. It seemed to the boy as though his feet were frezen to the rug upon which he stood as his frightened eyes caught the sight disclosed through the

half darkness to see the wonderful flame which danced upon a small table, behind which stood the professor. The room was dimly lit and was like This fiame, it seemed to Google, was more of a light than a fiame-a buba great pink sea shell, the walls and ceiling being tented over with soft silk. In one corner, bending over a dressing table, stood a man that Google bling, gleaming light, now pink, now green, now opal, but above all a clear exquisite blue, which tint it seemed to had no difficulty in recognizing as a thief. From the table and its various retain steadily for several seconds be-fore it glanced off into other colors. receptacles the burgular was dexter-ously lifting jewels that shone in the Google advanced unconsciously nearer Googie advanced unconsciously nearer and nearer, his softly shod feet making no sound. His breath was held at a tense, almost suffocating. pressure. Suddenly the professor raised a white hand, the tiny bubbling light went out suddenly, the thousands of bulbs upon the wall back into a marnificant food pink light much as to the boy's be-wildered brain, the magic light had done in Professor Thayer's laboratory. From below came a burst of laughter. The servants' hall was enjoying a party while the master and the mis-

wind had begun to how in the base of grew red and the basement room was by Google eyed in the wall broke into a magnificent flood to form of glory, every one drew a deep breath and then there was a general burst of and then there was a general burst of him over, as boys do in all walks of upon the floor, his eyes almost pro-life, not trusting him over much on life, not trusting him over acquaintance. He was a triffe short acquaintance. He was a triffe to the trust of the trust of

to things, aren't you? And you are hungry, I'll wager. Frank, this young man has been neglected." Ogden, the railroad king, realized that the small boy with the big eyes was the hero of it he laughed and said he saw it in the boy's face when he came into the smoking-room of the about ; while, as a matter of fact, his alnh

And the "New York Sun," which prints this apparently veracious story, adds that Google is no longer in the service of the District Messenger com-pany. He has doffed his uniform and is learning to be an electrician in the laboratory of Professor Franz Thayer, the inventor. He had his choice of common honesty make frankness of several careers, but the magical blue menting on the weaknesses and faillight still danced before him and showed him the way to his future.

## CHATS WITH YOUNG MEN.

Our lives would present a grand re cord if we lost no opportunity to do good. "Some one has said never delay to do the duty which the moment brings, whether it be in great or small things For who doth know what he shall do upon the coming day." Then let us try to do our best, for the very longest life is but a drop in the ocean of eternity, so let uslive and love together while here on earth.

a very little more converts the cynic into a bore, a role than which there is

no more humiliating known among

men. There would be very much less

evidence of shallow perception. For

the man or woman who is always see.

ing the weakness of others is usually

an egotist-one who cares more for

himself than for others, and whose

moral nearsightedness prevents him

from seeing anything more of the sun

than the spots on its surface. "It is said," writes Goethe, "that no man is a hero to his valet. That is only be-

cause a hero can be recognized only by

a hero. The valet will probably know

how to appreciate his like-his fellow

Rest and Recreation.

That all work and no play makes

valet.'

shallow perception it generally is, and

How to Attain Success in Life.

of this kind of censoriousness if, in-stead of being accepted as evidence of keen discernment, it was regarded as There are many misfits. Many are in the wrong place. Some are on the farm who should be in the counting. room ; some are behind the counter who should be with the clergy.

Friends advise, but their counsels do not always harmonize. Ask God. The earlier the better. Thousands are like driftwood, moving without purpose or direction. God has a work and a place for every one. If you would make life a success, find it.

Needed to be Cut and Polished.

"Alas !" cried a diamond to the wheel upon which it was being cut, "here I have been tortured for the last three days. What a misfortune it was that I ever came your way !"

Jack a dull boy is a proverb that has come to be applied only to children, for "Say not so," replied the wheel in ncouraging tones. "The last stone encouraging tones. the reason perhaps that Jack is re-ferred to as a boy, but it is true of adults as well as children, though not that came to me was so rough and dull that you could scarce tell it was a diamond ; but when I had done with perhaps in the same sense. The tired business man needs change of occupait, it was placed in a king's crown. "A king's crown !" exclaimed the astonished stone, " and do you think that I shall ever adorn the brown of a king ?' "It is quite possible ; but if not al-

lowed to enjoy so great an honor, you may find some other exalted and brilliant position ; but you will never see the glories of a royal house unless I

Google passed through a maze of marble armor and wonderful hangings the like of which he had never even draemed of He ulded motor the provention of the provide the trial.

### The Cigarette Habit.

The cigarette habit is growing day by day with the young. In fact, in now a days it is a rare thing to see youngsters even at the ages of six, seven and eight, who can't smoke the poisonous things. Many of them can smoke them with a certain air of independence and boldness that would

quite astonish older heads. In New York City a few days ago two boys were arrested for stealing thousands of cigarettes from a tobacco store. On being brought before the juige, one of them was asked the fol

lowing questions: 1. What possessed you to rob all the cigarettes in the store ? We wanted to have a smoke, as we had not one for several days, and as

we have a craze for cigarettes, we if the business is one that employs only the mental faculties; outdoor sports, the inture.

