

# The Catholic Record.

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

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### TO OUR CRITICS.

In reply to our critics we beg to say that we have endured their effusions with commendable equanimity. That they do not like the articles which appeared in the CATHOLIC RECORD two weeks ago may denote a lack of good taste on their part. It may also be an indication that we are getting into deep waters, but then critics, not being infallible, should take care not to wax dogmatic. At any rate personalities are a coward's weapons. The man who uses them is a fit companion for the thing which encompasses the death of his victim by treachery. Still there is a little difference between the two: the defamer will be caught and branded by honest men.

Not that we mind these attacks, but it does seem strange that the critics who pose as broad-minded individuals, and who know just what a newspaper should be, have no acquaintance with the elementary forms of justice and equity. Now, if when the weather is cool they read once more what we have said they may revise the verdict against us.

Frankly, however, we do not expect them to do this, for persons intent on self-adoration have little time for anything else. But do they think that the saloon business is the very best opening for a young man? They may write reams about the ideal saloon, but did they or any one else ever see it? Our readers will remember what we have written on this subject; and for the present we merely wish to say that we do not retract one word. In a future issue we may convince our friends that we have shot and red hot in the locker. In the meanwhile they ought to take a tonic of some kind to get rid of their sense of self-importance.

### A COMMON CRAZE.

There are a few still in and around this community who dabble in stocks. We warned them last year against the amusement, and since then some of them have learned at more or less cost that our warning was not without reason. Still they who are not amenable to reason, and refuse to be guided by the example of others, wait for experience to wean them from the folly of trying to get rich too quickly. Cotton, steel—all the cries of the benevolent operator who is in business for his health, fall like exquisite music upon the ears of the idiots, young and old, who forthwith invest and dream of automobiles and marble mansions.

We are not going to essay the task of demonstrating their imprudence and foolishness, but they should be able to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they had not yielded last year to the temptation of the prospect of gaining a fabulous sum for the outlay of a few dollars and the host of other things as set forth in the circulars which are scattered throughout the country. Certainly the "brokers" across the border and the gentlemen who do business for them this side of the line must rejoice at being able to obtain Canadian coin so easily. If this craze continues it would be well to petition the Government to prevent these circulars from passing through the mails. Our law-makers or those among them who have any gray matter to spare might offer to give it to the men and women who haunt the "ticker," but we fear there would not be enough to go around. Stock literature is of course innocuous to common-sense people, but it is soul-stupefying, mentally and morally wrecking to many of our citizens.

### MOTHER AND CHILD.

One happens upon things in daily life indicating that truth is oftimes stranger than fiction. The writers who look after the jaded palate of the reading public, strive to give it a new sensation by the recital of tragedies of the olden time. But if they would but open their eyes they might find at their doors many ingredients which would go far towards making a very appetizing literary repast for their customers.

We think that one of the most heart-rending scenes—which by the way is not uncommon—is that of a mother who is treated unkindly by her children. But does this happen? Without venturing to answer the question, we content ourselves with saying that we know of some such cases. The mother is gray-haired and is waiting for the call Home. She has done her work—years of it. She has slaved for her boys and girls, eager always to have them look as well as anybody's else. But who can tell of the love radiating from a mother's heart that makes toil and privation of little moment and rejoices at labors though they bow the frame and bring her nearer the grave, if they but impart happiness to her dear ones.

But there is no greater unhappiness for a mother to learn as she is going down into the Valley that she is a burden. And children who should thank God every day for their mother, the best thing they have or ever will have this side of heaven, lead her to believe this. They are wanting in tact and thoughtfulness towards her. They forget that the simplest kindness is a balm to her heart, and brings a new light into the eyes that have been filled with tears and been tired for them. The gentle voice makes music in her ears, but it must be prompted by a gentle heart, for a mother sees far. And the child who gives all this, and more, digs within himself a very well-spring of happiness. But how often are mothers not maltreated indeed but exposed to the coldness and neglect which cut and torture a sensitive soul? How often do we not hear of Catholics in this community who give over their mothers to the town's charity? Think of it! These people allow the mother who bore them, to eat the bread of the pauper. We know of no word in the language to apply to them. We would sooner shake hands with the meanest sneak-thief than with these poor caricatures of manhood who walk the streets unashamed, who have the assurance to consort with honest men, and their mother all the while eating out her heart in the Poor House. And when she dies they bring the body to their houses and have it buried with becoming pomp. On the coffin we generally see a wreath or a cross, bearing the legend from her affectionate Son or Daughter. And they who know marvel at their hypocrisy. But the mills of the gods grind slowly—and these people are not dead yet.

### MEMORABLE WORDS.

"Do not allow my thoughts to get entangled by stimulants or drugs. I want only to be with Jesus and the Holy Family."—Cardinal Vaughan (on his death-bed).

We advise our readers to remember these words.

When a member of the household is near eternity they should guard him against being dragged into unconsciousness. They should allow nothing to interfere with his preparation to meet his God. He may be in pain, but his interests of the future life must not be disregarded. To suffer his intellect to be clouded by morphine or a medical man to administer stupefying doses of anesthetics is unpardonable cruelty. And it strikes us in this connection that if some doctors were more cautious in their recourse to morphine or cocaine there would be fewer persons addicted to drugs.

### NATIONAL CATHOLIC UNION.

We are pleased to know that the recent convention of the National Catholic Total Abstinence Union at Pittsburg, Penn., was the most successful ever held by that noble society. The opening Mass was celebrated by the Right Rev. J. F. Regis Canevin, Coadjutor Bishop of Pittsburg. Rev. Wm. Kelly of Grafton preached an inspiring sermon.

Rev. Walter Shanley of Hartford, Ct., President of the National Union, occupied the chair at the business sessions. Hon. Walter S. Gibbon, of Chicago, second Vice-President, in his report said that in the past year fifteen societies of boys had been organized in Illinois. Wisconsin, he said, is coming into line, and that Bishop P. J. Muldoon of Chicago is doing good work among young men.

Letters were read from Right Rev. James A. McFaul of Trenton, N. J.; Rev. E. E. Garvey of Altoona; Archbishop John Ireland of St. Paul; Right Rev. Edward P. Allen, Bishop of Mobile, Ala.; Right Rev. W. G. McCluskey, Bishop of Louisville; Rev. Terrence J. Cullen of Worcester, Mass. All wished for the best result from the convention, and that he would be undeceived if the Philadelphia delegate also received a telegram from Archbishop Ryan, saying that unexpected events prevented his coming, as he had intended. The Duquesne theater was crowded to its doors at the Monday evening mass meeting. A brilliant assemblage of representative Catholics and many

Protestants gathered to listen to addresses by noted Catholic prelates of the United States. The audience was a splendid representation of Pittsburg temperance workers. The Right Rev. Regis Canevin, Coadjutor Bishop, presided, and was assisted by the Rev. M. A. Lambing of Scotlandale.

Bishop Canevin was the first speaker. He made an eloquent address and was greeted with a warm welcome. He welcomed the delegates and visitors to the convention and spoke strongly of Temperance and said the Catholic Total Abstinence Union is one of the best organizations in the Church. It should enlist the earnest support and appeal to every parent, teacher and pastor. There is no organization that fits up the moral of society as it does, and it is earnest taken in it by many of those in authority. No reason, he said, why this organization, above all others, should not have a greater hold on the people.

Rev. A. P. Doyle, C. S. P., of New York, the noted Paulist Father, said in his address that if Irish names were over the majority of saloons, he wanted the world to know that it was with the consent of the Catholic Church, but in the face of it, that they have it so. Among the resolutions was one expressing sorrow at the death of Pope Leo XIII, and one bowing to the will of the new Pope, Pius X. in all things spiritual. Others were as follows:

Realizing that the solution of the drink question depends on home influence, the union approves and endorses the work of the Women's and Children's Societies and makes thankful appreciation of the action of so many prelates who administer the total abstinence pledge to children at the time of confirmation. The union urges local societies to follow up this mode of procedure by securing the pledges of children as members of the local total abstinence societies.

In the spirit of the Church as shown forth in councils and synods the Catholic Total Abstinence Union begs and exhorts that all priests will by word and act condemn the liquor traffic, and those who in defiance of the Church's counsel engage in this nefarious occupation. The idea of Catholics gaining sustenance at the expense of the souls and bodies of their fellow-men, makes it incumbent on all Catholics, and especially all total abstainers, that they will not only not condone or minimize this evil, but by all their power endeavor to take this blot from the fair name of the Church. This is done efficiently by the total abstainers taking an active interest in seeing that the State laws are preserved and that drinking places are not multiplied.

The Catholic Total Abstinence Union condemns the practice of Catholic institutions and societies of Catholics in permitting strong drink at their public celebrations, alumni banquets and entertainments and meetings. The union exhorts all Catholics and especially all total abstainers to show their disapproval by word and deed of all such institutions and societies that persist in permitting this practice.

### A POPE FROM THE PEOPLE.

Pope Pius X. is the son of peasant parents, and even after his appointment as Patriarch of Venice and Cardinal, indeed, up to the death of his venerable mother, which occurred only a few months ago, went often without state or ceremony, to visit the humble home of his childhood in the mountains of Northern Italy.

This election to the Papacy of a man of peasant stock is commented on in the daily press as if it were something quite unusual. As a matter of fact, the Triple Crown has been by sons of peasants perhaps the largest proportion of the 264 Popes have come from the middle class.

Among Popes of very humble origin who have filled a large place in history, we may name Adrian the fourth, the son of a bargeman, who in boyhood was often in sore straits for a light for his nightly studies, his father being too poor to give him one; and Sixtus V., who spent his orphaned boyhood as a servant in a monastery by the sea, and whose Church never let us forget that the first of all Popes, the chosen of Christ and the Prince of the Apostles, was a poor, rugged fisherman.

But these Popes from the plain people from first to last, were all men of remarkable gifts, else they had never risen from the ranks of the ordinary clergy to those places where they might be in the line of choice. In so far forth the sons of noble families with a display of opportunity for training for a diplomatic career in the Church, have the advantage. That comparatively few of those have attained to Peter's chair seems to indicate that God is more lavish of the gifts of soul and mind to the stock which He has not favored with the gifts of fortune.

Those who love the Church and the people see an especial Providence in the succession of a Pope of humble birth and great intellectual parts like Pius X. to an aristocrat of republican sympathies, a diplomatist and scholar, like Leo XIII. The man in whose veins ran the blood of Cola di Rienzi and the Siennese Republicans of old, necessarily had a keen appreciation of the modern republican ideal, while his training and associations made him intimate with the habits of mind, the virtues and the limitations of the privileged classes. So was he fitted for his great work of reconciling rulers to the Church and interpreting the Church to the age as pre-eminently the friend of the people and having in her hands the solution of the social problem.

The present Pope adds to his profound sympathy with the social policy of Leo, a thorough knowledge acquired first in his own person and family, then in his relations as a hard-working priest and Bishop, with his flock, of the actual life of working people. It is the best object lesson of the Catholic Church to the twentieth century to show the latter the son of the plain people raised by his own merit to the head of the greatest world power which time has ever looked upon, for the Church is neither a monarchy nor a republic, though partaking of the characteristics of each. It is a theocracy, a government by God. Every Catholic believes as firmly as he believes in his own existence that Christ, the Divine Founder of the Church, is also its ever active, though invisible Head and Ruler; and that the Pope, His visible Vicar, rules through Him, safely guarded by Him from all error which might wreck the Church in her essential mission as guardian of faith and morals.

Because he represents Christ, the Church invests the Pope with the magnificence which she fain would bestow on her Divine Founder Himself were He to dwell visibly with her. But because of the divine life within her, she is, like unto God, no respecter of persons, and asks no royal nor noble lineage, but only high virtue and ability in her visible Head.

Pope Pius X. in his first week of office has already become well known to his great spiritual family and the world at large. Indeed, the Pope can never again be a stranger in the world. The press takes care of all that; and it is the glory of Catholics that these Popes in whom a fiercer light beats than that which beats on Caesar, or Emperor, or King, can bear the stern test so well. We know already how graciously and humbly Pope Pius X. has borne himself; that, as he shrank from the spiritual burden of the high office, so is he fain to simplify it; that he has considerably retained all the employees of Pope Leo XIII.; that he has won the diplomatists by his cordiality and frankness; and—of most interest to us in America—that he has already shown special favor to our country. His first audience was granted to the American pilgrims in Rome; his first apostolic blessing was sent to America in response to the cable congratulations of Archbishop Farely, of New York; and, in an audience granted to a representative of the Associated Press a day or two after his election, he expressed his great affection for America, in which is "the blooming youth of Catholicism," and sent his greeting and apostolic blessing to the whole land.—Boston Pilot.

### LIFE OF THE RELIGIOUS.

If there be a subject against which public writers, speakers and public talkers are perpetually declaiming, it is what is called the religious life—the life of monks and nuns. The whole literature of countries that are not Catholic is full of all manner of tales, calumnies, slanders, fables, fictions and absurdities on the subjects of monks and nuns. Now, why should men troubles themselves about it? Why cannot they leave peaceful people their own liberty? No man or woman is compelled to be a monk or a nun, and if by perversion of light, or if by idocy, as the world calls it, any should be found who desire to live the life of a monk or nun, why should public opinion trouble itself so much about the matter? Men may settle down at Salt Lake; they may join the sect; they may adopt any practices which do not bring them under the hands of the police, and the public opinion of this country does not trouble itself about them.

