he Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JULY 12, 1902

The Catholic Record.

LONDON, SATURDAY, JULY 12, 1902. AN IGNORANT AND BIGOTED WORK.

Catholics and Protestants alike should be grateful to the Rev. Father to give us the firm conviction that the Wynne for his timely criticism of Appleton's Universal Cyclopaedia and every kind, been blessed with no incon-Atlas. This work, purporting to be im- siderable success, will meet with no attas. This which relates to Cath- failure in the present century. Even olic questions, is shown to be eminently its opponents are beginning to suspect untrustworthy-a rehash of antiquated this. At any rate they are not ardent and exploded charges. From distin- champions of godless education. They guished editors-there are eight hund- realize also that the hour given before red-we expect a scholarly presentment of the case. Accuracy which is based on factory. And we hope that they may knowledge and influenced by a desire

to tell the truth is not too much to ask from those who are supposed to be ligion and morality and which, while it moulders of public opinion. In private trains the mind, cultivates the heart life they are, we suppose, all honor- and its affections, is the only one able men. But why forswear honor worthy of the support of reasonable when they rush into print? . Why promise men. to be impartial in every way and prove recreant to it ? Why bunco the public and press into service the methods of ferred. The author is devoid of the

tactics ?--- and not only ignorant and big ted but so old-prehistoric as it were-as to make one wonder how in the exaggerate a defect and blind to aught world they ever found a place in an up- else. to-date Cyclopaedia. an avowed enemy of the Jesuits. We

The Appletons, however, may not find a gold mine in this publication. The Harpers have discovered that mispresentation is a costly game. It may be disposed through reading of the seneven so with their brother firm. It ought have in years past replenished their coffers, but we have made some progress and are not, we like to think, liable to be beguiled into believing that oft spun and oft refuted yarns are products of impartial scholarship. But why do not the Appletons have Catholies to write on Catholic subjects ? Have they been buncoed, too, by the illustrious fossils, the eight hundred editors? Or were they too ignorant, for they must have seen the proof, not to notice a glaring misrepresentation, or bigoted enough to permit it to pass into the hands of the printer ? However, it takes two to play the game of buy and sell, and this firm may realize so far as this publication is concerned, that it is in business for its health.

Father Wynne tells us that the editors most celebrated professors, the best are able and distinguished for their unfairness and partiality, and he abundant- arts . . . were the growth of their ly justifies his opinion. The same old stories about the Reformation— selling of Indulgences, etc., are printed. In concluding his article he says: "The editors of this Cyclopzedia owe not only to Catholics, but to Pro-testants also, and to the entire English-speaking world. to revise it thoroughly. Excelorick the Great did modern ware ly justifies his opinion. The same fertile schools. And Dr. Littledale,

the parochial school to the great universities, and proves that she has ever sed her influence for the advancement and enlightenment of the human mind. The history of that progress is a veritable store-house of facts which should be on the lips of every Catholic. To read them is to quicken our pride and system which has, despite difficulties of

or after school to religion is not satis-

which safeguards the foundation of re-

It goes without saying that he is

know the sons of Loyola, but without

the fold there are many who are pre-

sational novel to become the dupe

of writers like Compayre. It is true

that his preachment against them is

done with a certain deftness. But set

over against the true record of the

Jesuits, one sees that it is misleading

and inaccurrate. For most men, howso-

ever opposed to them, will admit that an

education, as in everything else, their

motto A. M. D. G. has carried them far.

It is idle to tell us that they

must be as prejudice fain would have

them-that as educators they can be treated lightly if not contemptuously.

We have before as the testimonies of

men who do not see eye to eye with

Compayre in this matter. Sir James

Macintosh says that the most famous

constitutionalists, the most skilful

casuists, the ablest schoolmasters, the

teachers of the humblest mechanical

NON-CATHOLIC MISSION.

The Missionary.

come to understand that the system

Yet while such works as Compayre's are in honor that day may be long de-

tion; no collections. Beginning Sunday night, March 30, at 8 o'clock, and concluding Friday Why, too, have such a low rade of the intelligence of honest-minded Protestants as to expect them to be pleased with ignorant and bigoted reties 2-and not only ignorant and bigoted with ignorant and bigoted reties 2-and not only ignorant and bigoted with ignorant and bigoted construction of the ignorant and bigoted construction is the ignored construction is the ignorant and bigoted construction is the being provided at the entrance of Church.

The lectures were on the Di-vinity of Christ; the necessity of of Faith; the Church; is it the living teacher of Christ? Why we confess our sins to man; The Bible: what is it? Holy Communion; is Christ really present in this commemoration of the Last Surmer?

Last Supper ? This was carrying the warfare into prayers. If we warfare although we the enemy's country, for although we cannot say there is much of a show of Anderson is strongly Protest-

cannot say there is math of protest-bigotry. Anderson is strongly Protest-tant, the Baptists alone having a con-gregation of nine hundred. Whatever fear we might have had I regarding the attendance was quickly dispelled, for at 8 o'clock Sunday night there was not a vacant seat in the church, which holds about two the enuren, which holds about two hundred and thirty : in fact, a great many could only find standing-room. They came to see and hear for themselves ; even a few and the for themselves ; even a few cold nights did not keep them away, for the interest continued to the close. We had many of the best people in town among them lawyers, doctors and merchants ; the Episcopalian minister and his wife came every night. Members of the Episcopalian, Methodist, and Baptist choirs assisted in the singing. Each night's lecture was the topic conversation the following day on the street, or "Square," as it is called. This brought new listeners the next

On Easter Sunday we began a non-Catholic mission in Anderson, S. C., a thriving town of six thousand inhabi-tants, beautifully located in the Pied

The Catholics, about eighty-five in number, are loyal and devoted to their Church and are greatly respected by all the people of the town. For a long time they were asking when we could give a non-Catholic mis-sion in Anderson, for they were aniout the Bible is, and where they got it." Happening to visit Anderson two were still the protestant friends might

throughout the county. Four non-Catholics are now regularly attending services and have formed themselves into a class of inquiry. One tady said she was now a Methodist be-cause everybody at the place where she was raised was a Methodist, but that as soon as she knew a little more about the Catholic Church she was going to ask to be received; her daughter is medicate the place where are the set of the s searcher after truth we have merely will be delivered in the Catholic Tour non-Catholics are now regularly to see and to to see and to to publicly answered, a "question box" lady said she was now a Methodist be-

listening to the children say their

If we were only able to remain on the It we were only able to remain on the ground, there is no telling what would be the result; as it is, we have to do our best and leave the rest to God. The one result so far is a better knowledge of the Church and her teachings. In all, this was a very encouraging mission, especially from the points of attendance and attention; but we will not rest satisfied until we can see the fruits of our efforts. Our next report will contain an ac-

count of our Gaffney mission. Begging God's blessing upon the Missionary Union.

Yours sincerely in Christ, A. K. GWYNN, J. J. HUGHES.

LEAGUE OF THE SACRED HEART. GENERAL INTENTION FOR JULY 1902.