Each of us smokes ten packages. This last answer, no doubt, must have set the judge thinking. In a few years these two youths will wind up by being sent to an insane asylum. Do being sent to an insane asylum. Do you see what habit made them do? Boys, you who are given to the danger. ous cigarette, break yourselves off from such a bad practice, and add to your vitality instead of taking away

faculty as applied to others is own best judgment with implicit confifrequently accepted as a sign of superior discernment. Most men are too ready to assume that the fault dence that if the result wasn't success-ful it would at least be such as to suit his ideas as to how it should be conducted. finder really knows what he is talking The great trouble with the average

man who copies the methods of others carping criticism often conceals the is that he very often gets poorer ideas in this way than he has himself, if he most superficial acquaintance with the matter. It is sometimes one's duty to criticise, and to criticise sharply ; the proper lines. high standards, sound methods, and

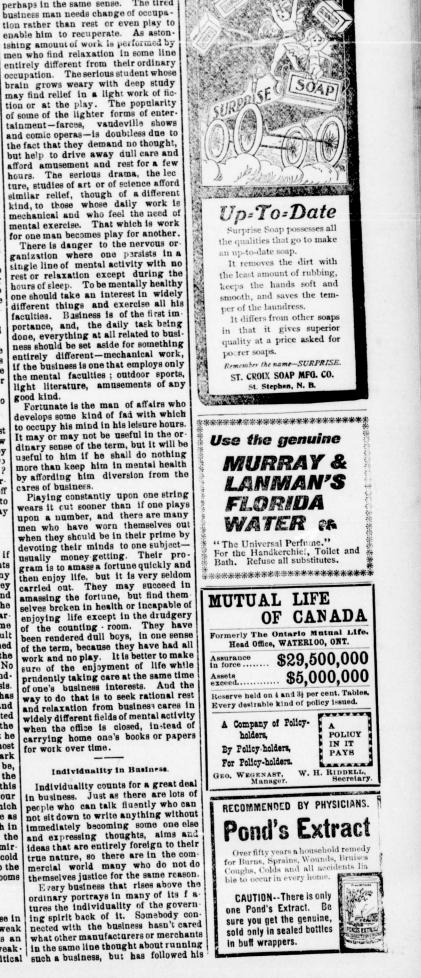
after some other fellow when he can speech imperative. But this kind of occasional criticism is a very different create methods for himself which are matter from the chronic habit of com-

> look about you and try to learn by ob-servation, but learning and copying are entirely different. Probably no shoe manufacturer who copied the styles of another ever made as good a copy as the original was, and the great trouble is that, after all, it is only a copy, and as such advertises the goods of the originator of the style more than itself.

There is room for originality in of life is at a premium, and though prople may criticise it, they still pay homage to it. The men who have made great successes in business have been the originators. They have broken away from the shackles of con ventionalism and have set themselves apart from the great mass of humanity, who are followers and not leaders.

### The Trade Winds

Blow strong since Nerviline is in the mar-ket. Nerviline is the great nerve-pain cure. Its penetrating and pain subduing power is such that relief is almost instantaneous. Try it and be convinced.







only sets his own mind in motion along After all, why should any one copy

more appropriate, more natural; that are more a part of himsell? Of course, it is all well enough to

ings of others into which too many people fall. This detestable habit brings its own penalty with it; for the criticism which which is always at work loses its effectiveness, and the man or woman who gives it expression ceases to count save as a grumbler and cynic. Moreover, there is nothing so wearisome as the constant questioning of pecple's motives and the constant condemnation of their acts. A little criticism of this kind goes a long way;

every department of a business. What if somebody else or a whole army of people have been in the habit of doing things a certain way, that doesn't make it the right way or the only way, by any means. A business man should strive after correct originality as he would to find a priceless treasure, because it attracts the attention of the buying public as nothing else will. Originality in every sphere

HOLY BIBLE aical Scriptures, the Council of n Vulgate: dil-Hebrew, Greak, s we should be this Bible and as well as give or new) to the good book, well about thirteen s thick, eleven de ND A YEAR'S

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short acquaintance. He was a tring too self-reliant in his manner. Bat there was one boy who rather took Google up and talked with him over his day's adventures. He confided to

box from Google, reading the inscrip-

tion. "Now, here is another curious thing," he said "I suppose you have all seen the ammonia guns made for the use of bicyclists in case of an attack by dogs? This fellow has improved on at the time, but he was seizing an op the original ammonia gun until he pretends to have a weapon that is like a toy in its workings, but is as efficaccious as a deadlier gun in rendering an opponent suddenly helpless. It is a contrivance, in short, by which you can knock a man down without hitting him.

The professor opened the box and took out a queer black rubber tube slightly trumpet shaped at one end.