What then, is the reason why it troubles itself about the religious life? Because it is a life of perfection; because it is a life which is rebuking to the world; because it is a rebuking to the world, a contradiction of the anxieties and maxims by which the world governs itself. The world is, therefore, conscious of the rebuke, and uneasy under the consciousness. When the Son of God came into the world all men turned against Him except the few whom He called to be His disciples. Even a heathen philosopher has recorded his belief that if a perfectly just man were ever to be seen on earth he would be out of place and a wonder; or, as we may say, a monster among men. And why? Because, in the universal injustice of mankind, he would stand alone, and his life would be a rebuke. In Holy Scripture this is described, as it were, with a pencil of light. In the Book of Wisdom the man of the world says: "Let us be in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraids us with transgression of law, and divulgeth against us the sins of our way of life. . . . He abstaineth from our way as from filthiness, and he prefereth the latter end of the just. . . . He is grievous unto us even to behold. The finger of the Holy Spirit has traced the real analysis of his animosity against the religious life." "Of this I am sure, that the preminent spirit among men at this day is to feel a secret hostility against a life which surpasses their own, and therefore it is that we hear tales, slanders and fictions about monks and nuns.—Cardinal Manning.

On the day that Pius X. was elected Pope, Protestant parents in Bloomfield, N. J., named their newly-born babe in his honor. What a change since the Protestant world regarded the Roman Pontiff as "anti-Christ"—Union and Times.

### FATHER HECKER AND RELIGIOUS THOUGHT.

Washington New Century.

The change wrought by a series of publications like that of English Men of Letters, reproduced in this country, grows more perceptible. Old books are gotten up in a portable form, that the journeyer, no matter how he may journey, whether by land or by sea, can always find room to carry about his person a volume of some old favorite reduced within the compass of an ordinary coat pocket. Tarrying for some time under the roof of a hospitable friend's home, I am reminded of the advantages of small books in editions which are easy of carriage. The companionship of books has been the delightful theme of the greatest masters of antiquity on through the ages until one reaches our own times, which have especially increased the facilities of intellectual intercourse in all conditions of life. The weary invalid, who must spend much of his time alone, has within his reach, if allowed to read, an invaluable remedy against the spirit of loneliness specially pervading the scope of the vocations of life. Next to the human heart beating in union with that of another human heart, what is comparable with the literary lights, which one has known when manhood was still fresh with the dews of the morning? They never grow dim when human patience becomes exhausted and gives no light. They are the stable friends that never change, whatever the mutations of the world about us.

It was in February, 1829, and at Rome that Sir Humphrey Davy wrote that delightful book, which he called "Consolations in Travel; or, the Last Days of a Philosopher." Scientific men like Cuvier held this work in high esteem, and as some say, "the last utterances of a dying Plato." A beautiful edition issued, and in matter of size is within the scope of one's ordinary coat-pocket. It is a well known fact that "Consolations of Travel" was dictated by its author "at a time when he had lost the power of writing, except with extreme difficulty owing to a paralytic attack, although he retained in a very remarkable manner all his mental faculties unimpaired and unclouded." "Consolations of Travel" is made up of six dialogues, and as one soon discovers, the characters are ideal, but their utterances have to do with the gravest of questions, which can occupy the attention of the students of nature.

These dialogues in my judgment, appeal to the meditation hours of readers, and supply a train of thought reverent in tone and expression so sadly lacking in the modern spirit. "The volume is a companion-piece of 'Salmonia,' and both are the products of the declining years of one of the greatest men of science in the last century.

"The Beacon Biographies" of eminent Americans, edited by M. A. De Wolfe Howe, and published by Small, Maynard and Co., of Boston, is a series of miniature lives, but quite full in details of men who have impressed the age in which they lived. Authorized biographies of men of greatest note are frequently too voluminous for the average busy man. These authorized lives often run into volumes, the size of which frightens him of little leisure, and as a wise substitute the "Beacon Biographies" are meeting a want felt by these classes of readers. The authors of these lives of eminent Americans have devoted special study to the life and of those whom they have assayed to write about, and thus have given accurately drawn picture from which no essential features are absent.

Among the "Beacon Biographies," already issued, very timely is that of Father Hecker, by Henry D. Sedgwick, Thoreau. "The volume is a Father Hecker's charges is quite unique and stands alone among American Catholic biographies. It shows a full understanding of the spirit of the times, in which men of singular mental complexion caught a dominant unrest of soul, which found expression in such experiments as Fruitlands and Brook Farm. The history of these experiments has been fully written, and it involves an account of that seeking of a higher mode of living which was a strange one, chiefly confined to a few New Englanders of the period.

They were all men of brains and of thought, and they subsequently contributed very largely to the literature and journalism of later times, when Fruitlands and Brook Farm were but parts of the experience in the early career of George William Curtiss Ripley, Dana, Emerson, Hawthorne and Thoreau. It must not be supposed that all these men entered largely into the movement of the times or became residents of Fruitlands or of Brook Farm; they were all however more or less influenced as were Hecker and Brownson by the new order of things assuming different forms in the then prevailing thought in England and in the United States. Spiritual and intellectual unrest was a note of the era. The Oxford movement in England and the Mercersburg movement in the United States registered an awakening of religious thought the equal of which is not to be found in the history of centuries. Solitary men in solitary places, out of harmony with the ecclesiastical drift, were then to be found, whose very names are now almost forgotten, save by the few who followed their current of thought, or by chance came in contact with obscure thinkers. For many years Isaac Thomas Hecker was a religious vagrant, directing his steps hither and thither in search of men of all creeds who had anything to say. In these wanderings he was attracted to Carlisle, Pennsylvania, by certain published

opinions by the then rector of St. John's Episcopal Church, Rev. William Herbert Norris. The memory of Norris is now almost faded away among men, save perhaps a few who remembered him in their boyhood, but with no intelligent idea at the time of his ecclesiastical teachings. He was my mother's rector, but I was too young to grasp the then issues of the day. He was a "High Churchman," and as Mr. Sedgwick says of Hecker's visit, "he came back in disappointment."

Mr. Sedgwick has written of Father Hecker in a delightfully fair and sincere way, and I have found nothing in the little volume to mar in the least the impressions of the most sensitive of Catholic readers. It is needless to add, as I have already stated, that Father Hecker was a unique character. In American Catholicity his portraiture is without its counterpart. The Hon. and Rev. G. Spencer, who after his conversion was known as Father Ignatius, is the nearest in approximation to Father Hecker, and as we all know he was an Englishman. The same ardor of zeal for the conversion of their countrymen marked their lives. They were in the best sense enthusiasts, and men of this mould in the progress of religious inquiry in many cases fail to keep press callous. I know and have visited Father Hecker in non-Catholic days, and sincerely bids me say that he never impressed me as priests of more judicial temper had subsequently done. I mention the fact that perhaps the fault was in lack of responsiveness in a nature so unlike that of the great founder of the Paulists. The ideal of mastership in the personality of conversion, and it is a lonely as it is a pathetic period in the souls of men, is to be met in characters like Newman and the present occupant of the See of Peoria, the Right Rev. Dr. John Lancaster Spalding. Minds of such direction and delicacy are inspirations in the spiritual and intellectual world, which never fail of fade.

The early years of Father Hecker in the Catholic priesthood and as a member of the Redemptorist Order were full of trials, an account of which Mr. Sedgwick supplies the reader. As Prefect of the Sacred Congregation "De Propaganda Fide," Cardinal Barnaby wrote the following letter which Father Hecker brought with him to America, and which practically became the authorization of the congregation of St. Paul, whose members are now commonly known as Paulists. Cardinal Barnaby says: "To each and every one who will read this letter of ours, we declare and testify that the Rev. Isaac Hecker, secular priest is free from all ecclesiastical ensure, and that he is a man most illustrious for his religious zeal and sacerdotal virtues, most active in cultivating the vineyard of the Lord, especially in the United States of North America, and for that reason especially beloved not only by very many Bishops there but also by the Sacred Congregation of the Propaganda." This extract is amply sufficient to indicate the temper of Rome towards the future founder of the Paulists.

Mr. Sedgwick tells the story of the founding of the Paulist Institute in New York and of the labors of the early members of the community. Progress was slow but certain, and in these later years increasing growth and in new directions is clearly manifested. The work of the Paulists is so well known that I need not follow Mr. Sedgwick's details as interesting as they are. Nor am I inclined, even if space were at hand, to refer to the controversies in regard to "Americanism" which are now happily ended. In conclusion I must say that Mr. Sedgwick has given us a charming biography, which is to be highly commended. A. J. FAUST.

### LONG LIVE POPE PIUS X.!

Catholic Standard and Times.

Many lists of kings and rulers have been arranged in rhyme to facilitate memorizing, for very few persons can name offhand the regular succession of rulers in any country. It would require the memory of a Macaulay to recite the long list of Sovereign Pontiffs from Peter to Pius X. Perhaps if the Popes were listed according to the repetition of their names it might be easier to memorize the Pontifical list.

For example, how many of the Popes were without name-successors? How many were II. of the name? III., IV., and so on. Here is the list according to numerals:

- I.—St. Peter, Linus, Cletus, Evaristus, Telesphorus, Hyginus, Anicetus, Soter, Eleutherus, Zephyrinus, Pontianus, Anterus, Fabianus, Cornelius, Dionysius, Eutychianus, Caius, Marcellinus, Eusebius, Melchisedes, Marcus, Liberian, Siricius, Gelasius, Sixtus, Symmachus, Hormisdas, Silverius, Vigilius, Sabinius, Deusdedit, Severinus, Vitalianus, Adeodatus, Donus, Agatho, Conon, Sisinnius, Zachary, Valentine, Romanus, Christopher and Lando.
- II.—Marcellus, Sylvester, Damasus, Gelasius, Agapetus, Pelagius, Theodore, Constantine, Paschal and Marinus.
- III.—Victor, Calixtus, Lucius and Silius.
- IV.—Felix, Anastasius, Honorius, Eugenius and Sergius.
- V.—Sixtus, Martin, Paul and Nicholas.
- VI.—Celestine and Adrian.
- VII.—Alexander and Urban.
- IX.—Boniface.
- X.—Pius and Stephen.
- XIII.—Innocent and Leo.
- XIV.—Clement and Benedict.
- XVI.—Gregory.
- XXIII.—John.



ing in the foot of the horse. It wasn't a but that fact difference. Just as she red with mud red streaks, f-rounded. "Any event he wasn't somewhere he heard it. He was shocked. He was wounded. "I'm wounded." "I had to come back, and I got a scratch, and lots of mud, and all that. I got another coat, and I didn't do the way you said I would. I couldn't help it. I—"

"Never mind," said Miss Kingley. She was kneeling beside him pouring water from a canteen on her hands and bathing his head.

"Forgive me those foolish things I said. You are not the kind of a hero that I talked about. But you're the manliest man I ever knew."—The San Francisco Monitor.

**A JAPANESE LEPER SETTLEMENT**

Among the most interesting publications which we have lately received is a little blue, paper-covered book, published in Tokio, Japan, and describing the leper settlement at Gotemba, thirty miles from the city of Tokio, and branching off from that famous, tree-thatched road which connects the new Japanese Capital with the ancient seat of government at Kyoto. There so far from the centres of accidental civilization isolated in the very heart of Japan, the Rev. Father Bertrand, of the French Society of Foreign Missions, like another Damien, devotes his life to these outcasts of society. There are seventy-five lepers at Gotemba, fifty-five men and twenty women. They are all natives and most of them are Christians. The work carried on among these unfortunates is both interesting and inspiring. A friend who visited the asylum last year was so struck with what he saw that he committed his impressions to writing. The little book that has found its way to us from Japan has permanently recorded them for our edification. It was published by the Archbishop of Tokio.

The following extracts from this chronicle—a very cheerful chronicle in spite of its greivous subject—will give our readers some idea of the workings of the far-away colony of lepers.

In the Japanese language, the author reminds us, it is not called leper asylum (rai-byo-in), which would be shocking. It gets its name "Fukusei-kyo" which means "hospital where the life is renewed." It is an amiable name and one rich in promises.

At first sight one would say that it is a big farm or a little village, half hidden by the trees. The buildings, of ochre color washed by the rain, surprise the eye across this luxuriant verdure. In proportion as one approaches, not only the eye but the nose is struck by the odor of the odoriferous odoriferous breathes in this place. It is at first a vague perfume of the resinous wood of which all the buildings are constructed; then another specific odor which cannot be compared to any because it resembles only itself. Let it not stop you, however, for in an hour you will be accustomed to it and will think of more of it. It is the simplest thing in the world to smell leprosy among the lepers.

To glance first at the establishment. With its corners turned quite naturally towards the four cardinal points, it would, if it were finished, present the appearance of a long square. In the free space between the two wings, just in the middle, is the church.

At the apex of the church, straight towards the north, a little alley bordered with trees which are always green leads to the house of the Father Guardian. It is only a single room of two or three minutes. Outside this regular plan we find distributed in a suitable space the private house of the man who has charge of the business affairs of the place, that of the servant,—for there is a servant and he has a family,—the mill for raising water, a stable for four horses, a byre for six cows, a barn for hay, a shed for the instruments, and the magazine for provisions. Beautiful gardens, extending over about two hectares, are filled with vegetables of all kinds; and beyond lies the verdant plain, with its rich framework of mountains, covered with grass, with flowers, with bamboos, with woods even to the summit.

The dispositions of the buildings is made to harmonize with the uses to which they are put. Entering by the south side we find, right in the middle, the kitchen. To right and to left a covered gallery runs all the length of the buildings and even to the extremity of the two wings. On this gallery open the doors of all the apartments, those for the men are on the left, those for the women on the right. We also find here in the most suitable place, the parlor, the room for consultations and for dressing sores in the hall for reunions and conferences. Finally, at the extremity of the left wing, a detached apartment surrounded by the bamboo hedge, is reserved for the poor invalids whom the gravity of their conditions obliges to separate even from the company of the other lepers. On one side is a grotto of the Immaculate Virgin, Consolation of the Afflicted, and Gate of Heaven.