A Remedy for Blasphemy. REVERENCE FOR THE NAME OF JESUS. American Messenger Sacred Heart.

American Messenger Sacred Heart. Much has been done of late years to check the habit of blashemy, and the members of the Holy Name Societa have done their share to cultivate a re-spect for everything sacred under the most sacred name they bear. It is in recognition as well as in further recom-mendation of their services in this good cause that His Holiness Leo XIII. has designated reverence for this Name as an object of prayer this month, and we

Benediction of the Blessed Sacrament, a short explanation being given, be-sides distributing one hundred leaflets on the subject. Every one present gladly accepted the literature, which one of us distrib-"worthy of praise and glorious for-"worthy of praise and glorious for-

thriving town of six thousant innaou tants, beautifully located in the Picd-mont section. A little Catholic church was built here about twenty years ago, but, ow-ing to a scarcity of priests, Mass was celebrated at rare intervals—perhaps once in every two or three months; later it was attended more regularly, and now we have services here twice a mont. The Catholics, about eighty-five in the catholics do not seventy and the same number of the Plain Facts, seventy-five tracts and answers, that catholics do not Believe. Many complimentary remarks were made about the lectures and answers, the Price factor is the seventy five fract the divinity His human nature was made about the lectures and answers, the Price factor is the expension of the sevence of the ted each night before the close of the services. We went from pew to pew handing the literature to those who wished it. We gave out about seventy-five tracts, seventy-five tracts on the price factor is the expension of all sanctity. Was Catholics do not Believe. Many complimentary remarks were made about the lectures and answers, the price factor is the expension of t Purgatory, and the same number of What Catholics do not Believe. Many complimentary remarks were made about the lectures and answers. A Protestant gentleman, speaking the day after the lecture on the Bible, said : "Well, now they all know what the Bible is, and where they got it." Happening to visit Anderson two weeks after the mission closed, we heard that they were still talking about it

For a long time beyond the years asking for the years and out of the policy of the boliness which is years and year of the years and years of the years of t knees. Say to the faint-hearted ; Take

 St. John 14 13.
 Canticles 1, 2.
 Daniel 3. 36,
 Ps 97 3
 St. Luke 3, 90;
 Isaias, 35, 1-4. (i) Isans. 35, 1-4.
(i) Even they spoke of it by the name under which alone we recognize it." '' I will rejoice in the Lord: and I will joy in God, my Jesus." (2) No other name under heaven! Why build false hopes on the great names of history, or on the story of their deeds, why appeal o names which bespeak the wisdom of philosophers. the creative fance of the philosophers, the creative fancy of the poet, the discoveries of science, the genius of finance? Yield to none in respect for them or in the reverence they deserve: the tribute we pay to them is

tribute to our own nature and it capac-ities, and ultimately it is a tribute to tions. What would human greatness be without Christ? What name would be in benediction were His never spoken or forgotten? What of all that is most precious in human relations, in the love of parents and children, of husbands and wives, of friend for friend would the world ever know; or, what of all that is most elevating in science, in-spiring in art, or most ennobling in deed world ever know this work of a science of the science of the world ever the science of the science

the acknowledgment of His power, divin-ity, wisdom, strength honor, glory and benediction ! Worthy of all reverence is the sound, of adoration the bearer of this name which is above every other. It is not too much to say that in pro-portion as we glorify this name, not only we ourselves, but others also who do not believe in Christas God, learn to reverence. Him and feel drawn to His the acknowledgment of His power, divinreverence Him and feel drawn to His teachings. For want of reverence in the world to day there is very little faith. Because men profane sacred things and blaspheme or listen with unconcern to blasphemy, there is a growgenus of intervence they deserve: the tribute we pay to them is tribute to our own nature and it capac-ities, and ultimately it is a tribute to God the Maker and to Christ the Re-deemer of our nature and of all it greatest and most glorious manifesta-tions. What would human greatness be without Christ? What name would be them with this respect by reverence for His very name, by our annu-when it is used lightly, and by by our annovance horror when it is blasphemed, by the sincere veneration with which we ourselves repeat it or hear it from others. (1) Acts 3, 1.

The Restraint of the Crucifix.

At the first meeting of the Dyers' Helpers at Paterson, N. Y., since the disgraceful riot which was one of the deplorable features of their strike, the strikers were forcibly addressed by Chairman McGrath.

"What has been accomplished by the

1238

Holy as the name of Jesus was before Holy as the name of Jesus was before you. But the author of life you killed, whom God hath raised from the dead whom God hath raised from the deala, of which we are witnesses. And in the faith of his name, this man, whom you have seen and know, hath his name strengthened; and the faith which is by

it had but one! How patiently we should listen, when reciting the Rosary, for instance, to hear the priest pro-nounce in full that sacred name, as if to let the entire church be resonant with let the entire church be resonant with its sound before we take up the refrain! Remember St. Bernard's praise of it : "honey in the mouth, music in the ear, joy in the heart." Worthy, then, is this name of praise and glory forever. Worthy is the Lamb who bore it to receive from men the acknowledgement of His name of diving

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it is, there-yone. Size eccipt of 50 CY, ndon. Ont.

EHAN, P. P. n an equal ook of this In many It has matched in ight that we hlot, Boston. to change it. . . . into the up-to-date scholarly and unpartial Cyclopaedia they have hitherto falsely proclaimed it to be. Until they have done this, they cannot in good faith sell one more copy of any volume of Munchausen type.

this set, for errors abound in all note. We shall have much pleasure in sending gratis copies of Father Wynne's pamphlet to those desiring it."

THE CHURCH THE CHAMPION OF EDUCATION.

Some time ago we happened upon a book that is accepted by some Canadian institutions as a classic on the history of pedagogy. We refer to the work of M. Compayre on the subject. We are told that it is a text book, and if so we do not know who is the more to be pitied, the authorities who sanction it pitied, the authorities who sanction it or the students who must derive from its perusal ideas which are calculated to confirm them in their prejudices. This book is also in the hands of Cath-This book is also in the hands of Catholics; but they, we suppose, are not readily misled by erroneous statements and disparagement of our educators, even when reinforced by the comments

of a professor. If we were more conversant with what the Church has achieved in the matter of true education we should have an

devoted to publications which impoverish the mind and give it a distaste for serious reading.

And yet there are few pages more interesting than those which recount the progress of education under the guidance of the Church. It can be traced from age to age-from 'sentials.

speaking world, to revise it thoroughly, Frederick the Great did modern warfare, and have thus acted, whether they meant it or not, as pioneers of human progress. It is about time that Compayre's work should be revised. It is not a history but a romance of the

The El ctive System in Manners.

From "The Passing of Gratitude" by M. B. O'Sullivan in Donahoe's for July.