"This is different in construction from the bicycle gun," he said. "but it is admirably simple. A child can manipulate it and any woman could use it successfully, for it does not re-quire any perfection of aim. The in-ventor of this says that in time this gun may be one of the best means of defense against footnade and tramps. carpet. defense against footpads and tramps. He thinks that our police may be armed

We thinks that our poice may be armed with them in time. Just step back a bit and I'll show you how it works." The guests drew back. The pro-fessor raised the little tube pistol fashion and took aim into space. There was a click and a puff, then a flannelshaped mist of ammonia that in a mo-ment made the air so dense with its fumes that the women coughed and a window was opened. The men drew around the empty gun with interest. Google stood transfixed. He was livwarm, it was hardly suited to a gale like this. As he waited for the car he forgotten all about his other existence.

citement that was hysterical. But through his youthful brain came the

first signals of duty, duty to his new career as he saw it, for all day long he from it. had been keenly conscious of a sense of responsibility. He did not know it

portunity, and guided by some courage born of something within him he ad-vanced on his soft shoes, the gun clutched in his cold hand. The man was bent over a lower drawer in the dressing case. As Google reached his shoulder he looked up and in the mirror saw the boy's up and in the mirror saw the boys gleaming eyes, eyes that looked, as Big Leary afterward said, like those of a panther. With an oath he looked over his shoulder, and then the new invention had its first practical test, a test that made it afterward famous, for the boy and man fell over on the floor, the boy yelling as he saw the burglar's

livid face looking up gasping from the The maid, who had been asleep in the next room, sounded an alarm that rang threugh every corner of the house. It reached the party in the hall down stairs, where the private watchman and every servant in the bouse. except Mrs. Orden's maid had wear bring you the finitere of your ouse, except Mrs. Ogden's maid, had been decoyed by the ruse of a confeder-ate and a case of champagne sent as a gift to one of the girls. The police appeared and Big Leary, one of the cleverest of thieves, who never touched anything but big hauls like this, was soon safey behind the bars.

It is true that Google's part in the transaction did not come out in the public reports. It was some time ba-

The Courage.

We make an unfortunate mistake if we let the failures and disappointments of the past cloud our horizon. Many lives are like century plants ; they burst into bloom only after a long and tedious interval. The hard work, the patient endurance, the courage in bear ing losses and trials, at length on some favored day bring forth their result and the man is suddenly overwhelmed at the transformation of his life in the fruition of long-cherished hopes. No one of us can tell when we are stand. ing on the verge of such a crisis. Many a man, like Saul at Gilgal, has become discouraged just too soon and lo ! a little after he has committed himself to a false and weak policy the prophet has come and he finds that he

year bring you the fruitage of your hopes, the transformation of life, which s as wonderful and yet as possible as the change which comes to the earth in May, when the warm rains and the mounting sun suddenly work the miracle of the spring time, when the cold and barren earth, as in response to the touch of an invisible wand, blooms

with verdure. -- Watchman.

### Heroes or Valets?

by affording him diversion from the ares of business. Playing constantly upon one string wears it cut sooner than if one plays upon a number, and there are many men who have worn themselves out when they should be in their prime by devoting their minds to one subjectusually money getting. Their pro-gram is to amass a fortune quickly and

then enjoy life, but it is very seldom then enjoy life, but it is very senom carried out. They may succeed in amassing the fortune, but find them selves broken in health or incapable of enjoying life except in the drudgery of the counting - room. They have been rendered dull boys, in one sense of the term backup they have had all of the term, because they have had all work and no play. It is better to make sure of the enjoyment of life while prudently taking care at the same time of one's business interests. And the way to do that is to seek rational rest and relaxation from business cares in widely different fields of mental activity when the office is closed, instead of carrying home one's books or papers for work over time.

### Individuality in Basiness.

Individuality counts for a great deal in business. Just as there are lots of people who can talk fluently who can not sit down to write anything without immediately becoming some one else and expressing thoughts, aims and ideas that are entirely foreign to their true nature, so there are in the commercial world many who do not do themselves justice for the same reason. Every business that rises above the

ordinary portrays in many of its f a. began to feel the responsibilities of the strenuous life. This was far different from the profession of selling papers. He took a seat in the car with the box on his knees, and after he had paid his fare studied the address again. Suddenly he feit the touch on his from the touch on his strenuous life. This was far different if on the profession of selling papers. He took a seat in the car with the box on his knees, and after he had paid his fare studied the address again. Suddenly he feit the touch on his suddenly he feit the touch on his sent the touch on his sent sent the touch on his sent sent the rest morning, and he raved inco-herently of blue and pink lights, mag-ical guns and burglars. When the story finally was made clear and the millionaire; "you are wide awake tures the individuality of the govern-ing spirit back of it. Somebody con-

### FORTY YEARS AMONG THE IN-DIANS.

Mayor Maguire, of Syracuse, N. Y., in a letter to the Catholic Sun of that place, written from Santa Fe, N. M., speaks as follows of the Right Rev. Lawrence Scanlan, D. D., Bishop of Sault Like City, Utah; "I have Sault Like City, Utah; "I have talked much while here with Bishop Scanlan about his varied experiences and hardships of forty years' minister-ing to the miners, ranchmen, Mexican and Indians of the Great Divide. and Indians of the Great Divide. Bishop Saaulan, yet young and rug-ged, has charge of the largest Cath olic diocese in area in the United States. He has ridden on horseback two thousand miles on a single trip when there were no relired in this when there were no railroads in this vicinity. A ride of fifty or sixty miles vicinity. A fide of nity of sidy missions was not uncommon; and, when horses were difficult to procure, he has been known to walk twenty or thirty miles in a single day across the plains or Once when the savage mountains. Once when the savage Apache Indians were on the warpath, in 1868, before they were finally sub-dued Bishop Scanlan, then a young priest, was walking over the plains when he beheld a cloud of dust in the Behind the cloud were seen a band of ferocious Apaches, the most cruci and treacherous tribe of Indians

known to the Western pioneer. As the Indians approached, mounted on horses, covered with war paint and decorated with feathers, and armed with rifles, they formed a circle, hemming Father Scanlan in the centre. Suddenly several of the Indians recog-nized Father Scanlan as the young priest who had so often visited their Indian missions. They paused, left an opening in the circle through which Father Scanlan penetrated, and he was allowed to walk off in safety,

ARCHDIOCESE OF KINGSTON.