The most favorable occasion for judging the members of this afflicted little community is to assist at one of their conferences; they are all there.

To come together is a little laborious. One walks, but does not trot. One advances conducted by the shoulder; a third carried on somebody's back. It would be difficult to find a more attentive and more delicate kindness. When they are all seated on the mats, each

commences to shower politeness around him. In Japan the excuses, marks of the deference, kind attentions last for a long time. Not more than one famous assembly the high personages who sit there do not treat each other with so much regard. Finally, calm is established, each has taken his position, the most modest which the use of his legs permits him to take, the audience is ready, the scene may begin. The first speaker explains, after the Rodriguez prepared for the use of the lepers, the manner of avoiding temptations. The second demonstrates the necessity of laws for the peace and prosperity of empires. The third relates the history of two runners who, rushing forward with all their force, ran into one another at the turn of a road, knock down one another and ask each one another before the judge who, to punish them for not having been more circumspect, condemns them to offer excuses to one another. Another treats psychology in his own way. "They pretend," he says, "that the heart is formed of fibres twisted in three, but I know nothing about it; it is too fine for me. But what is sure is that the heart is furnished with cords, and that at the end of each of these cords, is a sentiment in the shape of a hook. It is in this way that the heart is taken and that it escapes. It is these cords and these hooks which are necessary for us to grasp and to hold carefully." The last speaker, recalls to the guests of the leper asylum in polished and feeling language, the memory of their benefactors and asks them never forget to be grateful.

The Japanese house is composed, properly speaking, of a floor under a vast roof. The floor is raised from two to four feet above the ground in order to avoid the damp and it is covered with thick white or yellow mats on which the people sit and sleep. The furniture is of the simplest: one or two concealed presses contain all the necessities of life. A vase containing some new flowers, a painting suitable for the season, an incense burner, a little lamp before a statue of Buddha—that is all. Such are also the dress and the habits of the lepers, excepting that the statue of Buddha is absent. There are from five to nine of them in a room. Each chamber forms a little community, a family, where the rules of politeness are observed. The conveniences are the first need and the principal charm of life in Japan. The food consists of rice, vegetables, fish and a variety of seasonings. Meat is still an extra; the lepers do not like it, and all dripping is forbidden them. For the very feeble milk is added.

When the hour of the repast comes, a dinner table, from eight inches to one foot high, is placed in the middle of the room. Around this table the guests are seated on their heels. In the table each has his drawer where he keeps his vessels for his private use, bowls, little plates (as large as saucers) and chopsticks. In each chamber the one who is best able to walk and who is most alert has to attend to the business of going to the kitchen, getting the cooked rice, the vegetables and other dishes and distributing them. In the evening after supper, they have a hot bath according to the custom of this country, and how do the days pass? Each has his role and his function in this company. The carpenters, the tilers, the tinner, the masons do not remain idle so long as they have fingers. A number go into the garden and cultivate the vegetables; they only eat those which they have cultivated themselves and they find them much the best. Some, ordinarily the young community boy, takes care of the cows.

Every day three of them are occupied successively for long hours in pumping up the water necessary for so many people. It is taken from a little arm of the river detached from the torrent, and led into a reservoir built on a massive construction in brick. From that point it is distributed by tubes of iron or of bamboo through every part of the house: the lavatories, the baths and kitchen, etc.

The women, on their side, sew the clothing, mend, wash, veed the garden, help in gathering and preparing the vegetables for the kitchen. The best of them act as cooks. Those whose hands refuse to work for themselves take care of the children: it would be a mistake to let these little ones grow up without learning anything. Even the blind make themselves useful; they make straw sandals for the other lepers. The most interesting moment of the day is the working of their ordinary attire for their working dress, that is to say, a sort of long vest with narrow sleeves and drawers fitting close to the body so that their arms and legs are allowed full liberty of movement. The toilet is made. Then the superintendent assigns to each his work according to his aptitude. If there be a sick work a little more troublesome than ordinary, they draw lots to find who shall undertake it. He on whom the lot falls does not grumble; he goes away contented and even felicitated by the others.

To work and to live is very good, but nevertheless to work without gaining anything at all is sad. According to the custom of the interesting workers in their order that they may be content (for having no care for the morrow, they amuse themselves like children) a pecuniary system of domestic and social economy is organized and is in working order. The details of it are rather complicated, but it is practical and of little account to the taste of the people. In each chamber there is an account book. In this book each resident in the room has his leaf and every evening he who has charge of the community with others, inscribes on the leaf of every individual a sign to indicate if he has worked or not. At the end of each month all the accounts are made up with care and are presented to the Father in charge of the asylum, who gives faithfully to each one, with the praise which he has deserved, the portion of the salary which comes to him.

The payment is made in "bank notes." The note is a little square

piece of paste-board on which is inscribed the value it represents with the authentic seal of the Father, who thus undertakes to pay exactly the value of the notes. In fact this kind of paper money does not circulate save in this little community.

Work is not their only recreation: there are others. On feast days, on rainy days, and on every evening when the day's work is finished, they amuse themselves. Draughts, chess and other games are familiar to them; they take a special pleasure in asking enigmas and in solving them. They have books and a review. To talk and to hear others talk is for every Japanese the first of pleasures.

A lottery is always a success; it puts all in motion, body and mind. As many lots as there are persons, all the numbers in on sack, all the names in another, no cheating, and then it is interesting. Everybody wins useful and even necessary objects; for, to enable them to get them by drawing lots, is far better than to give them to them. Blind fate makes such strange mistakes. For example, a man who has no more hair wins a hairpin with an imitation flower on the end of it, such as is used by women. Those most careful of their person carry off a mirror, a piece of perfumed soap, a little white serviette. Each, with few exceptions, has a mirror in the breast of his garment in order to follow the progress of his malady and to improve his face as much as possible. The body alone changes and falls into ruin, the soul not.

On what basis is this remarkable asylum conducted? The answer is best found in an interview of the Father Director to a delegation from the prefecture of Numazu, who come to examine the institution when application was made for official recognition. The visitors, who were received in a proper manner by the Father who had charge of the House. After the usual compliments, their first question was: "What are your means of subsistence?" "I have no fixed means. I expect them from Providence."

"How much have you spent for the last year?" "I have no accounts. With this sum I have repaired the house; fed, cared for, and kept up seventy-one persons." "It is impossible. How much do you give to the Director of the Hospital?" "Nothing, I am the Director and I am not paid."

"Where is the office of the administrator?" "Here. It is my room. There is no other."

"Where are the infirmaries?" "There are none. It is I who am the principal nurse. The lepers who have still their hands help me to attend to the others."

"Well, where are your employes?" "I have three: a doctor, who comes every week and when I summon him, and a man who attends to the business at the entry of the lepers in Japanese, and arranges with the mayor of the village any public business, finally a domestic to attend to my cooking and to discharge commissions outside. On the other part, the brave lepers cultivate their own vegetables and mine; they need no assistance in looking after the horses, the oxen and the house. I pay in addition to the vegetable food that is to say, their rice and their medicines. This is why I have not sent more."

The Gotemba Leper Asylum was founded by Father Testevuide of the Society of Foreign Missions of Paris. Charged with the work of preaching the Gospel in this region of the Empire, he had for his parish a territory of seventy leagues long by thirty-five broad. He died on the 3rd of August, 1892, at the age of forty-two years, used up by fatigue and devoured by a cancer in the stomach.

Let him tell himself "of the first occasion on which he was led to occupy himself with lepers." He tells us in a letter to his Bishop Mgr. Coussier (Feb. 1888). "A poor man, suffering from leprosy and found herself abandoned by her husband and relegated to a miserable hut erected over the wheel of a mill for husking rice. For her bed several pieces of rough wood thrown across the stream and tawara (straw sacks for holding the rice) had to suffice; for her garment she had some ragged and dirty pieces of cloth. Her food, a bowl of rice, this was the lot of which this unfortunate was condescended by her family. To crown her misfortunes the poor woman lost her sight. For ever cut off from society and condemned to await in her miserable hut a death more or less near, she passed her days and her nights in moaning and weeping. If there be any consolation of religion: each time I returned sick at heart, at the sight of her sad state. The idea then occurred to me to found an institution for the succor of this invalid and of other lepers, whom I knew to be very numerous in Japan and in the neighborhood of Gotemba in particular. Thanks to M. Delpech, our venerated superior in the Seminary of Paris, I have been able to secure a Japanese house for this object. We have already six lepers, whose bodies offer multiple types of physical ugliness."

This house being situated in the town of Gotemba, the first idea of Father Testevuide had been to establish his hospital at Gotemba itself or in the environs; but the impossibility of finding there a suitable place obliged him to look elsewhere. It was for this reason that the Leper Asylum was transferred to the place where it is to-day at Koyama. It has preserved, however, the name of Gotemba, under which it has been known since its origin.—Catholic Universe.

**OUR RELIGION.**

Another mark of the one true Church is that it must be holy. Established by God Himself, Who is all-holiness, as a work from His hands it could not be other than holy. To argue contrary is to confess that He could be the Author of that which is not holy. It is holy in its purpose, namely, the teaching of the way to eternal happiness. But this is a state which cannot be reached by doctrines, by practices and by those ways that are not holy. Hence the Church is holy because of its Founder, because of its purpose and because of its doctrines.

In which, then, of all the churches claiming to be the true one do we find this second distinctive mark? Is it found among the various sects into which Protestantism has divided and is still subdividing itself? The answer is emphatically no. And why? First, because none of them claim establishment by God. All are the work of man. Each may be traced to its human founder who in some cases has been an individual of unquestionably virtuous promptings. Secondly, being man-made they possess all the imperfections of a creature.

In consequence of these facts their aims, objects and doctrines partake of the same character. Their purpose at best is human not heavenly. As institutions leading men to the practice of commendable qualities such as honesty, morality, truthfulness and right living we may concede them to be. But real holiness they do not possess any more than do other societies of men attaining the same objects without claiming the distinction of a creed, a religion.

The Catholic Church is the only Church which can trace its history back to a Divine and holy Founder. Her establishment was by the hand of Our Lord and Saviour, Jesus Christ. Proofs in substantiation of the claim are most abundant. She is, then, of others, which bears this seal of holiness. She then in this particular is the one holy Church of God. She alone has produced saints and martyrs, proving most conclusively the holiness of her doctrines and her membership. Therefore, according to Him, that hath called you, who is holy, be you also in all manner of conversation holy.—Church Progress.

**IMITATION OF CHRIST.**

A PRAYER FOR CLEANSING THE HEART AND OBTAINING HEAVENLY WISDOM.

Confirm me, O God, by the grace of thy Holy Spirit. Give me power to be strengthened in the inward man, and to cast out of my heart all unprofitable care and trouble. Let me not be drawn away with various desires of any thing whatsoever, whether it be of little or great value; but teach me to look upon all things as passing away, and myself as passing along with them. For nothing is lasting under the sun, where all is vanity and affliction of spirit. Oh how wise is he, who considereth things in this manner!

Give me, O Lord, heavenly wisdom, that I may learn above all things to seek thee and to find thee, above all things to relish thee and to love thee, and to understand all other things, as they are, according to the order of thy wisdom.

Grant that I may prudently decline him who flattereth me, and patiently bear with him who contradicteth me.

For it is great wisdom not to be moved with every kind of words, nor to give ear to the wicked flattering sycophant; for thus shall we go on securely in the way we have begun.

**THE CHURCH'S SENATE.**

Does anybody suppose that there could be gathered together in all the world another such body of men as met in the concave at Rome last week? Providence aside, bigotry aside, looked at merely from a human point of view, looked at in the mind's eye only, without regard to the color of their cassocks, or their hair, they deserve the title they bear. They were eminent, indeed, and a credit to the human race. Venerable, wise, responsible men, of many lands, of wide experience, the Senate of a world-wide society. Used to command and to consider the questions and the policies, not of a corner of the earth, nor even of a continent but of mankind—of all ranks, and races, and tongues of men—they were unique even as the Society which they represent is unique not so much in the success it has attained as in the indomitable perseverance of its efforts. Gossip aside, and the conjectures of omniscient scribes, all the world knew what to expect of them. That they should act from the highest motives without personal interest, without suffering intimidation, without any of those baser elements of electioneering which we call "lobbying," and "dealings and "rotten politics," was a foregone conclusion. They have not disappointed. They did what everybody expected. They did that which is so rare among us that it seems almost incredible or non-existent. They acted conscientiously and, we Catholics believe as the Cardinals themselves believe that the Holy Ghost had much to do with their choice.

But because we have staidy ideals and the correct formula for a Cardinal on the stage demands that he should be an intriguer, a subtle, dark, cunning plotter, not unacquainted with various painless ways of removing his enemies, we suffer ourselves to read much stuff about living Cardinals as if they were these hell-fire puppets of the stage, which we call "rotten politics," and "dealings and "rotten politics," was a foregone conclusion. They have not disappointed. They did what everybody expected. They did that which is so rare among us that it seems almost incredible or non-existent. They acted conscientiously and, we Catholics believe as the Cardinals themselves believe that the Holy Ghost had much to do with their choice.

Disposed to be sensitive about the way in which the rabble treat venerable and august names, we can nevertheless be thankful for one thing in this round of talk, and that is, for the not unfriendly tone of our press in the main on these matters. Our papers have their limitations and their prejudices. They are disposed to treat all things lightly or in an almighty way, and they seek telling effects at the expense of truth. We don't mind if they serve, does us no harm. If what they say is a hearing, then the time when we shall get what we need is not far distant. And for this grace of advertising—which is a real grace in a sign-board and head-letter age or the intention most opportune.