As with every other abuse that threatens the comfort of the community, home - training is largely responsible for the numerous presence of the selfish, ungrateful individual, the of the sense, ungrateful individual, the cormorant of society. Many parents inculcate selfishness, and an astute weighing of services rendered from out-side. Thus their children learn early that their teachers deviced energy age or sex are " paid for," the houses they inhabit and wreck " are paid for," infrequently overtakes the instructors, they becoming in turn victims of the too they becoming in turn victums of the too commercial training they imparted. The writer has in mind the mother of three sons, who gave to her children the most increasing care, and who in

her old age subsists upon the pittanee grudgingly contributed by them, forced from them by the law. Nor is the case

solitary one. "What is there in it for me ?" is the antidote for productions of this kind. But a great many of us have little time to read, and what leisure we have is devoted to constant of the day, and a cap-acity for "working" people is a passport to success. Instead of gratitude and to success. Instead of gratitude and courtesy many young people cultivate a brand of politeness that expresses itself in "Thanks awfully," "Thanks very much," "Paw-dohn me," and other conventional forms equally indicative of

gentility of birth and breeding. There is grave reason to fear that they are taking an "elective" course in manners, carefully eliminating the es-

questions: why priests don't marry ' was ably and interestingly answered. This being before the lecture, placed all at their ease and in good humor. Another was, as we learned afterwards, from the Episcopalian minister ; it re-ferred to the hypostatic union, and while it was completely answered, we announced that if the person who gave the question was not satisfied, we would be pleased to meet him or her and explain it more fully. We urged a

and explain it have "question box" and free use of the "question box" and were well repaid, for the following night we had eight, next night fifteen; night we had eight, next night fifteen; in all, about fifty questions were hand-ed in. They touched on all manner of ed in. They touched on all manner of subjects; some were evidently in a bitter strain, but the majority were asked in good faith. The following is a sample: "Why do nuns bury themselves in a convent if they are Christians? If they do so as penance for some wrong doing, should they not get forgiveness by living in the world a reforgiveness by living in the world a re-formed life and using their experience as a safeguard to others, lest they err in like manner? If they bury them-selves because they had some deep sor-row, would it not be more Christian-like and heroic to bury your feeling and sound your life in helping others to hear spend your life in helping others to bear their sorrow?"

money for their services, why then do all Catholics have to pay to have their souls prayed out of Purgatory by the

"Is it not an historical fact that Luther was the first to spread the read-ing and knowledge of the Bible ? Did not your Church keep the Bible from the people before his time? If so,

what is your explanation?" This interest in the question box continued until the close of the mission. We emptied the box about five minutes We emptied the box about five minutes before the lecture commenced, but al-most every night the usher would bring to the sacristy two or three more from those who came in after that time; we had to look them over carefully in a few minutes, so as to be able to give it the answers, and still not delay the we had to now the save the to give the aver of the saved." (1) It is a name we had to look them over carefully in a few minutes, so as to be able to give suitable answers, and still not delay the lecture. The questions were, without a doubt, of as much importance as the

lectures. We closed each night's service with (1) Acts 4, 12. ten; " No one man cometh to the Father but by Me." (3)

Jesus of Nazareth, arise and walk.

an object of prayer this month, and we should do all in our power, by prayer Father but by Me." (3) "In My name they shall cast out devils : they shall speak with new tongues' They shall take up serpents; and if they shall drink any deadly thing it shall not hurt them. They shall lay their hands upon the sick and they shall recover."(4) In my name, for it and by our encouragement, to aid the members of these societies in bringing people nearer to God by inspiring them with respect for the name of His Divine

Son Jesus. The Name of Jesus is most holy and ay their names upon the sick and they shall recover."(4) In my name, for it is a name of power. "In the name of Jesus Christ of Nazareth arise and walk," cried St. Peter to the lame man at the return of the tenden at Name The Name of Jesus is most holy and worthy of all veneration above every other name, because better than any other it expresses the office, dignity and the very life of Christ, the Son of God. Conferred on Him by the Eternal Father it embraces in its meaning all the many distinguished titles attributed to Him in Sacred Scripture. It signiat the gate of the temple. " Now Petor and John went up into the temple Petor and John went up into the temple at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried ; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He when he had to Him in Sacred Scripture. It signifies as no other name can signify the purpose of the Incarnation, the divine plan of our Redemption, and all the good things that have come to us, thence, body and soul, for time and into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. thence, body and sout, for time and eternity. When chosen for Him at His conception, and formally bestowed on Him at the circumcision, it implied not Him at the circumcision, it implied not eternity. but Feter with some asterning his eyes upon him, said : Look upon us. But he looked earnestly upon them, hoping that he would receive some-thing of them. But Peter said : Sil-ver and gold have I none : but what I have I give them in the none of all the ustre and distinction attached to the name since it had been borne by great leaders, saviors and liberators, whose further signal services to human-

received strength, and he leaping up, stood and walked, and went in with

To the glory of the name conferred on Him by divine appointment Christ added a new, more splendid lustre. To all that the name implied before He bore it, to the piety, self-sacrifice and heroism of the elect men who pre-figured Him, He added the ineffable distinction of the holiness with which He was endued by His divinity. Holy stood and walked, and went in with them into the temple, walking and leap-ing and praising God. And all the people saw him walking and praising God, and they knew him, that it was he who sat begging alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened to him. And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering. But Peter seeing, made answer to the people : ye men of Israel, why wonder you at this ? or why look you upon us, as if by our strength or power we had made this man to walk ? The God of He was endued by His divinity. Holy is His Name, "a name which is above all names: That in the name of

Ps. cxviii. 81, 123, 166, 174,
 Habaeuc 3, 18,
 St. John 14 6
 St. Mark 16, 17,

riots ?" he asked bitterly. 'Nothing It has not helped our cause a particle. Now, then, men, I want to ask you are you willing to stand by me as the leader ?'

There was a chorus of voices in the affirmative, and someone in the body of the hall put a motion formally, and there was no dissent. McGrath then went on.

" I am disgusted with what happened the other day. It was an outrage and a shame. We have men in jail and in the a shame. We have men in jail and in the hospitals, and a newspaper man dying, and what has been gained by it? I don't believe in anarchy. I believe in religion. I am a Catholic. There are my credentials." As he said this Mr. McGrath drew from a product a consider about server

from a pocket a crucifix about seven inches high and held it aloft. The incident was dramatic, and was cheered by many, although a few scowled. We are not anarchists," he went

on. "We are," shouted some one. "We are, should some one. "I am not an anarchist, and am opposed to anarchy in every form," went on the chairman. "I don't care if I am marked to be shot down, I will I have I give thee : in the name of continue to assert anarchy is wrong. And am willing to take the chances. taking him by the right hand he lifted him up, and forthwith his feet and soles

" All honor to Chairman McGrath !" "All nonor to Charman Arcorati 1 says the Providence Visitor, comment-ing upon the incident. "His follows will gain nothing by violence; but they may be able to move the world yet, if they will only take all honest sons of they will only take all honest hones." toil, even those whose religious theor-ies may not enable them to understand the deepest lessons of the cross, and unite them into a solid phalanx of un-selfish fighters, for whom the cruciflx is with wonder and amazement at that sense ngaters, for whom the cruciant is still the most sacred ensign of battle, and the bondage of the crucifix the highest idea of liberty a laboring man can know."