Last week four magnificent stained glass windows were placed in St. Mary's church, Chesterville, being gifts of generous people of the parish. Everyone is charmed with them and they reflect great credit on the manufac-turers, the N. T. Lyon, Glass Co. Toronto. The first window, "The Annunciation," is the gift of Mrs. Patrick C. Hughes, erected to the memory of her husband and son. The sec-ond, §' The Visitation," is the gift of Mr. Patrick Chambers and wife. Bridgid, in mem ory of their parents and children. The third, "The Nativity," is the gift of Miss Cathering Coyne, in memory of her parents and uncher, and is the gift of Mr. Thomas Moran, in memory of his parents. "In the course of his remarks on Sunday.

the fourth, 'The Presentation in the Temple,' is the gift of Mr. Thomas Moran, in memory of his parents. In the course of his remarks on Sunday, Father Quinn praised the generous impulses that inspired the donors to give back part of horitors of the noble, self sacrificing spirit that peritors of the noble, self sacrificing spirit that dows,' he said.'' will serve as a perpential re-minder to the children of the parish of the gen-generation to give liberally so the House of God.'' Another friend of the parish. Whose name will be mentioned later, has kindly do anated a stained glass window, which will be prosented a beautifuls not the parish. Whose name will be mentioned later, has kindly do anated a stained glass window, which will be proved a beautifulsanctuary lamp. In memory of his deceased wife. Ellen. These expressions of faith on the part of the noble-hearted, generous people of the parts of Chesterville speak-kloquently of their love of God and of His Temple and will no dikewise. On Sunday, the 21st ult, the Rev. Father son of Burgees and Bahurat, announced to his people he was about to leave them. For his people he was about to leave them. For the part wo years and a half Father O'Brien high regard by his own people, as well as by manner and sterling qualities won for his during and mine belowed pastor of the Bais son of Burgees and Bahurat, announced to his negard by his own people, as well as by manner and sterling qualities won for his manner and sterling qualities won for his manner and sterling the kind and retiring manner and sterling qualities won for his manner and sterling qualities won for his his respect and esteem. The constant prayer of his late parishoners will be that God may share to 'Brien of the sterling the elleville, where he entered on his new duries Sunday

### DIOCESE OF LONDON

His Lordship Bishop McEvay has made the following appointments: Rev. Father Pinson-eault, assistant at Cathedrai, this city, and Rev. Father Stanley, assistant at Windsor.

### LAVING OF THE CORNER STONE.

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Berg number of people who came to assist at the theorem on the theorem of the data data.
Berg number of people who came to assist at the theorem of a powerful, eloquent interesting and intructive lecture, which held the closest attention of his auditors during its delivery for one an hour. He began by commenting on the sublem of his auditors during its delivery for other sublem of his auditors during its delivery for other sublem of his auditors during its delivery for other sublem of his auditors during its delivery for other sublem of his auditors during its delivery for other sublem of his auditors during its delivery for other sublem of his auditors during its delivery for other sublem of his auditors. The set of the other Personal. The many friends in Ontario of Mr. P. J. McDonagh will be delighted to hear of the success with which he is meeting. Since 1865 he has held a position in the office of Mr. Chas, R. Hosmer, assistant secretary of C. P. R. tele-graphs Montreal, but recently resigned to accept the position of private secretary to Sir Gnas. Ross, Bart. Sir Charles has been many rears an extensive investor in Canadian manu-facturing and mining properties and spends much of his time in Europe and the United States as well as in Canada. Mr. McDonagh was born in the town of Perth. Ontario, and received his education in the Saparate r.ad high schools of that place. We are pleased to know that he is meeting with the success he so richly deserves, and trust his new position may open up a wider field for his exceptional talents. Unity is Strength. At the first meeting of the new Company, The Manufacturers and Temperance and Gen-eral Life Assurance Crmpany, the repart pre-sented by Mr. Junkin, the Managing Director, showed that the total business in force amount-ed to over twenty-six millions of dollars, a gain of nearly one million in six months. CORRECTION.—Miss Nellie Irwin of the Holy Angels' School, London. obtained 809 marks at the recent examination for entrance to the C1-legiste Institute. A typographical error in the CATHOLIC RECORD last week had this young lady's number of marks as 605. We re-gret this mistake very much. EJECTION BY COMPROMISE. EJECTION BY COMPROMISE. The following is related of an auctioneer who was provokingly annoyed, while in the exercise of his profession, by the ludicrous bids of a fellow whose sole object seemed to be to make a sport for the buyers, rather than himself to buy. At length, enraged be-yond endurance, the knight of the hammer, looking around the room for a champion to avenge his wrongs, fixed his eyes upon a biped of hnge dimensions, a very monarch in strength, and cried out: "Marlow, what shall I give you to put that rellow out?" "'Done! Done! You shall have it." Assuming the ferocious, knitting his brows, spreading his nostril's like a lion's, and put-ting on the wolf all over his head and should-ers old Marlow strode off to the aggressor and seizing the terrified wretch by the col-lar, said to him in a whisper tha: was heard all over the room: "More! Done! You go ont with me and Fill give you half the money." "Done! Done! oried the fellow. "Hurrah! Hurrah!" shouted the aud-ience. The auctioneer had the good sense to join ience. The auctioneer had the good sense to jun the langh, and cooly haudad ovar the sover-eign,-London Tit Bits.