As has been well said: All of us need prayer, and the reason we are asked to pray for Religion is not because they may need it more, but because we can by our prayers aid them in seeking perfection, and share thus in the merit of their lives and in the zeal of their good works.

We must not think that, because persons enter Religion to seek perfection they are therefore perfect, or nearly so, and need not our prayers. Not at all. Quite often they are less perfect than others who either have no religious vocation, or, who, having one, are prevented from following it.

It is not enough to pray for their perseverance, much less for their proficiency in performing the tasks of zeal or of charity assigned to them. Their one aim in life, the only one which justifies their entrance into the Religious state, is perfection, and it is to aid them in acquiring this, we must pray.

Pray for the Religious who are misunderstood, maligned, impeded in their work, persecuted, and some of them in Germany, France, and some of them in Germany. Pray for their speedy deliverance from their enemies, and their return again with renewed ardor to the homes and the ministry to which they have dedicated their lives. And pray that they may be faithful, earnest and successful—faithful to their vocations; earnest in their duties and successful in their labors.—Church Progress.

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**HARD ON THE BABIES.**

One of the first effects of a hot wave, particularly in towns and cities, is the increase in the number of deaths of infants. Even in the open country the suffering of the helpless little ones would move the hardest heart. Stomach trouble and diarrhoea are the foes most to be dreaded at this time and every mother should appreciate the necessity of careful diet and attention at the first sign of these troubles. Medicine should never be given to check diarrhoea except upon the advice of a physician. A diet limited almost entirely to boiled milk and the use of Baby's Own Tablets will cure almost any case and keep baby in health. Mrs. W. E. Bassan, of Kingston, Ont., writes:

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Baby's Own Tablets are sold by all dealers in medicine or will be sent postpaid, at 25 cents a box, by the Dr. Williams' Medicine Company, Brockville, Ont.

**INTENTION FOR AUGUST.**

The general intention of the Apostleship of Prayer for the present month is "Religious." Members of the Sacred Heart League, mindful that it was the recommendation of the late Supreme Pontiff, Leo XIII., will be false to his memory if they do not respond most earnestly to the call that we and the Europe and the tendencies in America make for the month of August.

As has been well said: All of us need prayer, and the reason we are asked to pray for Religion is not because they may need it more, but because we can by our prayers aid them in seeking perfection, and share thus in the merit of their lives and in the zeal of their good works.

We must not think that, because persons enter Religion to seek perfection they are therefore perfect, or nearly so, and need not our prayers. Not at all. Quite often they are less perfect than others who either have no religious vocation, or, who, having one, are prevented from following it.

It is not enough to pray for their perseverance, much less for their proficiency in performing the tasks of zeal or of charity assigned to them. Their one aim in life, the only one which justifies their entrance into the Religious state, is perfection, and it is to aid them in acquiring this, we must pray.

Pray for the Religious who are misunderstood, maligned, impeded in their work, persecuted, and some of them in Germany, France, and some of them in Germany. Pray for their speedy deliverance from their enemies, and their return again with renewed ardor to the homes and the ministry to which they have dedicated their lives. And pray that they may be faithful, earnest and successful—faithful to their vocations; earnest in their duties and successful in their labors.—Church Progress.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1903.

LONDON, SATURDAY, AUG. 22, 1903.

THE VICAR GENERAL.

As we go to press the Very Rev. Joseph Bayard, Vicar-General, lately parish priest of St. Thomas, who has been seriously ill at St. Joseph's Hospital, London, for the past four months, is, we regret to state, very low and is not expected to live many more days.

About a month ago, foreseeing that he should never be able to resume his duties as pastor of St. Thomas, the Very Rev. Father resigned his charge and sent a touching letter of farewell, with his blessing, to his beloved parishioners, between whom and their worthy pastor the kindest spirit had always existed.

We trust that now in his hour of suffering he will be kindly remembered in the prayers of his many admiring friends.

IMAGINARY MACHINATIONS.

From the time when the announcement was first made that the Holy Father, Pope Leo XIII., was on the point of death, the despatches sent from Rome began to state that the Cardinals were in an embroilment regarding the election of a successor, and with great persistency this statement was kept up, not only during his whole sickness, but down to the moment of the election of Pope Pius X.

We were given to understand, and were in fact positively told, that Cardinals Rampolla, Oreglia, Vanutelli and several others were engaged in a regular electioneering campaign, intriguing in the manner of our own Ward politicians to take every advantage of their opponents to secure the prize of St. Peter's chair.

From among these reports we culled the following choice items: "Rome July 24.—Rampolla is leader. He stands good chance of being elected Pope; if not, Gotti, with whom he has agreement, may get it."

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ballot, it is not probable that Gotti can be successful, this section of the Sacred College will decide on Cardinal di Pietro, one of Rampolla's most faithful followers."

Before this we were told by all the despatches that the stay of Cardinal Gibbons for some days in Paris had for object to unite the French Cardinals against Cardinal Rampolla, and that he had succeeded in his purpose!

"The anti-Rampolla tendency has more prominent candidates such as Cardinals Oreglia, Sorafino Vanutelli, Stollini, and Agliardi, which will cause difficulty in arriving at an agreement on any one of them. It is already fore-shadowed that should the success of their opponents be probable, this group will centre all their votes on Cardinal Sapeellatro, Archbishop of Capua."

Later on we read that for Cardinal Gotti to offer the Papacy, it was necessary that he should have the aid of Cardinal Rampolla, which, at first seemed an insurmountable obstacle, which, however, was removed by his expressing regret for having thoughtlessly accorded an interview to the editor of the Paris Figaro, wherein he spoke "rather too freely against Rampolla."

He [Cardinal Gotti] has made an agreement at the expense of the Curia, according to which he will be Pope, and Rampolla prefect of Propaganda, and one of Rampolla's proteges, Cardinal Tripepi, Secretary of State. Therefore Cardinal Gotti, even in spite of St. Malachi's prophecy, is the most likely to become Pope, and his candidature will be most obstinately pressed in the conclave.

There was much more of the same kind, and finally, when it was made known that at the seventh ballot the Patriarch of Venice had been chosen by a vote which has been reported to have been unanimous it was stated that "after Monday's ballots, it was a foregone conclusion that he was the only candidate satisfactory to all to secure the necessary two-thirds."

We are not surprised that many Protestant religious papers were horrified at what they considered as unseemly efforts on the part of the Cardinals to secure the high position to which so many among them were supposed to be aspiring. This press has been long accustomed to accept as gospel truth all reports which come from Roman correspondents provided these are derogatory to the Catholic Church, though they might have known from past experience that it is a customary thing with these correspondents to invent facts which they know will be received with avidity by certain clientele, provided they throw discredit on the Church and its august Head.

In the present instance it has already been admitted without reserve by one of these correspondents that the statements regarding unseemly bickerings and canvassings among the Cardinals have no foundation whatsoever in fact, and that they are pure fabrications with a well understood purpose in view. We already predicted in our columns that this would be shown to be the case when all the facts should be made known to the public at large, and our prediction has been fully verified even sooner than could have been expected.

Certainly Pope Pius X. himself was not among the busy canvassers, for not even a suspicion was uttered coupling his name with the machinations which were said to be going on. On the contrary, it is related that when he was spoken to regarding the possibility of his election, he expressed confidence that there was no likelihood of anything of the kind, and said that so strongly was he convinced of this that he had "purchased a return ticket to Venice" when he left home to attend the Conclave.

Cardinal Rampolla, to whom especially the wire-pulling and canvassing are attributed, declared on the death of Pope Leo that this was the signal for his own retirement from public life. This was certainly not the language which we should expect from one who was ambitiously aiming to obtain for himself, or even for some one of his friends, the supreme office. In fine, of the whole body of Cardinals we can truly say that they are men noted for their personal disinterestedness and piety and for their dignified bearing, and they should be the last men in the world to whom the machinations spoken of by the Roman correspondents should be attributed. A further evidence that Cardinal Rampolla had no thought of these

machinations is to be found in the fact that it is now considered to be settled that he is to retire from the Secretaryship of State, and that Cardinal Martinelli, who was recently the Papal delegate to the United States, will fill their position which was so ably filled by Cardinal Rampolla.

There is no doubt that Cardinal Martinelli who filled so well his office as delegate of the Apostolic See on this continent, is well furnished with the ability and experience necessary for the performance of the duties of the important position to which it is expected he will be called.

We say unhesitatingly that those religious papers which so readily assumed that everything stated by the correspondents in regard to the Papal election was true, did so through antipathy to the Pope, whom they pretend still to regard as anti-Christ, and to the Catholic Church. We do not expect them to retract their ill-natured aspersions, for that is something they never do.

We must add that even while the correspondents declared that Pope Pius X. was elected unanimously, they took care to add that there were many sour faces among the Cardinals when his election was announced. It must be admitted by any candid reader that these two statements are not very consistent with each other.

THE SUPPOSED BULL "LAUDA-BILITER" OF ADRIAN IV.

We have received from the University of Chicago Press a pamphlet of eighty-eight pages written by Professor Oliver Joseph Thatcher of that University, entitled "Studies concerning Adrian IV. on the offer of Ireland to Henry II."

Mr. Thatcher remarks that "is one of which has puzzled historians, and "its discussion has been obscured and embittered by the hostilities engendered by differences in race, in nationality and in religion."

Pope Adrian IV. was the only Englishman who was ever elected to the Pontifical throne of St. Peter. He was chosen on Dec. 5th. in the year 1154 and occupied the position of Head of the Church till his death in 1159. Henry II. came to the English throne on the death of Stephen in October 1154, and was crowned solemnly on December 19th in the same year. He had before this contemplated for many years the subjugation of Ireland, and it is asserted by certain historians that he obtained from Adrian a Bull authorizing him to enter and possess Ireland in order to sow in that country "the acceptable seed of God's word," and "to bring the people to obedience to law, and to root out from among them foul sins and wickedness, as also to yield and pay yearly out of every house, a yearly pension of one penny to St. Peter."

The authenticity of this Bull has been denied by most Irish historians, and it is the object of Professor Thatcher's investigations to ascertain whether or not its authenticity can be established. The document is asserted to have been obtained by Henry in 1156; yet it is certain that Henry did not attempt to occupy Ireland in virtue thereof, for it was not till May 1169, and then it was on the invitation of the tyrant Dermot MacMorogh, king of Leinster, who had been abandoned by his vassals and deposed for his profligacy by Roderic O'Connor, king of Ireland, that the Norman knights Fitz Stephen and others, who were soon afterward reinforced by Richard Strongbow, invaded Ireland. Fitz Stephen was accompanied by three hundred and sixty men, and Strongbow's force amounted to a thousand men and two hundred knights.

Henry himself did not go to Ireland to take possession thereof till 1172, and even then he did not advance any claim upon the island by virtue of the Pope's supposed donation, but solely by right of his own partial conquest.

On the other hand, it is sure that already at the time when Pope Adrian's Bull is said to have been issued, King Henry II. was not in good odor with Adrian; for a genuine letter of the Pope is extant of January 23rd, 1156, in which Theobald, Archbishop of Canterbury, is strongly rebuked for having "submitted to the king by joining with him in forbidding appeals to the Holy See." The primate is told plainly that he "should obey God rather than men," and that for justice' sake "he should brave the sword, the rage and cruelty of laics rather than be remiss on this point." In conclusion the Pope threatens that unless Theobald be firm on this matter, he (Adrian) will "extinguish his candle, and inflict severe penalties, under God, for such presumption." Henry had already begun the policy which afterward culminated in the murder of St. Thomas a Becket at the altar of God because he maintained the rights and liberties of the Church.

The antecedent probability that Adrian or any Pope would regard Henry as an instrument to be used for the propagation of the faith in a neighboring

country was surely not great, and this fact itself would give rise to a strong suspicion that the so-called Bull attributed to Pope Adrian is a forgery.

In addition to this, Ireland is described in the Bull as a country would be described which had not yet received the light of faith, or that it was overrun by Pagan or Mahometan invaders. But this was not the case, as the Danes had been driven out from Ireland nearly a century and a half before the Bull was supposed to have been written, and at this period there was no country more thoroughly Christian or more faithful to the Holy See than Ireland.

But Professor Thatcher discovers inherent evidences in the so-called Bull itself to show that it is certainly a forgery. In fact the theory that it is genuine would, according to the Professor, show that all the forms which are accustomed to be used in conferring territory had been neglected in this instance by the Roman cancellaria, an hypothesis which cannot be seriously maintained.

The professor compares this supposed Bull with Bulls which belong to the same period, and it is found to differ from them all in many essential respects, and to such a degree that its spuriousness becomes evident. The conclusion reached by him is that the Bull Laudabiliter, which is the word with which the document begins, was merely "a student's exercise." "This student," according to the Professor, "had before him a genuine letter of Adrian IV. from which he borrowed several sentences, adopting them badly and in an awkward way to suit his purpose."

The professor gives excellent reasons for the conclusion at which he has arrived, but the arguments by which he has fortified his theory are too long to be given here in full. We shall therefore add only that they are well sustained by comparison with authentic official documents of the same period and the same Pope. The conclusion arrived at confirms what is generally maintained by Irish historians that the celebrated Bull Laudabiliter, which is found in the official Bullarium of Rome, is but a lame attempt to cast odium on the Popes on account of their supposed claim to dominate, or even own all Christian, as well as all non-Christian lands.

Professor Thatcher's pamphlet is a work of great research which may be obtained from the University of Chicago Press, the price being \$1.00. We have no doubt that many of our readers who take an interest in the study of Irish history, will be glad to add this little volume to their libraries.