The Assumption Fathers have two ships, one named for St. Peter, the other for St. Paul, each with a chapel; and in these ships the good Fathers coast along the Icelandie and Newfoundland shores, to give missions to the fishermen.

ity had been considered worthy types of the great Salvator Mundi yet to come. To the glory of the name conferred

ESPIRITU SANTO

By Henrietta Dan : Skinner.

2

SYNOPSIS OF PRECEDING CHAPTERS

"There is no misunderstanding,

sympathy between Daretti and Ains-

"Sintram

there.

to each other instinctively in

big heart. He would do all he

rehearsal, which kept him very bnsy.

direct slap in the face both to

orth took a cottage at Ventnor, to be

orse at her disposal during her stay

been to the Isle of Wight for two

by her with his strong arm about her

she cried

long time ?'

and that she should lay her head on his

ule

with

Ch

was finished now and

SYNOPSIS OF PRECEDING CHAPTERS. Tharacters in the story.—Adrien and Theory from Daretti—the former a young baratone for the Royai Opera at Berlin; the latter, his are upposed to have. Madame Hortense Del montation singer. Ramon Eugenio Disder, a great is a the elder brother's god-mocher, a great is a the Lycee Louis Is Grande Carlssing the stathe Lycee Louis Is Grande Carlssing the stather of St. Thomas d'Aquin, Paris, drien and Theodore Daretti the sing-the former meets Hamon Diskler and the brother, the little flower of the stato, to Theodore Daretti Ander States and the Under States. Adriene accounts made and the Under States. Adriene accounts made and the Under States. Andreen accounts and the Under States. Theodore Is and the dual the Baratone States and the States and the Under States. Andreen accounts the state States Adreen accounts the state States Adreen Account Exponents and the Under States. Andreen States Made and the Under States. Adreen accounts and the Under States. Andreen Account Exponents Made and the Under States. Andreen Account Accoun said Adriano, quietly. "She understands me only too well, and I have nothing to say. Oh, my God! I have often wondered that my past sins should have gone so long unpunished, and now that to his feet and paced the room restle

by "There is no use trying to com-fort me, Tedi. There is nothing that can be done, and, what is worse, there is nothing that can be undone. I cannot bear to talk about it; I must fight it out by myself,

and you must try and put up with my vagaries for awhile. No, I am not going to the devil. I know I suggested such an excursion, but I have too

Spiritu. Chapter IV.—Theodore in his boyish fancy Alls in love with Espiritu. Chapter V.—Madame Delapoule endeavors o persuade Adriano to marcy. She lauds atalina. Madame Delapoule leaves Paris salutary fear of hell-fire, when it comes salutary fear of hell-inte, when it could to the point. I must to live this down, and as for you, Tedi, you must act as if nothing had happened. Be especially cordial with—with her family. You will be much thrown with them; it is

The persuade Adriance to marry. She laudes Tabalina. Madame Delapoule leaves Paris tor five years. Theodore goes to his elder Tother Bindo His parting with Kapiriu. Adrien woos Catalina. Her father discoun-tamances his proposition. Chapter VII. —After an absence of five years Thortense Delapoule returns to Paris. She pro-scess to bring Catalina out on the Paris stage. She is informed of the Diadlers change of for-prings two of the greatest living tenors to swist Catalina in her debut. One turns out to to Theodore.

awkwa simply obliterate myself. Tedi, a sint Cavalina in her debut. Une turks the Theodore. Diaptor VIII - Adrien and Theodore visit the Disdicres' modest home at Passy. Their second theodore in a runaway accident. Adrien and Theodore in a runaway accident. Thapper IX. - Desh of Daretti's groom. Chapter X. - Theodore speaks of his love for Expiritu to Madame Valofge and receives en-sourcement. Actions is displeased with the young fool, I believe you are positively There was much deep, unspoken

worth in these dark days. Little con-fidence passed between them, but they elung Chap. XI.-Adrien is displeased with the monstrations of Madame Delepoule and their common disappointment. looked on without a shadow of jealousy

inonstrations of maganet Ionsignore Tanson. Chapter XII — Victoire Ainsworth's sad ex-Chapter XII — Victoire Monsignore Ianson in his could for Adriano's happiness, but, i any one else could do more, he would step aside and give up his place to that

Chapter All - Victorie Anasotani Source Tanson mod goes to confession. Enapter XII.-Calaina receives an ovation is Aida. She and her friends discover Oeg-lairs to be any enemy. Chapter XIV.-Theodore proposes for E3-piricu's hand. He is to receive his answer the following Sunday. Still, under ordinary circumstances

of the stand. He is to receive his answer the ollowing Sunday. Chapter XV.—Adrien talks with his valet, pocerning his (the valet) farmer. Chapter XV.- Adrient tails rule sencerning his (he value's) flances. Chapter XVI.- Espirita is betrothed to Theodore. She teils him the secret of her father's second marriags. She must remain for the present with her father, as bis wife is a boor manager. She also takes care of her boor manager. would have managed to find time to slip over to the Isle of Wight for a day, but such a visit now would have seemed

Daretti and to Ainsworth, and Chouley brother Maxime. XVII.-Adriano longs again to atisfied himself with a weekly letter to Madame Delepoule about the progress of the opera. Perhaps the ladies would

miss his visits a little, and that was already something gained ! The widowed Marchioness of Palafox

Joung step brother Maxime. Chapter XVII. - Adriano hongs again to meet Margara Chapter XVIII. - Adriano meets Margara and discovers hor to be none other than Vic-ber Alaworth, which name she bore since or unfortunate marriage. CHAPTER XIX. - Adriano in love with Adriano. Catalina unable to appear in the III. act of Cordelia. Louise Carson takes her place. O guiaro challenges Daretti to a duel Chapter XIX. - Catalina unable to appear in the 3rd act of "Cordelia." Miss Carson re places hor. Osglaire challenges Daretti. A avel to the death. planned to spend the summer with Pepilla near Genoa, and Lady Ainsnear Catlina Disdier. Her two younger brothers were with her, and Guy had laces her. out a pretty pair of ponies and a saddle

uel to the death. Chapter XX-Catalina's illness. Adrien istakes sympathy for love and proposes to atalian Cataliaa. Chapter XXI-Through the work of an un-known. Lady Ainsworth's mind is poisoned re-garding Adrien.

CHAPTER XXII.