### THE CATHOLIC RECORD

MARRIAGES.

DEE-MCCARTHY.

ROBINS . MCNALLY.

DEE-MCCARTHY. A very presty but quiet wedding was cele-brated at 8t. Brigid's church. Logan, on Wed-McCarthy and Mr. Nichoita Dee were united in wedlock. Miss Lena Hutledge of 8t. Mary's played the Qacen's plate wedding march. The proom was assisted by John McCarthy, san the bridgemaid was Miss Annie Mas kay of Strat ford, while Miss Lizie McCarthy was miad of pearl grey with hat to match, while the bridges may and maid of honor wore grey ladles bridgemaid was been of the bridges father. After the cere-may was over the happy couple had wedding braakfarst at the home of the bridges father. Formish McCarthy. They left for their fature home in Chicago. The many costly and besu the high esteem in which the bridge show and the steem in which the bridge show and the bridge show. BORINS-MCNALY.

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THE UNIVERSITY OF OTTAWA.

THE UNIVERSITY OF OTTAWA. The University of Ottawa, conducted by the Oblate Fathers of Mary Immaculate, began with this lofany and developed with the growth of the City of the City of the City of the growth of the City of the City of the City of the growth of the City of the City of the City of the growth of the City of the City of the City of the growth of the City of the City of the City of the growth of the City of the City of the City of the growth of the City of the City of the City of the atlaned a high decree of prospectivy. The City of Bytowy, this institution received in 1886 the title of "College of Ottawa," to-gether with the power of conferring university desides the regular university decrees. the Environe the degrees of bachelor and doctor in science and music, together with the degrees of civil engineering. The City of con-fering the degrees of bachelor and doctor in science and music, together with the degrees of civil engineering. The City of con-fering the degrees of bachelor and doctor in active and music, together with the degrees of civil engineering. The City of con-fering the degrees of bachelor and doctor in active and music, together with the degrees of civil engineering. The City of con-fering the degrees of bachelor and doctor in active and music, together with the degrees of civil engineering. The City of con-conferred by the faculty are officially recog-nized in the Dominon and in all other British posessions. By a Brief dated February 5, 1880, the Sover.

poisessions, By a Brief dated February 5, 1889, the Sover-ign Pontiff Leo XIII raised the University of Ottawa to the rank of a Catholic University with all the privileges conferred on such universities

All join in wishing Mr. and Mrs. Dee a bon respectively. Rents McNALLY. Stylest the 24th last, the scenes of a very in-feresting very which was, on Wednes-deresting very which was, on Wednes-to Dr. et al. To have the bound of the scenes of a very companied by her failer. Mr. Owen McNally, companied by her failer, Mr. Owen McNally, the scenes of the scenes of a very in-the scenes of the scenes of a very in-the scenes of the scenes of a very more than the scenes of the s Ottawa to the rank of a Catholic University, with all the privileges conferred on such uni "eraities." The degrees of B. A. and B. L. which the University confers, in virtue of its university charter, besides being honorable testimonials of high and varied attainments, entitle those who study law to exemption from preliminary ex-aminations and to a reduction of two years from the ordinary course of flyer years. These degrees also exempt those who study medicine from the ordinary course of flyer years. These degrees also exempt those who study medicine from the ordinary course of flyer years. These degrees also exempt those who study medicine from the Government Museum and the Parlia-ment Library furnish professors and students with the means of elucidating every question in literature, science and art. Moreover, the students anjoy the advantage of occasional at-tendance at the debates of the Dominion Parliament during the annual session held in Otawa, and thus become familiar with those political contests in which they may after-wards be called to take part. Besides these and other educational advan-tages, spacious grounds for athletic sports, a well-equipped gymasium, well-ventilated re-crestion halls, baths, an infirmary with a doctor in daily attendance, recommend this in-sitution to parents who consult both the in-tellectual and physical advancement of their son

### C. M. B A.

### Chancellor Wm. Ray Honored.

At the regular meeting of Branch No. 15, C. M. B. A., corner McCaul and Queen streets, Toronto, July 17th, the members took occasion to present Chancellor Ray with a very hand-some silver water pitcher and the following

lasting repetition of superla might have some justification. CHILDREN AND THE STA Sometime ago we had somethin

sane views of life's duties, our

say about youngsters on the s They generally make their ap ance at entertainments for charity or other, and are duly hai an audience of delighted " mam It gives them self possession an velops a talent for public spec

And then then the worthy object know ! It never seems to strik

### AUGUST 3, 1901.

Cattle — Shippers. per cwt., \$4.75 to \$5.194; do., light, \$4 25 to \$4.65; butcher choice, do., \$4.00 to \$4.50; butcher, inferior, \$2.75 to good, \$3.85 to \$3.75; butcher, inferior, \$2.75 to good, \$3.85 to \$3.75; butcher, inferior, \$2.75 to good, \$3.80 to \$3.50; culled sheep, each, \$2.00 to \$3.00; ismbs, each \$2.50 to \$4.00; bucks, per cwt \$2.50 to \$3.00. -----

IRISHMEN MUST BE THERE !