CHEAP MARTYRDOM.

Recently ten thousand representatives of sixty Free Church Churches in London met in the Albert Hall to protest against the Government's London Educational Bill. This Bill is based on the same general principles as the Educational Bill of the Kingdom, which provides for giving the same Government aid to the voluntary or denominational schools which has for the last thirty years been given to the Board schools which are secular in their teaching—even to Godlessness; and we have had recently several British Non-Conformist ministers who have preached in Canadian churches upholding the English non-Conformist position, the latest being the Rev. Mr. Campbell, a prominent Presbyterian clergyman of London, England, who preached on this line in Montreal.

The general Educational Bill for England has been the law of the land for some months, but owing to the very great population of London, it was necessary to make provision for the management and conduct of the city schools, somewhat different from that of the rural districts; and this is the present issue. The same opposition which has been given to the general Educational Bill is being offered to the Bill for London city; and it has been remarked that throughout the violent discussions which have taken place on the subject, scarcely a word has been said of the proper education of the children, but all has turned upon the religious cry. It is a fight for the most part between the clergy of the Established Church and their backers, and those of the so-called Free Churches.

Catholics, who have a very complete system of religious schools throughout England, naturally take side with the Anglicans in this discussion, as the battle is for the right of giving to their children a Catholic education, without being obliged to pay also for the education of those who wish religion to be altogether excluded from the schools.

The Methodists have likewise their denominational schools in England, but, strange as it is, they appear to have abandoned the party of free education in the present contest, and to have thrown in their lot with that of the non-Conformists in general. The sentiment of non-Conformity, and of being with the other Free Churches in a battle with the Established Church,

has proved too strong for even the motive of their real interest, and at the last Conference of the Methodist body it was resolved by a considerable majority to side with the Free Churches in this contest, though a respectable minority were in favor of the opposite policy.

Passive resistance to the law has been recommended by many Free Church ministers speaking in public at meetings gathered to oppose the passage of the Educational bill, and now that it has actually become law, the papers every day contain news of refusals to pay rates in divers parts of England. This is what the "passive resistance" which has been recommended means. It is not proposed to resist the tax-gatherers by force, but when they come to gather the taxes, the ratepayer is to refuse payment, and as a matter of course, his chattels are seized to the amount necessary to cover the sum required. The goods are put up at public auction, and are usually bought in by the recalcitrant ratepayer himself or by one of his friends for him, and the brave ratepayer gains the glory of martyrdom at the somewhat low price of the bailiff's charges. It is a cheap way of becoming a martyr, but it pleases the sufferer (?) and he may be placed on the calendar of martyrs for the admiration of future generations.

There is no doubt that there are rare occasions when the laws of the land are to be disobeyed, because the human law is wrong. Thus the Apostles of Christ when they were commanded not to preach His Gospel, proclaimed that they must do this because they had received the command from God Himself to "teach all nations" and to preach that Gospel "to every creature." When the governors of provinces commanded them to keep silence in regard to Christ and His teaching and miracles they could justly say: "It is better to obey God and men."

The Divine law is undoubtedly above the civil law, and when the laws of the land enact what the law of God forbids, the law of God must be obeyed in preference. But it is not sufficient to say, "my conscience tells me that it is wrong to put the education of the children of England into the hands of the priesthood." This is what the non-conformists say in vindication of the position they have taken.

Some people make up their minds that they are obliged to a line of conduct to which they are in reality not bound, and the vagaries of the human intellect are such that some people even imagine that they are bound to do what is in reality wrong. There are in fact false as well as right consciences, and when laws appear to conflict, it is our duty to weigh well on which side is the right.

In the present instance the passive resisters declare that conscience tells them they should not contribute to the religious education of the children of Anglicans and Catholics, whereas the recently enacted laws oblige them so to do. One speaker, Mr. Channing, said amid great applause at the great Hyde Park meeting held some weeks ago to protest against the London Educational Bill:

"The Educational Bills have swept away religious liberty, and handed over the children of the schools to the merciless despotism of the priests and the sacerdotal clergy."

Let the matter be examined judicially instead of passionately, and it will be found that such is not the case. The Government has assumed the responsibility of supporting education. There may be two opinions on the question whether or not it is advisable that the Government should take on itself the whole of this burden or not. Our own contention is that the Government does well to support and even to enforce education, but to do so in such a way as to leave parents perfectly free to give such religious education to their children as they see fit. The religious education of the children is certainly not the duty of a government which has so mixed a population to deal with as exists in England or in Canada. But neither should the Government give an advantage to those who wish for no religion in the schools, over those who wish to have religious teaching for their children.

Before the institution of the Board schools, there was perfect equality. All were free to send their children to such schools as they thought fit to establish, and most of the schools gave religious teaching for the reason that most of the people desired teaching of this kind. In fact, most of the teaching was done by the Churches. When the Board schools were established, at once an undue advantage was given to those who desired to exclude religion from the schools, as the Board schools alone received adequate Government assistance, while the religious schools were left to struggle with little or no aid from the taxes of the people towards which all had contributed. A great injustice was thus inflicted upon the majority, and the recent educational legislation was designed to correct this

injustice by placing the voluntary or denominational schools on the same plane with the Board schools. We maintain, therefore, that the Educational Bills against which the Non-conformists are protesting so loudly are merely the corrective of a gross injustice which was, unintentionally perhaps, but not the less really, inflicted upon the large majority of the people who sent their children to the voluntary schools.

The non-Conformists will not be asked under the Educational laws to support a religious education against which their consciences revolt, but they will merely be required to let the advocates of religious education use that portion of the taxes which they have paid to the tax-collector, for the education of their own children. From this it will be seen that the cheap martyrdom they are seeking is a martyrdom in the cause, not of religious liberty, but of irreligious tyranny.

It is not expected that the determined manifestations of opposition on the part of the non-Conformists to the London Educational Bill will make the Government hesitate in pushing it through Parliament. A wrong has been done to the large majority of the people, and the Government is determined to rectify that wrong, firm in the belief that it will be sustained by that majority, even though the minority is acting strenuously to have the wrong perpetuated.

THE IRISH LAND BILL.

The Irish Land Bill has passed its crucial ordeal in the House of Lords, and now goes back to the House of Commons for the consideration of the amendments added in the Upper House. The amendments made are in the interest of the Irish landlords, and were introduced at the desire of the landlords. The principal amendment increases the provision made for the legal expenses of the landlords out of the British exchequer.

The Duke of Devonshire said, before the passing of the Bill to a third reading, that he is unable to forecast what action the House of Commons will take on the landlords' amendments, nevertheless he expressed confidence that the Government will not be altogether irreconcilable in regard to them. From this it is inferred that the amendments will be accepted, and that the Bill will become law with the amendments incorporated in it by the Lords, or at least that it will be passed if the Irish Nationalists are willing to accept it in its changed shape. This, they will most probably do.

Lord Abercorn, on behalf of the landlords, thanked the Duke for his courteous reception of the amendments, and said he believed the bill would be a great benefit to the whole people of Ireland. He trusted that the House of Commons will receive the amendments in the same spirit in which they were taken by the House of Lords in passing them.

Later news is to the effect that the House of Commons has passed the Bill with the amendments of the Lords, two unimportant amendments excepted. This proved to be no obstacle to the final passage of the Bill, as a committee from the House of Commons waited upon the Lords to arrange for its acceptance, and the matter being satisfactorily arranged, the Bill was passed and will become law as soon as the Royal assent is given. It will come into operation next November.

A SOCIALISTIC SNEER.

The spirit which animates the godless party of Italy is well shown by an article published by the Socialistic organ at Rome, The Avanti, which says in reference to the death of Pope Leo XIII.:

"We Socialists, without disdain but with indifference, pass before this corpse and await the new enemy."

While the whole world, Protestant as well as Catholic, stands respectfully and with uncovered head before the bier of the great, good and venerable successor of St. Peter, acknowledging that he had been in love for all mankind's Vicar on earth, this representative of Socialism stands alone in casting a stone at the illustrious and much lamented dead.

The Avanti is, of course, aware that the new Pope will be as stern a foe to godlessness—whether it appears under the character of Socialism, Atheism or Pantheism—as was Leo XIII., and in the future Popes as well as in those Popes who have passed out of this life, Atheism in all its forms will have an unrelenting adversary. But no such assumed indifference as that behind which the publisher of the Avanti masquerades, will turn any successor of Leo XIII. from the path of rectitude or Christian morality, for the promise of Christ will hold good to the end of time, that the gates of hell shall not prevail against His Church, with which He will abide even to the consummation of the world. The spirit of socialism, at least in its rabid form, is the spirit of the demon.

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THE NAME "PROTESTANT EPISCOPAL"

The Canadian Church expresses itself as pleased with at least one good effect which it foresees as a consequence of the revolt in the United States against the name "Protestant Episcopal," which was assumed by the Anglican Church in the States soon after that country had become politically independent. In the Churchman's opinion the very fact that there is so strong a feeling against the name will be sufficient reason to prevent the Anglican Church of Canada from attempting to adopt it as its distinctive title. It hopes also that the same name will be banished from Ireland where, it says, government officials are apparently trying to substitute it for the legal name of the "Church of Ireland."

Altogether, the revolt against the name in the United States does not appear to have been so great as was supposed, as the vote taken in the Episcopal Convention when the change of name was proposed was decisive against change in the ratio of about 7 to 2.

The American Episcopal Church has thus once more declared by positive act that it is undoubtedly a Protestant Church in the sense in which its forefathers took the name Protestant, which is to say that its reason for existence is to protest against the Catholic Church.

It was not, as a Montreal clergyman recently asserted in a sermon on the name Protestant, because Protestantism "witnesses to the truth" that this name was originally adopted, but because it protested against the teachings of the Church. This was the tenor of the arguments used at the convention, as it was the motive on account of which the German Protestants adopted that name in the first instance, and that it was made the name of the Anglican Church in America, when it was deemed necessary to make the American Church independent of that of England. This is a new testimony that Anglicanism is not what many of its present-day clergy maintain, a branch of the Church Catholic, but one of the many hundreds of sects which have risen within the law three hundred years to disturb the peace and break the unity of Christendom. If this be true of the Anglican Church of the United States, it is equally true of its mother Church of England and Ireland, and of its sister churches, the Church of England in Australia, New Zealand and Canada. They are essentially Protestant, and theirs is a negative faith, based on denial or protest. Such a Church would cease to have a purpose, if there were not in the first place a Catholic Church against which to protest.

The so-called "Irish Church" may or may not adopt this title which was adopted deliberately in the United States at the beginning of the last century, but its present name is an incongruity and absurdity. It never had any better claim thereto than that it was forced by iniquitous and persecuting laws upon an unwilling people as a dominant alien organization which they should maintain by their taxes; but it has not now even this claim to be the "Church of Ireland." It is neither established by law, nor is it the Church of the Irish people. It is no longer sustained by the bayonets of the soldiery and the batons of the police, and the sooner its authorities change its name to something which will tell a true story, the more will they become respected for sincerity and love of truth.

We may add here that recently, Lord Rosebery speaking in the House of Lords defined Protestantism as "a popular protest against certain obnoxious doctrines of the Church of Rome." Historically speaking it cannot be said that this definition is very accurate. The Lutheran minority at the 2nd Diet of Spire held in 1529 protested against the toleration of Catholics which was maintained by the majority. It had been decreed by the edict of Worms that the newly arisen sect of Lutherans should not put obstacles in the way of the celebration of Mass, or of hearing Mass, and the Diet maintained this act of justice. The minority which protested, therefore, went further than a mere protest which would not imply persecuting measures. It was an intolerant protest; and it was recently pointed out by the Rev. Osborne G. Troop of Montreal in a sermon preached by him in defence of the designation "Protestant," that etymologically Protestantism means the attestation of the truth.

He inferred that Protestant is a name of honor which must be taken in a positive sense as a testimony to the truth, and not in a negative sense. The name is negative in its origin, and in the sense in which it is and has been accepted by Protestants themselves to the present day, and no merely fanciful exegesis of preachers can attach to it any other than a negative signification, and as such it is an incongruity to

apply it to a society which has a serious claim to be the Church of Christ.

PROTESTANT FAITH AND MISSIONARY EFFORTS.

Under the title "Making Infidels," Brann's Iconoclast for July, published in Chicago, diagnoses cleverly and correctly the cause on account of which the Protestant ministers of the United States are so earnestly bent upon urging the Government to push the war on the Philippine Islands to the bitter end. The editor of the Iconoclast declares that he was "shocked, hurt and horrified" to hear the cry of "blood, blood" that arose in 1898 from the lips of the Protestant clergy—lips supposed to be anointed to preach the everlasting gospel of "peace and good will to men."

But he adds: "The thing is no longer a mystery. From reading the Baptist Standard, The Interior, the Christian Advocate, and other so-called religious organs, I learn that while it is monstrous for a thug to murder a man in a brawl, it is a holy thing to kill our brothers—by wholesale. I am informed by these oracles of God that weak people like the Boers and Filipinos strike for liberty and independence, they forfeit their right to exist, and it is God's will for Christian nations to slaughter them in cold blood, and take forcible possession of their country, tear their beautiful flag from the sky, and trample it and their bleeding hearts in the dust."

He goes on to say that these ministers make of God a tyrant, "a miscreant, a miscreant of the dark ages, a cruel creation of ignorance and superstition. Every man in whose heart glows a spark of humanity will be either driven to infidelity by such doctrine, or into open rebellion against such a God.