"What art thou, then, O human life! Thou met only a road, an unequaliroad, long for some, short for others: joyus for some, sad for others: but for all without return. We but march through it to reach the country be-yood." SL Columbanus, Sixth Century. to ask, but the days went by and there were no questionings or confidences be ween the friends. It was well on towards the middle of Teodoro had shewd suspicions

Adriano, and he chuckled over them in September, and Casimir Choulex had private. "He thinks I do not see anything!"

months. He was in Paris overseeing the rehearsals of "Sintram" all this and Teodoro seized the sofa-cushions and kicked them up to the ceiling in while, to be sure, but Catalina judged from the weekly bulletins that the re his delight. Then he gave another sly hearsals were hardly so frequent as to require Casimir's constant presence. She had not realized before how neceshangh. It would be just the thing," he

abought. "She is so clever and so sweet, and she is Espiritu's dearest triend. Oh, Sir Adriano! You think sary to her the silent devotion of years had become, but now that it was with I do not know that your turn has come at last ! But I will have a fine reheld from her, for no apparent reason, she began to miss it sorely. No one had such a delicious touch on the piance

renge But when Adriano returned to the as Choulex, no one entered so naturally into her moods, no one was so unob botel early that evening, Teodoro lost trusive, so unexacting a friend in pros-perity, so staunch and faithful and un all spirit for revenge. He knew in a moment that something was wrong, and yet Adriano was holding himself very tiring in adversity. And now he had suddenly deserted her! Madame Dele-hanghing with reckless, gay bravado. friends thought him more than usually whimsical and entertaining, but fortable, and, of course, she

Vistoire Ainsworth, left alone on the eranda, still gazed out to sea. "Poor buy!" she murmured. "It is all over There he sauntered slowly about the Adriano raised his head and pushed Advision raised his from his brow. "She did love me," he said, very low. "Then she loves you still," ex-claimed Teodoro. "Those things do Victorie Arisson and the above of the search of the or of the search of claimed Teodoro. "Those things do not come and go in a minute. There must be some misunderstanding."

One morning that autumn a quiet ittle wedding took place on the Isle of Vight. The same day a brief note Wight. went out by mail addressed to his ex-cellency Adriano dei Conti Daretti-Mannsfeld, at the Ponte a Seraglio, Lucca. It contained the following words:

the punishment has come it is almost greater than I can bear !" He sprang "Catalina has learned a new role, to the en-tire satisfaction of her teacher, and to-day makes her first appearance as his wife. "CASIMIR."

"It takes a man who cannot win wife for himself to make matches for his friends," thought Adriano. "See how well I have done by Theodore and Oreste, and now by Casimir! It seems as if the gods ought to reward me for my labors in the cause of matrimony. I flatter myself that I have accomplished particularly good work in Oreste's case. What would he have done with-out me? These good people in their pride thought best to delay and consider, and reconsider and delay, all to impress him with the idea that they had not been waiting for years to jump at his offer. Poor Oreste, in his humility, inevitable, through their connection with our brother Bindo's wife, and would have given up in despair if I had not worked for him with all the diplothrough their friendship with Espiritu and Catalina. You will say or do no-thing to make her or them feel any macy I could muster. Now he is safe-ly betrothed, and will be married at rdness, and as for me, I shall Christmas, and I have only myself to thank for a lonely and blighted career without him. How I shall hate my new valet !

Adriano had now passed two months among the chestnuts and firs of the Ap ensine mountains, or at his brother's shady, pleasant villa above the Baths of Lucca. The mountain-air and outof-door life was usually all that he need ed to put him in fine condition for his winter's work, but this year he did not seem to have gained from them the usual tonic effect. He had lost flesh and there were dark rings under his hearty opera-singer ap-ed him. He was making eyes, and his hearty petite had failed him. brave fight with his disappointment. struggling hard to be cheerful and not broad over his prospects, but the sight of Bindo and Elena in their beautiful home, with their little flock growing up about them, was almost too much for him, and as he watched his elder brother romping with Binduccio and Carlotta, teaching Camillo to ride, and tossing baby Morc-Antonio in his arms, his heart seemed full to bursting. As if that were not enough, the happiness of others was continually being thrust before him-Gentile d'Usseglio, with before him-Gentile a Ussegno, with his merry, dainty little Spanish wife, passing several weeks with Bindo and Elena at the villa, while Oreste's ecs-tatic bliss with his betrothed seemed to

"My next valet shall be a woman-hater," said Adriano, decidedly, "I get one piece of comfort out of this affair, and that is that Oreste is sure to Victoire was glad to see Cata lina improving in strength and gaining daily in courage and hopefulness. daily in courage and hopefulness. Sometimes she imagined that Catalina's eyes looked at her a little wistfully, as be henpecked. This pretty, gray-eyed Consiglio worships the ground he treads on, but she is never going to let him if there were something she would like know it. He will be completely under her thumb in less than a week."

When an affectionate, urgent invitation came from Casimir to stop on his way to Paris and see Catalina and himself in the little apartment in Turin near the university, Adriano felt that

it was the last straw. "I car totdo it," he groaned. "The sight of another happy bridgeroom would finish me. And when I get to Paris there will be Teodoro! Heaven help me ! I must ask Guy to spend the winter with me or I shall die of too much happiness-in others

TO BE CONTINUED.

ONLY A DREAMER.

The Lonely Child and Troubles Blighted his Llfe.

TRANSLATED FROM THE GERMAN

JOSEPHINE H. SHARPE. the world to make her happy and com To-day was to be a great day for little was most ead again and again the old form half loud. The third conjuction was their the morning, a tremendous bag of canaloud. dies had come for him. Auntie had sent them, and with them had come many lesson to-day. Anyway it was a dis-agreeable place, the last—not that all the others sat above one, one could wishes for his happiness, for to-day Emil was to go to school for the first The finally become accustomed to that-but so near the platform ! And right near It was certianly a great day. Mother the window, near the place where Herr Doctor always stood. Suddenly the scholars became susput his new Sunday clothes on him, then put a primer under his arm, a perfectly new book, with many picso fair unless a pair of brown eyes were gazing at it with her. She had set herpiciously quiet. Keep quiet! The headmaster is self to learn a new lesson of love, fear-ing that the task would be long and tures, and then he went away to school. His big brother, who had alcoming ! difficult and that there would be much to unlearn, and now, in less than three Herr Doctor, a little blonde man with ready been at school for three years, gave him his hand and led him there. a short but firm step and a yet firmer hand, had entered. With a threatenmonths, the lesson was already learned, ave him his hand and led him there. At last he was in school. How he had rejoiced at the coming of this day ! Now he, too, would soon be able to read books and write and count, and and so quickly and easily that she could ing look he measured the row of boys hardly believe that she had not always through his spectacles and went on to known it. She was sitting on the veranda with his seat at the window. Emil in particular was greeted. The when he wanted to know what time it was, he would not need to ask any-Victoire, watching a beautiful sunset of grammar had fallen to the floor in early autumn over the sea, when sud-denly the sound of exquisite music fright when Herr Doctor came in. one, but instead could glance up at Herr Doctor had seen it and rewarded the great clock in the sitting roomcame to them from within the little than he would know it. He would him with a severe box on the ear and drawing room. There was but one such touch in all the wide world, and the then said the morning prayer. First the written exercises were learn all of that at school. Must it not be lovely when one was shown delicious tones fell upon Catalina's hungry soul like dew-drops on a parched land. The color rushed all over her looked over, during which Emil felt much ? easy. Yesterday when he had written them over for the fourth time his big But he was a little afraid when he But ne was a fittle affait when he saw so many children. He had always preferred to be alone, at most with one or two, with whom he could play. But if it were a large company, then face, she clasped her hands and rose to brother had found no mistakes in it. her feet with an inarticulate murmur, Now came the verbal exercises. and then impulsively moved to the open Emil trembled. French window and stood on the thres-"Lego, imperfect, subjunctive, sec-ond person, plural." Emil was called came a little shy, because he felt

meadow that lay at the entrance of the woods, gazing at the meadow itself and at the high mountains in the back-ground. But in the forest he had a favorite spot upon the soft moss under the big tree on the bank of the brook. There he laid down and gazed through the branches up into the sky clouds—and thought of nothing. That had always made him ha