ERIN-GO-BRAGH. IRISH BENEVOLENT SOCIETY



Greater and Grander than Ever.

Pt. Stanley, Thursday, Aug. 8

Sweet Music Galore! Two full brass bands and string band will be in attendance all day and evening. Dancing in the pavilion free. Good programme, Sports, Games and Danc-ing. For which cash prizes will be given for Also goid medals will be given for special prizes by prominent gentlemen.

Special attractions - Base Ball Match-Lon-don vs. St. Thomas; Open Air Vocal Concert; Races, Quoting Match, Irish Jig, Reel and Hornpipe Dances for Men, Women and Chil-dren. Also addresses by prominent gentle-men.

dren. Also addresses by prominent gentlemen.
The steamers will run short excursions on the lake. Pleasure boats can be hired at the boathouses. Lake bathing.
Committee: Dr. Niven, John Garvey, A. St. M. Kale, M. Schlillins, Dr. John Wilson J. W. Pocock, Dennis Mason, W. P. Regan, Dr. C. A Sippi, T. J. Murphy, W. J. Reid, P. F. Boyle. Stephen Grant. Thos. Coffey, E. Moredith, K. C. B. C. McCann, Major Beattie, Ex.M. P. J. Collins, Ex.Ald. Carrothers, J. O. Dromgole, Hume Cronyn, James Egan, Len. Fitzgerald, J. M. Keary, John Labat, John Lewis, Jas. Margee, K. C. J. M. Daly, Wm A. Martin, James Murray, N. P. Graydon, Wm. Brophy, T. H. Smallman, T. W. Scandreit, Major Little, P. Cook, E. Shea, Geo, Sippi, Col. Smith, W. McPhillips, Thos. Martin, Ex.Ald. O'Meara, H. P. Sharpe, W. Fulton, P. Pocock, Ex.Ald. Taylor.

Trains leave London—9:15, 10:00, 11:15, a.m.; 1:15, 2:30, 5:25 and 6:50 p. m. Leave Port Stanley — 1:00 4:00, 5:15, 7:00, 8:30, 9:30, p. m. Trains marked ' will stop at all stations.



E. J. DAVIS. Commissioner Crown Lands.

DEPARTMENT OF CROWN LANDS. Toronto, June 1, 1901.

N. B.-No unauthorized publication of this advertisement will be paid for. 1188-9

### TEACHER WANTED.

WANTED FOR THE R. C. SEPARATE school, town of Parkhill, Ont., an experi-enced teacher, holding 1st or 2nd class certifi-cate Duties to commence on 3rd September. Apply, stating experience, age, qualification and salary for the balance of year 1001, giving testimonials. Address Rev. D. A. McRae, Sec. Treas., Parkhill, Ont. Box 125. 1187-3w

WANTED FOR THE CATHOLIC SEPAR-ate school, Big Point, Ont. a female teacher holding a 2nd class professional certifi-cate, capable of teaching French. French lady preferred. Duties to commence August 18 Apply, stating salary, experience, etc., to Eev. J. A. Loiselle, Big Point, Ont. 1189 tf

In analyzing the imaginary antag

## VOLUME XXIII. The Catholic Record. London Saturday, August 10, 1901

### THE CHURCH AND SCIENCE

onism between Church and Science W. H. Mallock declared in 1900 that "if the Christian religion holds its ow at all in the face of secular knowledg it is the Christian religion as embodie in the Church of Rome, and not in an form of Protestantism, that will surviv in the intellectual contest." That for cast is becoming more apparent even day. We remember that when th evolutionary philosophy attracted at tention some individuals predicted th it would cause the downfall of Rom Rome, however, still stands, and t seers are more chary of utterance.

CHRISTIAN SCIENCE.

It is amusing to observe the serior ness with which Christian Science treated by some writers. They handle gently, and their non - commit statements lead one to imagi that, after all, there must something in it. But Chr. tian Science, as set forth by venerable authoress, is merely a ver nightmare-a medley of absurditi Back in the eighteenth cent when men were not given to fathering of every speculative chan

ing they would have laughed it ou existence. THE PRESENT AGE.