"Why do a majority of the Protestant clergy favor the imperial regime? For the simple reason that they foolishly and wickedly imagine that it means greater fields for Protestant missions. Professor Schurman, of Cornell, McKinley's chairman of the first Philippine commission, was imbued with the same idiotic idea. In his lecture on the Philippine Islands, Schurman admits that '90 per cent of the civilized inhabitants—about 6,000,000—are Catholics.' He adds that 'nearly all can read and write, and that many are highly educated.' Yet he urges Protestant Churches to rush missionaries to the islands, and take advantage of demoralized conditions to convert—not the negroes and savage subjects of the Sultan of Sulu—but intelligent Catholics whose ancestors were building colleges and universities before Yale and Harvard were founded. Others of the same ilk look upon Porto Rico and Cuba as inviting fields for such work, and many missionaries have been dispatched thither.

"If these deluded, over-zealous people desire to make infidels and agnostics of the intelligent Catholics of Cuba and the Philippines, they may succeed beyond their fondest dreams. But if they hope to convert them to Protestantism, they are doomed to disappointment and ignominious failure."

This is strong language, but we know it to be truthful. The Spanish war itself was urged by the ministers because it gave a reasonable hope that Spain, a Catholic nation, would be humbled. There was no concealment of the motive, and when this purpose was accomplished, all their energies were directed, not toward the conversion of that portion of the population of the Philippines who are still uncivilized Pagans and Mahometans, but of those who are Catholics and are both civilized and educated.

Mr. Windle, the Iconoclast's editor, next maintains that: "It is almost, if not quite impossible, for an intelligent Catholic to become a good Protestant. The reason is plain. If he cannot believe in the root and stock of the tree, how can he believe in the branches?"

"If he cannot believe that the oldest Church in the world is the true Church how can he accept the later inventions of Luther, Calvin, Wesley, or Dowie, as the Church of God?"

"When convinced that the authority vested in the oldest Church is not binding, how can he submit to the decrees of Conference, Council, and Conclave of warring Protestantism?"

"Once convinced that the rules of faith laid down by the Councils of his Church are erroneous, and the Pope's interpretation of Scripture false, how are you to make him accept the interpretation or abide by the rules of faith and practice laid down by Tom, Dick, or Harry?"

"Impossible. The upright, honest, educated Catholic must either remain true to his faith or become an agnostic. For him, there is no refuge in Protestantism, no middle ground between Catholicism and infidelity. Therefore the inevitable effect of Protestant missions in the Philippines will be to make agnostics and infidels of a people who now believe in God and His Christ."

We must say we cannot see how the missionary societies are to escape the force of Mr. Windle's pointed logic.

Leo XIII. was of noble family. His successor, Pius X, is of humble origin. Thus the democracy of heaven calls to the Chair of Peter virtue and talent from the palace to the cot.—Union and Times.

Cardinal Sartò was the handsomest man in all the scarlet hosts of the Church. The simplicity of his loving heart glorified his face and made him the special friend of Leo XIII.—Union and Times.

AN INTERESTING FIND.

The following communication appeared in the Orillia Packet of July 10th. It speaks of the finding of one of the medals struck by Pope Gregory XIII. in 1572 to commemorate the massacre of St. Bartholomew's eve, when the French king or rather the king's mother, Catharine de Medici, ordered the killing of the French Huguenots who had been in arms against the king, and who still threatened rebellion against his authority.

This was, of course, one of the most unjustifiable deeds recorded in history, and the medal was struck by Pope Gregory because it had been represented to him by the French court that the Huguenots were defeated in battle in an attempt to murder, or at least to throne the king.

The Pope had no share in the awful massacre, but condemned it vehemently when the truth was made known to him. However, while the report of the King or that issued in the King's name, was the only account of the transaction which was known to Pope Gregory, the time for the issuing of the annual commemorative medal of the Pope's reign arrived, and the medal was struck as recording the principal event of Church history which had occurred during the year.

The medal was by no means an approval of the act of the French royal family, but a record of a fact, the only knowledge of which had reached the Pope from those who had perpetrated the deed. The medal was issued, therefore, merely as a commemoration of the delivery of the French King from the supposed machinations of his enemies. It must be stated, however, that the number killed has been very greatly exaggerated by many writers.

We have no doubt that the medal found in Orillia is authentic, as it is well known that such a medal was issued. Mr. Osborne's letter will read with much interest:—

CALLER BACK 331 YEARS.

Editor of the Packet: Sir,—The Treasurer of Penetanguishene, Mr. Carmichael, has kindly handed me for examination a medal loaned him for a few days by Mr. G. W. Powley, a former well-known townsman of Orillia, and which proves to be one of Orillia, and which interestingly resembles, indirectly, the French medals of the Hurons of two hundred and fifty years ago, and of a great historical event as well. The medal in question was struck by Pope Gregory XIII. in commemoration of the famous St. Bartholomew massacre on the 24th of August, 1572, which was also the first year of his pontificate. The obverse contains an image of the Pope in the centre, with an inscription above in Latin, viz.: GREGORIVS XIII. PONT. MAX. A. N. I., in Roman characters, the V. occupying the place of the more modern U, while beneath the image are two initials F. and P. The reverse has an angel with a sword in the right hand and an uplifted cross in the left, sending the latter to a number of people being slain, some with poniards in their hands, and others with spears, and that appears to be an image of the Virgin in flowing robes, with upraised arms, standing over the dead and dying. Above and around the margin is the legend VNONOTORVM, STRAGES, 1572. A free translation of the two inscriptions is as follows:—"Gregory XIII., Supreme Pontiff, in the 1st year of his reign," and "The Slaughterer of the Huguenots, 1572." The medal is of bronze, one and one-quarter inches in diameter, and about the thickness of an ordinary penny, and is well preserved, considering its age (three hundred and thirty-one years) and its most unobscured place of deposit for the last two hundred and fifty years, since the last remnant of the French Huron missions was dispersed in 1651, while it has been brought here earlier, possibly, by one of Champlain's party in his first expedition in 1615, only forty-three years after its promulgation, or two hundred and eighty-eight years ago. This very interesting relic was found by Mr. Powley on an Orillia, formerly owned by him in Orillia, on the old portage road below the surface, having been thrown up by a workman while digging a trench for some lilac shrubs—a location entirely conformable with its history and its mysterious billet in this romantic spot. Here was the former well known Indian trail most likely followed by Champlain or by the missionaries in their arduous labors in passing from station to station, and is a further confirmation of the fact that Orillia occupies a very important site in the plan of Jesuit missions. While this strange medal commemorates an event which has long since passed into history, its discovery in this once remote corner of Nouvelle France gives rise to some very interesting speculations and reflections. Evidences of its genuineness scarcely admit of a doubt, and the manner of its transportation to this then obscure portion of the Canadian wilderness, by pioneer French missionaries and explorers, amounts almost to an absolute certainty. Assuming, then, that these premises are correct, it may have been a treasured memento, and its loss deeply mourned. It may have been lost by the brave and noble Brebrouet or his fellow-martyr Lallouant, or perhaps by the ill-fated Chabonnet, who was murdered by a renegade Huron and his body thrown to a watery grave in the Wye. It may have been worn by one of the faithful Dons, who with- out hope of earthly recompense loved the fortunes of the Jesuits through good and ill, or by Ragenau,

who witnessed the last expiring throes of the Mission. It may have been dropped by Jolques, who with mutilated fingers ended his career in a martyr's death at Oneida among the Iroquois. It may have been carried by Brissoni, who was born in Italy, and who brought it from the cradle of its manufacture. How many of the present generation of the world's civilization of to-day have looked upon one of these original tokens, is an interesting query to propound. This is probably the only one to be found outside the British Museum, or on the American continent.

Mr. Powley showed it to several friends in his travels, some of whom thought it was a medal commemorating some event. To Mr. Carmichael belongs the credit of suggesting that the date of the medal was about the time of the St. Bartholomew massacre, which, on reference, proved to be correct. Its estimated value is \$200, although money could not be paid for it, while facsimiles may be purchased for \$5 or \$10 from the relic manufacturers. Orillians no doubt little thought they were daily treading about such valuable relics or so much wealth.

Yours, etc., A. C. OSBORNE, Penetanguishene, June 30th, 1903.

A STORY OF THE NEW POPE.

Rev. Father S. N. Odono, rector of the Italian colony in St. Paul, relates some interesting stories about Pope Pius X., whom he saw about fifteen years ago in the city of Brescia in Lombardy, northern Italy. The Pope, then Bishop of Mantova—the English of which is Mantua—was a guest at the monastery of St. Pietro in Oliveto, the occasion being the coronation of the Blessed Virgin, the Madonna delle Grazie. There were great ceremonies in the city at the time, and in the afternoon Bishop Sartò visited the monastery. Father Odono happened to be there, his grand uncle, Father Felix (or, as the Italians say, Padre Felice), who is still living in Venice at the age of eighty-two, and now first counsellor of the provincial of the Carmelites, being then the provincial and prominent in the Order, having several times held that office. Bishop Sartò, upon the presentation of Father Odono, greeted him heartily, and said: "I know your uncle well; we are great friends." And so on, for every one in the monastery during his brief visit, he had a pleasant word.

"The accounts appearing in the papers of the pleasure the Pope takes in speaking personally to his guests in audience," said Father Odono, "are certainly characteristic." Later while still at the monastery, just as the grand entrance of the Bishop turned to the assembly room, the Bishop turned to one of the students and said in an undertone: "Your sub-prior seems to be a very severe man." "Oh, no, he is not so severe at all," the student replied, fearful of committing himself. But the keen eye of Sartò had read the sub-prior at a glance.

When they had reached the assembly hall, the prior motioned the Bishop to take the chair of state reserved for such distinguished visitors. But Bishop Sartò sat in a common chair with the others. The story which was published in the dailies about the Pope refusing to be carried in the Sedia Gestatoria, preferring to walk, is very likely true, said Father Odono. "It sounds like him. He is the most democratic of men. In Italy a Bishop goes to audience as humbly as if he were a prince."

The Pope is especially friendly to the Carmelites, in whom he has always taken a deep interest. Before he became patriarch of Venice, whenever he would visit that city, he would stop at the Carmelites house, which he seemed to regard as a second home. And even afterwards, when he was Cardinal and Patriarch, he would often stay there over night when leaving or coming into the city, the Carmelites here in Venice being only a block from the railway station.

NEARNESS OF DEATH.

When we walk near powerful machinery we know that one single mis-step, and those mighty engines will tear us to ribbons with their flying wheels, or grind us to powder in their ponderous jaws. So when we are thundering across the land in a railroad car and there is nothing but an inch of iron flange to hold us from eternity, so when we are in a ship and there is nothing between us and eternity, we imagine then, that that we see how near we are to the precipice. But we do not see it. Whether on the sea or on the land, the partition that divides us from eternity is something less than the oak plank, or half an inch of iron flange. The machinery of life and death is within us. The tissues that hold that beating powers in their place are often no thicker than a sheet of paper, and if that thin partition ruptured, it would be the same to us as if a cannon ball struck us. Death is inseparably bound up with life in the very structure of our bodies. Struggle as he would to widen the space, no man can, at any time, go farther from death than the thickness of a sheet of paper.

THE MOST VENERABLE CHURCH.

Buffalo Commercial. The Popes, the "fathers of the faithful," come and go. The "successor of St. Peter," and the "servant of the servants of God," may fill the chair and wear the fisherman's ring a few months, or for a generation. He may be proud or humble, persuasive or arrogant, a man of sweet or acrid temper, of broad or narrow views. He is a man liable in all he does or says, to human weaknesses, save only, it is asserted, when he speaks on matters of doctrine as the mouthpiece of the Church. He lives to-day and to-morrow is gone, even as the good and wise Pope Leo has lived and died in our day. But the Church remains.

Men of all creeds and no creeds are impressed by the venerableness of the Church of Rome—by its striking, historic continuity—and no writer, whether of that communion or another, has expressed this feeling more beautifully than Macaulay, in his essay on Von Ranke's "History of the Popes." "There is not," said Lord Macaulay, "and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church."

"The proudest royal houses are but yesterday, when compared with the line of the supreme pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin, the august dynasty extends, till it is lost in the twilight of fable." The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustin; and still confronting hostile kings with the same spirit with which she confronted Attila. . . . Nor do we see any sign to indicate that the term of her long dominion is approaching. She sees the commencement of all the governments, and of all the ecclesiastical establishments, that now exist in the world; and we have no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set his foot in Britain—before the Frank passed the Rhine—when Grecian eloquence flourished at Antioch—when idols were still worshipped in the temple of the Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall in the midst of a vast solitude take his stand on London bridge to sketch the ruins of St. Paul's."

This is one of Macaulay's famous word-pictures. It illuminates the aspect of the Church which naturally comes into the foreground in a juncture like that existing in the Vatican to-day. Since those words were written the Pope has been stripped of his temporal powers and sovereignties and is now only the spiritual head of the ancient Church. Yet his dignity and influence as a spiritual and moral force in the world are far that, more than for any other reason, greater to-day than ever before.

SORROW FOR SIN.

IT IS THE MOST IMPORTANT PART OF CONFESSION.

Persons who are over-solicitous about an exact enumeration of all their sins are not always as careful about the more important and the essential elements of the Sacrament of Penance, namely, true contrition, with a firm purpose of amendment. There are some persons altogether ignorant of the true nature of repentance. They imagine nothing more is necessary than merely to come to priest and listen to his advice, or to say they are sorry and recite the stereotyped formula of contrition, and they do not at all realize that absolute and forgiveness of sin are just as impossible without a complete conversion of the heart, a thorough renovation of the interior, as baptism is without water or consecration without bread and wine.