But to-day, after he had been the en-tire morning in the company of all the strange children, it pleased him still more. It seemed to him as if this mea-dow beneath the warm spring sunshine comfortably stretched itself and purred like the cat at home in the fireplace. And to-day how fresh the mountains looked against the skies, and in the forest even the rustling of the trees sounded so familiar, and the water his specialty. flowed so joyously ! It was as if they all rejoiced and held sweet communicapage with his signature attache

he might get his just deserts at home. tion with him. His mother spread his evening bread Christmas was near at hand. To-day for him earlier than usual. He must go was the last day for school. Reason enough for rejoicing for the youthful to bed early, so as to be fresh in the morning for his studies. But the whole night Emil dreamed of

the beautiful forest, with the brook, and of his Sunday clothes and bags of candies and picture books. Amo, amas, amat, amamus, amant,

it was quite still in the class t The most unconcerned were the faithfu monials to their parents and knew that matis, amamus, amatis, amant. The lamp stood upon the table. Emil sat before his Latin grammar, studying. Near him his mother was busy with her embroidery. On the other side sat his little brother, opposwhat more anxiously. And the further down the seats the quieter and more ite his big one. One wrote his exer-cises in a fine show copy book. The other had already finished, and could now read "Leather Stocking Tales." Amo, amas, amat. It seemed deter-mined not to get into Emil's head. Why Why not? He thought over it ! He must be terribly stupid. His big brother could always do it, and the little brother himself had almost caught up to him. He was the last in his class, and yet no e worked so hard as he did. Yes, he must be very stupid. And he was lazy, too. If they had not all day long urged him to work, he would have been running about in the forest, and sitting by the brook, where it was so beautiful. 'Do not dream," urged his mother. Amo, amas, amat—he studied spas-nodically. His glance did not venture

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to leave the book, his lips moved noise harder, and cried when he came home with bad marks. That touched his heart deeply. He essly. Then they stood still again. How his mother had changed! She really did not love him any more! She scolded and whipped him almost as the Herr Doctor did. Yesterday when he did not eat his pea-soup she said that f he were the shoe-maker's apprentice boy he would get nothing but pea-sour every day, and that he would certainly become a shoe-maker's apprentice if he

did not mend his ways. "Do you know it finally?" his big brother asked him roughly. "Yes," he said shyly. The brother

took the grammar. "What is it I would love?"

"A-a-amam." "Wrong !" He hurled the grammar

back at him. Mother delivered him a severe lec-

Mother delivered him a severe lec-ture. He had to eat alone and only got dry bread, and had to go to bed in the dark as punishment. Almost every evening it was the same. Again and again, lectures. Formerly

he had heard fairy tales at this time And when he-But he must not dream. Did he not

finally know his lesson? And even in bed he overheard himself: Amo, amas, What now? He could not get rid of that one question; it bored deeper into his his brain. What now? Go home. amat. Nothing else remained. But his mother ! Couldn't he really spare her this sor-It was somewhat noisy in the class before the beginning of the study hour. The boys romped and laughed, a few

copied copied the examples for the afternoon or learned what they had to learn by He would put off telling her as long as possible. First he would seek once more his old favorite retreat in the heart. But through it all they spoke now and again with their neighbors. There was only one who remained woods. After an hour he could he at

quite still. That was Emil, the " ulti mus," the "primus acanda." He pressed his head into his hands and

home. Possibly something would happen on thd day by which he could comfort his mother So he made for the woods. He stood in the meadow. The sun

conceal. Particular notice was drawn

to the report and the following advice added : to put Emil out of the gymna-

sium, because he certainly would not

be promoted at Easter and there was as good as nothing to be hoped for the

What now? Like a poor sinner he

autiful es

slunk through the street, step to step.

Christmas trees for sale along the way :

hibitions. He saw and heard nothing,

in the show windows were be

streaming tapers, and all of these be easily heard. For an hour and a half Emil had stood near the writing streaming tapers, and all of these tapers stood upon a great big Christ-mas tree. Then the lights of the tap-ers became larger and larger, until finally the light of any one taper was not distinguishable from the others, and when their flames grew brighter and when their flames tree directions. table where Herr Doctor sat correcting the examinative papers with red ink. If it had only not been the part from Quintus! Now when her copy came up he would be right there. book Oh, my! The shouts from outside became more and more wild and boisterous. What a long time it had been since Emil had been able to join in these and brighter, the Christmas tree disap-peared, together with the taper, and Emil saw nothing about him except a great, fragrant, golden light. great, iragrant, golden light. He did not even see the forest or a piece of earth. It was as if he soared up to heaven. And the higher he got the happier he was. He seemed tremendshouts! He scarcely dared to steal a glance from his grammar to peep out. Two of his playfellows stood just in front of the window, and when he ously big; he could have spanned the peeped out they made long noses be-hind the back of the Herr Doctor. entire Then he began to study again. The two hours had passed. Emil still could not get his part correctly.

to-da

Finally he gave him a

Tinally he could perceive nothing more. Nothing solid, or which he could take hold of was to be seen or felt. Horr Doctor was red with anger and As the lights ahead, so had he himself took him so sharply by the ear that it began to bleed. Then he pulled his melted away into the far-streaming golden fog. Poor Emil! No schoolmaster could air just over the temples-that was

rouble him any more.

JULY 12, 1902.

IMITATION OF CHRIST.

That Grace is to be Hidden Under the

And, if they will rather follow their heart. But-no rose without a thorn; no own judgment than believe others who have more experience, they will be holiday without reports. Notwith-standing all this looked-for happiness, danger of coming off ill if they refuse to be withdrawn from their own conceits. They, who are wise in their own eyes, seldom humbly suffer themselves to ruled by others.

It is better to have little knowledge be deserving only of praise. But the with humility and a weak understandhearts of the other scholars beat some ing, than greater treasures of learning with self conceit.

It is better for thee to have less than faint-hearted was the expression of the much, which may puff thee up with aces-quite the reverse of what it usupride. ally was. Even the rascals on the bac He is not so discreet as he ought to

seats trembled perceptibly. And Emil? Yes, he was the saddest be, who giveth himself uy wholly to joy forgetting his former poverty, and th of all, for his seat was the very last chaste fear of God which apprehends He knew only too well that no losing the grace which is offered. one would contest the place with him Neither is he so virtuously wise, who His face was chalky white and his lips trembled. Never before had he had such fear of the reports as to day.

in the time of adversity or of any tribulation whatsoever carrieth himself i It was his mother's voice that made desponding way, and conceiveth and reposeth less confidence in me than he him so uneasy. She treated him with ought. more and more severity. Finally, when

she saw that nothing would help, she began desperately to implore him to do He, who is too secure in the time of peace, will often be found too much debetter. She spoke more kindly and said that he must, for her sake, try jected and fearful in the time of war.