If there is one thing more than other trying to one's nerves, in weather especially, it is the fuls laudation of present day condition Oar age has undoubtedly many cla to our admiration, but they should be allowed to lead us into meaning eulogy. We have our defects, and civilization, though bedizened twentieth century trappings, is no great and glorious thing describe the journalist and platform or And we are sure that with a litt the sturdiness of past ages in ma of faith, of their reverence for au ity, of their accuracy in statement

our day? They are the men who attack the religious orders and place country before creed. - American Her-

### THE SISTER OF MERCY.

From the New Orleans Picayune. The Sister of Mercyl Who among the thousands in this city do not know those humble, black-garbed nuns who quietly walk the streets day in and day out, on their charitable and godly errands? Among the poor and lowly, in the homes of attornetion and misser, headd the hedd side of the sick and dying, up and down rickety stairs of old tenement houses, in the prisons, the jule, anywhere and everywhere that the voice of suffring calls, there comes in humility, charity and devotion the Sister of Mercy. In the school-room, training young souls to a knowledge and love of God, while heart knowledge and love of God, while heart and mind are filled with that thought and learning that alone can be called real cul-ture, sits the Sister of Mercy. In the asylums, gathering in the little helpless waits of a great world, feeding and cloth-ing them and taking the place of the encount who have been taken from them parents who have been taken from them by death or a fate worse than death, there, too, you will find these gentle, earnest daughters of the Church, giving and spending themselves, cff ring up in daily sacrifice the golden chaltee of their exist-ence, the luscious wine in purple flow pressing over the brim as they drink in draughts of divine love, while still the heart thirsts for more work to do, for great-er love and greater compassion for human rents who have been taken from them er love and greater compassion for human misery and human wce, for the sake of Him who loved the world so much, who is the hallowed and precious prize that their souls long to inherit-the Bride groom who alone can claim their hearts.

The moment that is flying holds more eternity than all our past, and the future holds none at all. - Father Faber.

Many a man spends half his time anticipating to morrow and the other half in regretting yesterday.

MRS. PATRICK CHAMBERS, CHESTERVILLE, The death of Mrs. Patrick Chambers took place at her residence. Chesterville, on Tues-day, 23 July. She was for a considerable time in delicate health, so her death, after a few days' severe illness, borne with admirable patience and fortitude, was not unexpected by her friends. Deceased was an old and re-spected inhabitant of the town, and was held in deserved esteem by all who knew her. She came to this country over fifty years ago with her husbandfrom near Newport, Co. Mayo, and resided here almost ever since. Coming as she did from the shades of the old Dominican mon-astery of Barisole, she brought with her the Im-perishable faith of which the old monsatery is a standing monument, and well she preserved until her the shades of the old Dominican mon-astery of Barisole, she brought with her the Im-perishable faith of which the old monsatery is a standing monument, and well she preserved until her husband in presenting a memorial window to St, Mary's church. The funeral, which took place on Thursday to the tenily burital place at Limerick, was very large, and included a number of friends and sympathizers from the parish of Crysler who came long distances to pay a last tribute of raspect to the deceased, and to sympathiz with her husband in his sorrow. The chief mourners were: Mr. Charles Chambers (son). Mrs. Grady, Chicago (daughter), Messra-thoms, James and John Moran (brothers). Mrs. Patrick C. Highes (only sister). High Mass was solemnizad by Rev. Father Quinn, after which he paid well-deserved mas de rest in peace!

May she rest in peace!

### NEW BOOKS.

**NEW BUOKS**. "The Way of Perfection " and " Conceptions of Divine Love " by St. Taresa. Translated from the Spanish by the Rev. John Dalton. Published by Thos. Baker, 1 Soho Square, Lon-doa, W., England. To spask of the motits of with practical examples of all those eminent virtues so faithfully exemplified in S. Taresa's Did we Catholics of the world but endeavor to put into practice St. Teresa's admirable vir-tues of fortitude, courage and perseverance, and her characteristic sweetness, we would be powerful instruments in the conversion of "Kindly Light" to guide them unto the por-tals of Truth E:ernal. Price \$1.00.

Dr. Thos. O'Hagan's New Work.

We beg to draw the attention of our many readers to the advertisement of Dr. Thos. O Hagan's new book entilled "Cunadian Etsays." The book appeals especially to all interested in our country and its real history, and will prove invaluable to the scholar, the teacher and the parent. This is a decided ac-quisition to our Catholic Cunadian literature The price of the book is \$100.

all and Allando

### SUCCESSFUL PUPILS.

SACRED HEART SCHOOL, LONDON.

The following are the names of the pupils who passed the entrance examination to the Collegiate Institute: Frank Costello, 725; Douglas Wilson, 654; Frederick Waud, 632. Three pupils wrote on this examination, and all were successful

### MARKET REPORTS LONDON.

London, Aug. 1.—Dairy Produce — Eggs fresh laid, (retail) it to 124c; eggs, crates, per dozen, 10 to 11c; butter, best roll, 21 to 75c; butter, best crock, 18 to 203; butter, creamery, 22 to 25c; lard. per pound, retail, 10 to 11c. Poultry-Spring chickens (dressed) 50 to 65; live chickens, 40 to 60c; ducks, per pair, 70 to 90c; turkeys, per 16, 8 to 10c. Grain, per centai-Wheat \$1.10; oats. 30 to \$1.00; peas, 90c to \$1.00 buckwheat, 85 55 to 8.400; peas, 90c to \$1.00 buckwheat, 85 55 to 8.400; peas, 90c to \$1.05 Meat-Pork, per cwt., \$9 00 to 9.25 beef, 55.50 to 8.400; veal, by the carcase, \$6 50 to \$7.50; mutton, by the carcase, \$6 to \$7; spring 1amba, each \$3.50 to \$4.50 spring lambs, pur pound 11 to 12}. Lave Stock - Live hogs, \$7.00 to \$7,10; pigs, pair \$7.00 to \$9.00; export cattle, \$4.50 to \$3.50; straw, per tow, \$5 to 85.

to \$4.75. Farm Produce—Hay \$6 00 to \$7.00; straw, per load, \$3 to \$3,50 ; straw, per ton, \$5 to \$6.