Other Catholics there are who, though well acquainted in theory with the necessity and nature of interior contrition, and though perhaps very diligent in finding out and cataloging their smallest peccadilloes, are nevertheless unreflective, so heedless, so negligent from temperament or age, or routine, that a confessor is sometimes doubtful as to their sincerity.

Finally, a third and larger class of doubtful penitents consists of all those who are, or have been, the slaves of sin. They are held down in the bondage of some bad habit, some evil association or some external allurements to sin. Their will is so fascinated, or so weakened, so fettered as to be at its moorings, that some simpler evidence than the naked fact of confession is necessary to make sure that it has lifted anchor and braced itself against the current with an efficacious and steadfast purpose.

A LETTER OF ST. FRANCIS.

The town of Spoleto has lately recovered possession of an autograph letter of St. Francis, which had always been numbered among its treasures. Up to 1860 this autograph was preserved in the Convent of the Minor Conventuals of Spoleto. At that time the convent being suppressed, the letter in question seems to have passed into the hands of the municipality. In any event it was lost sight of until 1895, when it was found in the possession of a priest of Spoleto. Through the medium of a friend it was presented to the Holy Father. Finally, at the supplications of Monsignor Seraphini, Archbishop of Spoleto, the Holy Father restored the autograph to the town of Spoleto, where it has lately been placed in the Cathedral. The autograph in question consists of a letter of St. Francis to Brother Leo, and measures about five fingers by two and a half, and is one of a few very rare autographs in existence of the Seraphic Father.—Catholic Columbian.

IN THE SHADOW OF NOTRE DAME.

THE PIVOT POINT OF FRENCH HISTORY.

Nearly three hundred years before Columbus set foot on American soil, it began to smile down in splendid pride upon the then innocent waters of the Seine that flowed on either side and all around it, like a great natural moat placed there in the green valley to protect God's house from its enemies.

Standing in the shadow of the statue of Charlemagne in the square before the great west front of Notre Dame, one doesn't have to be possessed of such vivid imagination to be able to transport one's self back to the early part of the thirteenth century, and join the motley crowd of simple, worshipping souls that surged about the superb train of St. Louis, which followed his august majesty through the great west portal deep into the dim, rose-lighted and myriad pillared interior to hear Solemn High Mass celebrated by Renaud de Corbell, Bishop of Paris, in thanksgiving for the holy monarch's return from Palestine, whither he had gone in religious crusade against the infidels and the spell of Islam which had, another fifty years and sit in silent worship under the spell of the chanting voice of Hieracellus, patriarch of Jerusalem, who officiated at the altar a year before Geoffrey Plantagenet, Count of Brittany, son of Henry II of England, was buried at its foot. Then we may go on and on around the cycles of time, finding always the history of France, which has ever been pivoted upon extravagant ceremonies revolving about this gray-white temple of God. As La Cite, the island in the Seine that was the first stronghold of the Roman conquerors of Gaul, is the center and beginning of France, so this Church, in the center of La Cite, may be called the pivot point of French history; for this proud old edifice, so many centuries old, rests upon foundation stones of other churches old as religion itself, religion that until such recent years has always been the central principle of human life.—Leslie's Weekly.

The Feast of the Assumption.

The feast of our Blessed Lady's Assumption into heaven, which occurs Aug. 15, is one of peculiar loveliness. Our thoughts are drawn with delight to the picture the Church presents of our Immaculate Lady, earth's fairest flower, the stainless Mother of our Lord, entering the courts of heaven to take her rightful place there as the queen of angels and of men. It should be our constant prayer that we may become more and more like to her in holiness and fervent love on earth; and that we may be speedily received, after death, into the heavenly courts, to rejoice forever with her in the presence of our Lord.—Sacred Heart Review.

In The Vatican Gardens.

The Pope worn by his efforts of Wednesday, when he received pilgrims and gave audience to a score or more high Church dignitaries, awoke Thursday morning suffering from a headache. He said that a walk in the fresh air would do him good, so after celebrating Mass the Pontiff went into the Vatican gardens, insisting upon going alone without guards.

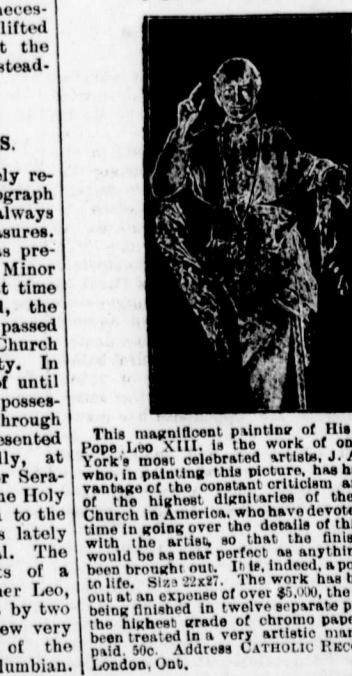
The gardens, many acres in extent, are bisected by scores of leafy walks and tree-covered drives. The men at work among the flowers and the ground velvet lawns nearly fell to the ground in their surprise upon meeting a solitary man whom they only knew was the Pope by the white robes he wore. Falling upon their knees, the gardeners kissed the Pontiff's ring, timidly raising their eyes to the Pontiff's smiling face. Under the trees, standing within a halo of sunlight, Pope Pius smiled at the sight, laying his hand tenderly upon the head of these the least of his flock.

The Month of Mary's Heart.

August is justly called by some a second month of Mary on account of the solemnity of her Assumption which is to all other feasts in her honor like a crowning festival. Catholic piety has consecrated this month to her most pure heart. That heart was the most innocent, most sorrowful, most joyful, most loving of all the hearts of God's creatures. It is now the refuge of sinners, the comfort of the afflicted, and the model of the virtues of the virgin heart of Christ's dear mother.

False humility is worse than pride.—St. Augustine.

BEAUTIFUL PICTURE OF POPE LEO XIII.



This magnificent painting of His Holiness Pope Leo XIII. is the work of one of New York's most celebrated artists, J. A. Mohr. In painting this picture, he had the advantage of the constant criticism and advice of the highest dignitaries of the Catholic Church in America, who have devoted unusual time in going over the details of this painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. It is, indeed, a portrait true to life. \$125.00. The artist has been generous in an expense of over \$5,000.00. The lithograph is finished in twelve separate printings on the highest grade of chromo paper, and has been treated in a very artistic manner. Price paid, 50c. Address CATHOLIC RECORD OFFICE London, Ont.



CHATS WITH YOUNG MEN.

Obedience to God is the yoke by submission to which we may reach rest. Obedience to God is the fitting of self to His sphere. Obedience to God is the step into that great harmony through which alone the sense of true restfulness comes to the soul of a man.

THE DANGERS IN MIDDLE LIFE.

Dr. Floyd M. Crandall in How to Keep Well—an explanation of modern methods of preventing disease—summarized in popular form what everyone should know in regard to modern medicine and surgery, bacteria, the management and control of infectious and contagious diseases, antitoxins, the regulations of daily life with a view to health and vigor.

Every man ought to understand, that when he has reached the age of forty-five he has entered upon a period of life in which certain accidents are common. They are not inevitable, and will be unwise to allow himself to become morbid upon the subject, and be worried by a dread of what may never come.

Certain retrograde changes begin about that time of life, and the fact should not be ignored. The time at which these changes begin varies greatly in different individuals and in different families. It depends upon the earlier life and the inheritance.

Many maintain a higher standard of life than is necessary. The delirious style of doing business is partly habit, and in some cases is done for effect. Men often keep themselves in a nervous state and do more rushing about than there is any necessity for.

So it is with us in the part we have to perform in the great drama of life. It may not seem important, but yet it is, and it must be played well, otherwise the whole harmony of our existence will become disarranged.

Don't be afraid of sunshine and fresh air and deep breathing. They offer you bloom and color. Don't bathe in hard water; soften it with a little borax or oatmeal.

his affairs so that he may leave them to others if it is necessary. Accident or illness may come to any man without warning, and they are rendered far more serious by worry over business.

OUR BOYS AND GIRLS.

A Legend. In Suffolk, England, robins are safe from boys who hunt bird's nests, it being considered unlucky to interfere in any way with the bird that ministered to our Lord on the Cross.

St. Aloysius was once taking his recreation with some companions, and in the course of the conversation, the question was asked what should be done if the hour of judgment had come.

Be Honest. If a boy is not honest he is bound to fail eventually. Be Earnest. Crown your smallest actions with the halo of earnestness.

Be Confident. Confidence is the basis of a stable business. If you do not trust yourself, who will? But be sure of your ground for confidence.

Be Alert. Opportunity comes sometimes disguised and surrounded by hard work and adverse circumstances. Truthfulness does not alone consist in telling the truth, but more often in doing it.

Rise Early. The morning hours are the best hours of each day. Study Causes. Those who succeed are not magicians, but you will probably find they have a capacity for hard work.

Schley Was Stupid as a Boy—So He Says. Admiral Schley was the guest of the Jesuits' College, New Orleans, on a recent Saturday. He made a characteristic address to the students.

Little Things. If we wish to succeed in any vocation, whatever it may be, we must give due attention to details. Most persons think if they are particular in important matters they do their duty fully; but it is not so.

Things a Well-Bred Girl Never Does. She never asks personal questions. She takes her gowns, her hats, her successes as a matter of course.

Don't be afraid of sunshine and fresh air and deep breathing. They offer you bloom and color. Don't bathe in hard water; soften it with a little borax or oatmeal.

Don't wash the face when traveling, unless with a little alcohol and water or cold cream. Don't bathe your face while it is very warm or very cold.

How to be Gracful. Grace in growing girls is never conscious posing nor lackadaisical drawing and drooping, nor exaggerated nervous intensity, any more than it is a stolid quietness or a rude violence of manner.

ILLOGICAL SCIENCE. The modern school of Science has long been trying to put religion on the defensive by its ridiculous insistence on the old formula, Ex nihilo fit.

WAR ON THE CHURCH. Those who think that the Socialists are not making war on the Church are seriously mistaken. In the last issue of the Boston Herald we find the following quotation from the Avanti, of Rome, organ of the Socialists.

Even to the bedside of the dying. Writing of the "feverish endeavor of French statesmen to expel religion from France," Mr. Arnold White, European correspondent of the Philadelphia Public Ledger, says: "Some time ago I was visiting the hospital at Caen, in Normandy, where there was a man being tended by a Sister of Mercy."

At the beginning, when Dendid made all things, He created the Sun. He created man. Mr. Spencer does not give the ideas of the Dinkas; it is because one cannot easily see how the beneficent Creator of all things would be evolved out of ghost-population?

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SURPRISE SOAP is Pure Hard Soap. The advertisement features the brand name in large, stylized letters and includes a small illustration of a soap box.

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The London Mutual Fire Insurance Co. of Canada. ESTABLISHED 1850. HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT.

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AUCTION SALE OF TIMBER BERTHS. PUBLIC NOTICE is hereby given that pursuant to authority of Orders in Council, the following Public Berths in the following townships, berths and areas, namely:

IN THE DISTRICT OF NIPESING—the Townships of HUTTON, CREELMAN, PARKIN, AYLMER, MACKLEAN, MCARTHUR, MERRICK, MURPHY, and WHITE PINE.

IN THE DISTRICT OF ALGOMA—Berths Nos. 195 and 201, the Townships of KITCHENER and ROBERTS and Block W. near ORANBURG.

IN THE RAINY RIVER DISTRICT—the following Berths with the right to cut and remove the pine, spruce, tamarack, cedar and poplar: G1, G2, G3, G4, G5, G6, G7, G8, G9, G10, G11, G12, G13, G14, G15, G16, G17, G18, G19, G20, G21, G22, G23, G24, G25, G26, G27, G28, G29, G30, G31, G32, G33, G34, G35, G36, G37, G38, G39, G40, G41, G42, G43, G44, G45, G46, G47, G48, G49, G50, G51, G52, G53, G54, G55, G56, G57, G58, G59, G60, G61, G62, G63, G64, G65, G66, G67, G68, G69, G70, G71, G72, G73, G74, G75, G76, G77, G78, G79, G80, G81, G82, G83, G84, G85, G86, G87, G88, G89, G90, G91, G92, G93, G94, G95, G96, G97, G98, G99, G100.

Sheets containing terms and conditions of Sale and information as to Areas and Lots and Concessions comprised in each Berth will be furnished on application, either personal or by letter, to the Department of Crown Lands, Toronto, or the Crown Timber Agencies at OTTAWA, SAGINAW, SUDBURY, PORT ARTHUR, RAT PORTAGE and FORT FRANCES.

Commissioner Crown Lands, Toronto, July 21, 1903. N.B.—No unauthorized publication of this advertisement will be paid for. 125-13

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CATHOLIC RECORD OFFICE, LONDON, ONT.

DR. NEWFRANCE. CATHARINE CROWLEY. Interesting and romantic novel following closely the records of a biological history, with an excellent Steer Cadillac and a beautiful illustration. Price \$1.50.

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In Business as a Savings Bank and Loan Co., Since 1854

**"THE HOME BANK OF CANADA."**

Assets, \$3,000,000.

Interest Allowed on Deposits from Twenty Cents Upwards.

OFFICE HOURS—9 a.m. to 4 p.m. SATURDAY 9 a.m. to 1 p.m.

OPEN 7 TO 9 EVERY SATURDAY NIGHT.

JAMES MASON, Managing Director.

**DEATH OF REV. FATHER McCLOSKEY.**

"In the midst of life we are in death."

The truth of these words was never verified more fully than by the sudden death of Rev. W. J. McCloskey of Campbellford, Ont., on August 10th, at the early age of forty-six years. He was taken ill on Saturday evening and at 11.30 p. m. Monday, despite medical aid, peacefully passed away after having received the last rites of the Church. His death is the loss of a gifted and zealous priest, and has cast a gloom over the entire community that will not be soon dispelled.