THOUGHTS ON THE SACRED HEART.

worked harder, was more attentive and tried to seem more energetic. And now, what good had it all done? The How am I to obtain devotion to the Sacred Heart? Only by the remem brance of the nemia dilectio qua dilezi reports that he would get to-day, he knew, were just as bad as the last. nos; that He loved me so much that He died for me. He lives for me, and How could be comfort his poor mother ? in living for me, longs for me; dwelling on it, that He does long for me, that And could he still promise her to do When the reports were distributed He is always living to make interces most of the boys' faces lightened up. Out of respect to the approaching festision for me, and then from this to say: "And what can I do for Him? How can I love Him?"—Father Dignam, val the teacher had, in regard to the reports, been as lenient as possible, with the exception of Emil's—from such S. J. The custom of publicly and solemnly

a poor scholar there was nothing to consecrating children to the Sacred Heart of our Lord at the moment in which their young hearts first receive Him is becoming more and more general. We are told that recently in the Cathedral of Tours, France, a numerous band of first communicants were thus offered to the Heart Which loves them so much; and that in the Diocese of Tours this custom is followed in all the city parishes, in a large number of establishents under the care of religious comf the country munities, and in many of the count parishes.—Sacred Heart Messenger.

Here especially, under its aspect of sacrifice, does the Sacred Heart become the consolation of the suffering. "I will comfort the souls devoted to My Heart," Sacred Heart become " I will said our Lord to Margaret Mary; ' will console them in their afflictions Having thus assuaged their sorrows here below, He will hereafter—follow-ing that other promise which He made, —to "write their names in His Sacred Heart, from which they shall never be effaced "-give them for the eternal recompense of their sufferings, His Sacred Heart itself.

JULY 12, 190

PURGATORY AND THE I

(Abridged from Ca The Catholic doct often held up to pub difficult to see what t

it so apt and popular No one will ventu sins are equal befor difference b is no difference blooded and delib which the hardened and these smaller sions into which w most inadvertently time we know that look on iniquity, H He requires what presence to be be him; and we migh that there should h by they who are in ance, between d gressions on the o of perfect purity other, may be des the true measure of The taint of les passed over as of a own better cond bitterly lament of angry words, our our mean little j ness and self-cond wists and turns o prayers, our gree hings as these hearts with grie

that they are we Yet who will do compatible with The just man not into death-de meanness and co man nature. Str quickly wipe awa many good peopl atone for, and so whatsoever is le ly dross must leath, for noth heaven (Rev. xxi words of Scriptu he judged accor a bearing here. But besides t

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Tedi's loving eves saw the telltale grateful to them and enjoyed their de whiteness of the lips and the nervous ightening of the hands, and Tedi's gallant and chivalrous and attentive to her as an grown man could be, and heard a hollow sound to the laugh and cynical ring to the words. As the last friend took leave, Adriano threw yet there was something lacking. one strong hand chat was most helpful in all the world was not there to assist her, and the scene did not seem quite himself wearily into an arm-chair. "Well, well! The world seems to go

usual, after all! By-the-way, Tedi, I am under the impression that I am to sing to-night -do you happen to remember what I am to appear as?"

"Wolfram," replied Teodoro, laconi-tally. Then he too, dropped into a thair, and stared dumbly at Adriano. "Indeed! Wolfram, the rejected

Most appropriate, I am and dejected ! sure !' and Adriano began to rattle off the "Evening Star" in absurd parody. "Why, what is the matter, Tedi? You look as if—as if you had been refused yourself!" and he burst into a loud laugh. "Never mind, Tedi! Misery loves company. If Espiritu throws you over, then you and I will go to the devil together !"

"Don't, Adriano, don't speak so! You break my heart! I never once, not once, thought of this possibility!" "Neither did I! That sounds very

conceited, doesn't it? I suppose I am rery conceited, and that I needed a sharp discipline. I have certainly got it!" he added bitterly. He flung himhis chair. self across the arm of burying his face in his hands, and there long silence. Vell, Tedi," he said, at last. "Well,

Why don't you triumph over me? My hour has struck at last. You very kindly wished, once upon a time, to see big brother in torments of love and suspense, and now you have your wish, except that the suspense is unortunately over and only the torments beft. "Dear big brother !" exclaimed

"Do not de-Teodoro, affectionately. "Do not de-spair so! I am sure there is some Perhaps the family have made mistake. some difficulty about your profession, but they will surely yield in time. Be patient, and time will make it all night.

Adriano groaned. "If it were only to him again. "Catalina," he said, gently, "when

"You cannot mean that she—it is not—" Then, with conviction, "But Adriano, she surely loves you !" "Catalina," he said, gently, "when did you learn your lesson?" "Catalina," he said, gently, "when did you learn your lesson?" "Catalina," he said, gently, "when did you learn your lesson?"

French window and stood on the thres-hold of the little room. Choulex saw the shadow, which seemed to glorify rather than darken the atmosphere. He looked up. She was standing there with tearful eyes and out-stretched hands. "Oh, I am so glad!" she exclaimed, and then burst into tears. It seemed the most natural thing in the world that he should be standing so lonely. It was all right to-day, because the session was very short for the first day. After the prayer, the teacher

only called off the names of each one separately, gave each one his own seat, spoke a few words and told them that they should come early the next the world that he should be standing

morning. Then they were allowed to go. On his way home he was very quiet.

He was not quite decided himself, as to it all, and did not know what to think about it. But when he was again at home in the old sitting room, and broad shoulder and clasp her hands Confinement to the house? He had that already for the next fourteen days. Work after school hours? That no round his neck. "Oh, where have you been all this "I missed you longer had any effect. To stand be-fore the dwelling of Herr Doctor for a mother came forward to meet him, he He pushed her a little away from him was again as happy as the day before. ne pushed her a note away from him and looked into her face as if he would read into her very soul. What he saw in the depths of those dark eyes appar-ently satisfied him. He drew her close And he related, over and over again, what had taken place in school and how they must be there again punctually at 7 o'clock in the morning, and that the teacher wore a pair of big spectacles and had no beard. Mother laughed and put on his every

was just going down. How beautiful Here the red of the evening was most vivid tender; little clouds arose in the heavens and a light wind blew them toward him. And they moved along with their edges touched with gold it was as if they brought to earth greet-ings from the setting sun. Emil looked dreamily behind him and

noticed how they stretched out in all directions. A wonderful longing took possession of him. It seemed to him as directions. if some one were stretching out his loving arms to him, and that he must

fly to that breast. But as the clouds flew along they piled up all together again and became more dark and colorless. Finally they were entirely swallowed up in the night. As it was now beginning to grow dim in the West Emil, began to feel a deep sadness. But now the woods!-du lieber Gott-

ooked to-day for the first time gloomy and unfriendly. The fallen leaves, the brook half frozen, the birds all flown. Not a sound. Exactly as if the entire wood would not speak with Emil any more, because he had gotten such a bad report and had pleased his mother so little. Then Emil commenced to cry

to cry bitterly. But what good would that do? It was dark and he must go home now. Home? Certainly. But how would it "Now, will you soon get it out?" and the dreaded master took a step be at home? To-day it was not beautiful in the wood.