Farm Produce-Hay \$6 00 to \$7.00; straw, per load, \$3 to \$3.50; straw, per ton, \$5 to \$6.
 TORONTO.
 TORONTO, Aug. 1. - Wheat easier; red and white 66c, middle freights, No. 2 goose 6ic, middle freights; spring No. 1 67c east; Mani-toba No. 1 hard Side (5, 1, 4, No. 2, 79c, and No. 3, 76c, and 2 less for local delivery Toronto and west. Flour about steady; cars of 30 per cent, patents at \$2 60 in buyers' bags middle freights; choice brands 15c to 20c higher; Hungarian patents, \$4; and strong bakers, 80 70 in car lots Toronto, bags included. Mill feed rather firmer; shorts \$13 50 to \$14 and bran \$12 to \$12 50 fac lot sweat. Barly steady; old No' 2 430 middle freights, new offerings at \$20 to \$25 bid August shipment middle freights. Rye rather easier; No. 3 white 34c bid and 33c asked middle freights; No. 1 quoted 366 east; new offered at 31c middle freights, August shipment. Ostmeal firm, cars of barrels, \$3, \$3 and begs \$3,75 in car lots Toronto; Zomore for broken lots. Peas firm, at 70c middle freights.
 Latost Live Stock Markets.

### Latest Live Stock Markets.

TOR THE CATHOLIC SEPARATE SCHOL, I town of Sturgeon Falls. Two teachers (comales) holding ist and 2nd class certificates. Duties to commence 1st September. Must be proficient in both French and English lan-guages. Address, stating salary aud certi-ficates to J. A. Lewis, secretary, Surgeon Falls Ont., District Nicissing. 1189-2.

WANTED A FEMALE TEACHER HOLD-W ing a second class professional certificate to teach in the B. C. S. S. Sec. No 3 and 4 of Anderdon. Applican' to state salary required. Duties to begin after the summer holidays. A. C. Mailloux, Sec. Treas., Gordon, P. O. 1189-2 ONE MALE TEACHER (PRINCIPAL) ONE MALE TEACHART (TEACHART bolding a second class professional certifi-cate, capable of teaching the German language. Also an assistant lady teacher, holding a second class certificate. Each applicant to state salarty per year. Send references if any. Duties to commences January 2nd, 1992. Ap-plications will be received up to Sept. lat. 1991. Address applications to M. M. Schurter, secre-tary R. C. Separate school, Chepetow, Ont. 1894

WANTED FOR THIRD BOOK CLASS OF North Bay Separate School a temale teacher, holding a 2nd class professional certi-ficate, capable of teaching French. Duties to commence after the midsummer holidaya. Apply, sending testimonials, and stating salary, qualifications and experience, on or be-fore August 5th, to D. J. Scollard, P. P. North Bay, Ont. 118-2

WANTED QUALIFIED TEACHER, selary \$360, with board and lodging. Beau-tiful locally. Address Qu'Appelle Industrial school Lebrer P. O., Assa N. W. T. 1188 2. TEACHER WANTED FOR SEPARATE school, Soction No. 10, Arthur township. Duties to commence ation the holidays (which means about August 19). Applications to be sont to George Lang, trustee, Derrynan, P. O., Wellington Co. 1188-2.

 Wellington Co.
 1185-2.

 TEACHER WANTED FOR THE SEPAR-tate school of the Township of Stafford (six miles from Town of Pembroke). A female teacher qualified to teach French and English. Salary \$230. Duties to commence after sum-mer holidays. Applicants to state experience. Qualification etc., Armand Lair, Secretary Pembroko, P. O Ons.

 A fremALE TEACHER WANTED HOLD-the Douglas Separate school for the balance of this year. One able to teach music preferred. Apply, stating salary, experience, testimoniak, Bouglas, Ont., Co, Renfrew.

TEACHER WANTED FOR R. C. SEPAR-ate School No. 10, Normandy, fer balance of year, holding 2nd or 3rd Class Certificate, male or female. Attendance small. Duties light, Apply, at once, staring qualifications and salary expected. Edward McMahon. Sec. Ayton, Oat. 119-4. 

C. M. B. A.-Branch No. 4, London. Toronto, Aug 1.-Following is the range of morning: kind of a parent that the object be helped just as well by the n for instance, that is expended of stage-dress of their precociot spring.

Of one thing, however, we a suaded -that stage-appearances have no place in the upbring children. When they come to ity they can turn their atten various spheres of idiocy, but i early years they ought to h guarded from influences that m oftimes do, hurt mind and soul

THE CHURCH AND E TION.

Now that meetings of educe being held in different section country, Catholics should look educational record. Too often low the public to be beguiled lieving that we have no pa educational progress of and that modern meth pedagogy are due to antism. We hear that evinced the greatest respec school teacher and interest in cation of the young. We do it : but Luther's ideas about ware gleaned from his Aug teachers. All that he adve this matter had been in vogu turies before him. We hear of Froebel, and little if at all of [St de la Salle. W remember that the Catholic s been in evidence for years never at any stage of the w tory been proved valueless. linked the educational glo