At the death of Rev. W. J. McCloskey, the parish of Campbellford was bereft of a most valued and highly respected priest. He was very charitable and kind-hearted and was considered by each member of his congregation as a personal friend. As a parish priest he was very successful, and the church property when he came here, though considerably worn, was soon put in a first class condition. He built the present beautiful stone structure of which he was justly proud.

On the arrival of His Lordship Bishop O'Connor of Peterborough on Tuesday, it was decided to bury the deceased in the cemetery of the church which he had labored so zealously to construct. The body was then removed to the church, where it remained until 12 o'clock Wednesday, during which time it was viewed by large throngs representing all classes of the community.

The funeral took place on Wednesday morning at 10 o'clock, and was largely attended. The Mass, which was solemn and impressive, was celebrated by Rev. W. J. McCloskey, with Rev. J. M. O'Connell, of Peterborough, as co-officiant. The Rev. J. M. O'Connell, of Peterborough, as co-officiant. The Rev. J. M. O'Connell, of Peterborough, as co-officiant.

The funeral service was conducted by Rev. W. J. McCloskey, with Rev. J. M. O'Connell, of Peterborough, as co-officiant. The Rev. J. M. O'Connell, of Peterborough, as co-officiant. The Rev. J. M. O'Connell, of Peterborough, as co-officiant.

**DEATH OF MOTHER MARY DE CHANTAL.**

At St. Joseph's Convent, Toronto.

"Who shall find a valiant woman?" The price of her is as of things brought from afar, and from the uttermost coasts, she hath crept her hands to the poor, and stretched out her hands to the needy, and she hath opened her mouth to wisdom, and the law of clemency is on her tongue, and she hath accepted of her hands, and let her works praise her in the gates.

Her death is a distinct loss to the whole community and has caused a void which will be hard to fill. His name will be held in loving remembrance by his old parishioners. May his soul rest in peace!

OBITUARY.

**Mrs. Annie Downes, Etobicoke.**

Wednesday, 18th inst., at the residence of her brother, Rev. J. T. Foley, P. P., Fallowfield, passed peacefully away, Mrs. Annie Downes, widow of the late James Downes, Esq., at the age of 82 years. Her death was truly that of a saint. Fortified by the last Sacraments, she passed away in the arms of her dear Mother Church, leaving behind her a large family of devoted children, and a host of friends who will sorely miss her presence.

**RESOLUTIONS OF CONDOLENCE.**

At a regular meeting of Branch No. 175, C. M. B. A., Kinkora, held Aug. 20, 1909, the following resolution was unanimously adopted: That whereas it has pleased Almighty God to remove by death Mrs. Annie Downes, of Fallowfield, who was a true and worthy and highly respected member of our Branch, we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by her dear family and extend to them our most sincere sympathy and condolence in their affliction.

**MARRIAGE.**

A happy event took place at St. Mary's Church, London, on Wednesday morning, July 14th, when the Rev. J. T. Foley, P. P., officiated at the marriage of Miss Louisa Whitley, of Hope street and Miss Louisa Whitley, also of this city, who were united in the holy bonds of matrimony by the Rev. J. T. Foley, P. P., assisted by the Rev. J. M. O'Connell, of Peterborough. The bride was accompanied by her father, Mr. J. T. Foley, and the groom by his father, Mr. J. T. Foley. The ceremony was conducted in the most solemn and impressive manner.

**THE WESTERN FAIR.**

London's exhibition draws near with every day. The exhibits in all departments are of the highest quality. The exhibits in all departments are of the highest quality. The exhibits in all departments are of the highest quality.

**DIocese of London.**

A GRAND ALTAR.

The new main altar, which is being placed in the church of Our Lady of La Salette by Rev. Father McCabe, parish priest, was dedicated on August 15th. The altar, which is white and gold, stands twenty-seven feet high, and is a grand addition to the church of Our Lady.

**THE SISTERS IN CONVENTION.**

The annual Teachers' Convention of the Sisters of St. Joseph, was held on the 12th and 13th inst. at the Hotel St. James, London. Forty-one Sisters were there assembled. The exercises were under the direction of the Rev. J. T. Foley, P. P., Inspector of Separate Schools. The Sisters speak in high terms of the helpful and eminently practical character of the Convention.

**NEW BOOKS.**

From the Dolphin Press American Ecclesiastical Review we have received a new little volume entitled "The Sacrament of Penance." The book is written by Rev. J. T. Foley, P. P., and is a most valuable contribution to the literature of the Faith. It is published by Benziger Bros., 383 p. Price 25 cents.

**ST. MARY'S GARDEN PARTY.**

The eighth annual garden party given by the congregation of St. Andrew's Church, was held on the spacious grounds of the Presbytery on August 14th. A very large crowd was present and were entertained by a first class concert. The program was most excellent and the refreshments were of the highest quality.

MARKET REPORTS.

**LONDON, Aug. 20—Wheat, per cental—**Wheat, new wood \$1.25 to \$1.25; oats, per cental \$1.10 to \$1.10; corn \$1.10 to \$1.10; barley, \$1.10 to \$1.10; peas, \$1.10 to \$1.10; rye, \$1.10 to \$1.10; buckwheat, \$1.10 to \$1.10.

**TORONTO, Aug. 20—Wheat—**The market is steady to firm. Wheat, red and white at 75c to 75c; new winter at 72c outside; No. 1 spring firm at 72c; No. 2 and 3 at 70c to 70c; No. 4 at 68c to 68c; No. 5 at 66c to 66c; No. 6 at 64c to 64c; No. 7 at 62c to 62c; No. 8 at 60c to 60c; No. 9 at 58c to 58c; No. 10 at 56c to 56c; No. 11 at 54c to 54c; No. 12 at 52c to 52c; No. 13 at 50c to 50c; No. 14 at 48c to 48c; No. 15 at 46c to 46c; No. 16 at 44c to 44c; No. 17 at 42c to 42c; No. 18 at 40c to 40c; No. 19 at 38c to 38c; No. 20 at 36c to 36c; No. 21 at 34c to 34c; No. 22 at 32c to 32c; No. 23 at 30c to 30c; No. 24 at 28c to 28c; No. 25 at 26c to 26c; No. 26 at 24c to 24c; No. 27 at 22c to 22c; No. 28 at 20c to 20c; No. 29 at 18c to 18c; No. 30 at 16c to 16c; No. 31 at 14c to 14c; No. 32 at 12c to 12c; No. 33 at 10c to 10c; No. 34 at 8c to 8c; No. 35 at 6c to 6c; No. 36 at 4c to 4c; No. 37 at 2c to 2c; No. 38 at 1c to 1c; No. 39 at 1c to 1c; No. 40 at 1c to 1c.

**MONTEREAL, Aug. 20—**The grain market still continues dull; prices are the same as quoted yesterday; wheat has gone up, being quoted at 75c to 75c; No. 1 white at 72c to 72c; No. 2 white at 70c to 70c; No. 3 white at 68c to 68c; No. 4 white at 66c to 66c; No. 5 white at 64c to 64c; No. 6 white at 62c to 62c; No. 7 white at 60c to 60c; No. 8 white at 58c to 58c; No. 9 white at 56c to 56c; No. 10 white at 54c to 54c; No. 11 white at 52c to 52c; No. 12 white at 50c to 50c; No. 13 white at 48c to 48c; No. 14 white at 46c to 46c; No. 15 white at 44c to 44c; No. 16 white at 42c to 42c; No. 17 white at 40c to 40c; No. 18 white at 38c to 38c; No. 19 white at 36c to 36c; No. 20 white at 34c to 34c; No. 21 white at 32c to 32c; No. 22 white at 30c to 30c; No. 23 white at 28c to 28c; No. 24 white at 26c to 26c; No. 25 white at 24c to 24c; No. 26 white at 22c to 22c; No. 27 white at 20c to 20c; No. 28 white at 18c to 18c; No. 29 white at 16c to 16c; No. 30 white at 14c to 14c; No. 31 white at 12c to 12c; No. 32 white at 10c to 10c; No. 33 white at 8c to 8c; No. 34 white at 6c to 6c; No. 35 white at 4c to 4c; No. 36 white at 2c to 2c; No. 37 white at 1c to 1c; No. 38 white at 1c to 1c; No. 39 white at 1c to 1c; No. 40 white at 1c to 1c.

**WEST BURLINGTON, Aug. 20—**The grain market is steady to firm. Wheat, red and white at 75c to 75c; new winter at 72c outside; No. 1 spring firm at 72c; No. 2 and 3 at 70c to 70c; No. 4 at 68c to 68c; No. 5 at 66c to 66c; No. 6 at 64c to 64c; No. 7 at 62c to 62c; No. 8 at 60c to 60c; No. 9 at 58c to 58c; No. 10 at 56c to 56c; No. 11 at 54c to 54c; No. 12 at 52c to 52c; No. 13 at 50c to 50c; No. 14 at 48c to 48c; No. 15 at 46c to 46c; No. 16 at 44c to 44c; No. 17 at 42c to 42c; No. 18 at 40c to 40c; No. 19 at 38c to 38c; No. 20 at 36c to 36c; No. 21 at 34c to 34c; No. 22 at 32c to 32c; No. 23 at 30c to 30c; No. 24 at 28c to 28c; No. 25 at 26c to 26c; No. 26 at 24c to 24c; No. 27 at 22c to 22c; No. 28 at 20c to 20c; No. 29 at 18c to 18c; No. 30 at 16c to 16c; No. 31 at 14c to 14c; No. 32 at 12c to 12c; No. 33 at 10c to 10c; No. 34 at 8c to 8c; No. 35 at 6c to 6c; No. 36 at 4c to 4c; No. 37 at 2c to 2c; No. 38 at 1c to 1c; No. 39 at 1c to 1c; No. 40 at 1c to 1c.

**ST. CATHARINES, Aug. 20—**The grain market is steady to firm. Wheat, red and white at 75c to 75c; new winter at 72c outside; No. 1 spring firm at 72c; No. 2 and 3 at 70c to 70c; No. 4 at 68c to 68c; No. 5 at 66c to 66c; No. 6 at 64c to 64c; No. 7 at 62c to 62c; No. 8 at 60c to 60c; No. 9 at 58c to 58c; No. 10 at 56c to 56c; No. 11 at 54c to 54c; No. 12 at 52c to 52c; No. 13 at 50c to 50c; No. 14 at 48c to 48c; No. 15 at 46c to 46c; No. 16 at 44c to 44c; No. 17 at 42c to 42c; No. 18 at 40c to 40c; No. 19 at 38c to 38c; No. 20 at 36c to 36c; No. 21 at 34c to 34c; No. 22 at 32c to 32c; No. 23 at 30c to 30c; No. 24 at 28c to 28c; No. 25 at 26c to 26c; No. 26 at 24c to 24c; No. 27 at 22c to 22c; No. 28 at 20c to 20c; No. 29 at 18c to 18c; No. 30 at 16c to 16c; No. 31 at 14c to 14c; No. 32 at 12c to 12c; No. 33 at 10c to 10c; No. 34 at 8c to 8c; No. 35 at 6c to 6c; No. 36 at 4c to 4c; No. 37 at 2c to 2c; No. 38 at 1c to 1c; No. 39 at 1c to 1c; No. 40 at 1c to 1c.

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**ST. CHARLES, Aug. 20—**The grain market is steady to firm. Wheat, red and white at 75c to 75c; new winter at 72c outside; No. 1 spring firm at 72c; No. 2 and 3 at 70c to 70c; No. 4 at 68c to 68c; No. 5 at 66c to 66c; No. 6 at 64c to 64c; No. 7 at 62c to 62c; No. 8 at 60c to 60c; No. 9 at 58c to 58c; No. 10 at 56c to 56c; No. 11 at 54c to 54c; No. 12 at 52c to 52c; No. 13 at 50c to 50c; No. 14 at 48c to 48c; No. 15 at 46c to 46c; No. 16 at 44c to 44c; No. 17 at 42c to 42c; No. 18 at 40c to 40c; No. 19 at 38c to 38c; No. 20 at 36c to 36c; No. 21 at 34c to 34c; No. 22 at 32c to 32c; No. 23 at 30c to 30c; No. 24 at 28c to 28c; No. 25 at 26c to 26c; No. 26 at 24c to 24c; No. 27 at 22c to 22c; No. 28 at 20c to 20c; No. 29 at 18c to 18c; No. 30 at 16c to 16c; No. 31 at 14c to 14c; No. 32 at 12c to 12c; No. 33 at 10c to 10c; No. 34 at 8c to 8c; No. 35 at 6c to 6c; No. 36 at 4c to 4c; No. 37 at 2c to 2c; No. 38 at 1c to 1c; No. 39 at 1c to 1c; No. 40 at 1c to 1c.

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464 Little Madonna.

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467 The Holy Night.

468 He is Risen.

469 An Innocent Victim.

470 Head of Christ at Twelve Years.

471 Mary Magdalen.

472 Immaculate Conception.

473 The Holy Night.

474 Christ in the Temple.

475 The Crucifixion.

476 Immaculate Conception.

477 Suffer Little Children to Come Unto Me.

478 Christ Taking Leave of His Mother.

479 Holy Child of Fatima.

480 Holy Child of Fatima.

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490 Holy Child of Fatima.

The other day we happened to see a copy of the Anglo-Saxon. It takes so long to get it that it seems to be a thing of the past. It is a very good paper, and it is a pity that it is not more widely read. It is a paper that is full of interesting news, and it is a paper that is full of interesting news.

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