But when he thought how it would be at home, with the holidays before him, and how after the holidays he must go to school again to Herr Doctor. day after day for long years, it then seemed to him lovelier here in the cold, bare forest. He would not go away yet. If he waited a couple of hours he would still get home in time.

He let the report fall and crouched together in the snow, between two roots of a big tree. It was bitterly cold, but Emil did not feel it. He thought it rather warm. Then it seemed to him as if consciousness had suddenly left him. Had he not just now cried? But why? Nothing bad had happened to him. And now—how beautiful it was! The stars in the skies transposed themselves into

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Turning Down the Doctors.

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half hour before the commencement of school and to test his shoes as to being waterproof against rain and snow He was ready for that until something further was provided. All that was left was to make him stay after school The Doctor's dwelling was situated had ha on the ground floor where the chil-dren's shouts from the streets could skies

up. "Le-le-"

earer. "Legeres," sounded the tearful ans-er. "Plural !" Slap! This was the second. Three

What should one do with the boy

and four followed in quick succession.

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day clothes again. In the afternoon he went to the woods.

JULY 12, 1902.

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PURGATORY AND PRAYERS FOR THE DEAD.

(Abridged from Cardinal Wiseman.) (Abridged from Cardinal Wieeman.) The Catholic doctrine of purgatory is often held up to public odium, but it is difficult to see what there is in it to make it so apt and popular a handle for abuse. No one will venture to assert that all Him. sins are equal before God -that there is no difference between those cold-blooded and deliberate acts of crime the which the hardened villain perpetrates, and these smaller and daily trangressions into which we habitually and al-most inadvertently fall. At the same time we know that Gon cannot bear to look on iniquity, however small ; that He requires whatever comes into His he requires what be pure and worthy of presence to be be pure and worthy of him ; and we might reasonably conclude that there should be some means where-by they who are in the middle state of between deep and deadly trans-ons on the one hand, and a state gressions on the one nand, and a state of perfect purity and holiness on the other, may be dealt with according to the tree measure of His justice. The taint of lesser vices is not to be passed over as of no moment, for in our or before conditions of forces are

wn better conditions of fervor we own better conditions of lerver we bitterly lament our weaknesses. Our angry words, our feelings of aversion, our mean little jealousies, our selfish-ness and self-conceit, our petty lies and ness and seri-concert, our perty ness and twists and turns of speech, our routine prayers, our greediness at table—such things as these often wring our very hearts with grief. Yet who will say have them? that they are worthy of eternal woe? Yet who will deny that they are in-compatible with the purity of Heaven? "The just man falleth seven times," "The just man falleth seven times," not into death-dealing sin, but into the man nature. Strong acts of divine love quickly wipe away this petty guilt, and state as to be immediately admitted to the sight of God, he may be enduring meanness and cowardice incluent to hi-man nature. Strong acts of divine love quickly wipe away this petty guilt, and many good people die with little left to atone for, and some with nothing. But whatsoever is left at death of this earthly dross must be purged away after death, for nothing defiled shall enter heaven (Rev. xxi. 27). The off-repeated words of Scripture, "Every man shall be judged according to his words," have

a bearing here. But besides the punishment of minor But besides the punishment of minor offences in purgatory, Catholics hold that there is a temporary penalty to the to be undergone for sins that are deadly or mortal, after Gcd's pardon has released or mortal, after GCa sparaon has released the sinner from the eternal punishment, and that before entering heaven the forgiven soul must have paid that pen-alty, either here or in the next world— alty, either here or in the next world. that is to say in purgatory. Now, bear in mind, that whether it be the pardon of the guilt of moral sin and the remission of the eternal punishment due to it, or the remission of the inferior and temporary penalty, or the pardon of venial ins, this much is absolutely certain, the entire power of forgiveness is vested exclusively and entirely in God. According to Catholic doctrine, the According minister of any kind or degree of pardon no more acts in his own name than he does in the sacrament of baptism or or the celebration of the Lord's Supper. And now let us ask : Is it God's ordinance that when He has forgiven

sin, and thus justified the sinner by His grace, He still reserves the infliction of some degree of punishment for his transgressions? We say that undoubt-edly it is; and we would appeal in the first instance to the feellings of each infirst instance to the feelings of any in-dividual. Why is it that when calamity falls upon him he receives it as a pun-ishment for his sins? Why do we in-stinctively refer to God our personal and family misfortunes, although at the time we may not be conscious of pres-ent sin? We know, in fact, that the just are purified, purged of lesser offences by providential trials ; that by them they are made more single-hearted, unselfish, detached from the world; and it is impossible not to connect the idea of the suffering inflicted with that of the sin committed. When, for instance, God forgives the prayed for.

sin of David by the prophet Nathan (II. Kings xii. 14.), the divine ambas-sador does not say, "The Lord hath pardoned you : arise you have no further cause of sorrow : you are fully justified before God." But he tells him that he must still atone for his crime : "Because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to the shall surely die." In like manner did God punish his later sin of numbering the people of Israel. And what other means ing have the Psalmist's eloquent words of appeal to God, that he ate his bread with ashes, watered his couch with tears, had his sin ever before his mind and held himself ready for scourges? We also see Moses and Aaron, though we also see Moses and Aaron, though their trilling offence (Num. xx. 12, 24) was pardoned, deprived of entering the promised land after which they so earn-estly sighed. We see Job, after he estly sighed. We see Job, after he had exceeded in speech, and been par-doned for it, humbling himself and declaring that he did penance in dust and ashes (Job xlii. 6). Coming to the New Testament, in-stead of finding the necessity of penit-ential works abolished, we find it dis-

Does He not say that the men of Nine-veh shall arise in judgment against that

ing, and another to receive at once the reward of faith and virtue; one thing to be purged of sin by long suffering and by fire, another to cleanse away all sin by martyrdom." The cleansing of sin by fire indicates purgatory, whence repentance to try to satisfy this divine justice, by the voluntary assumption of such penitential works as His revealed truth assures us have efficacy with

It is, then, in order that both God's no one can go forth until he pays the justice may be secured of its rights, and His mercy not hindered of its ends, that we might quote a multitude of pas-sages from the Fathers of the Church, the most ancient. such as Tertullian and Origen, as well as those of later times like the ones already offered. out only our lesser officies, but also our failure to make due satisfaction for our greater ones, shall be punished in the place ones, shall be punished in place or state called purgatory. Purgatory is a middle state of soulsor, as the Catechism puts it, a place And, in addition, there is not a single ancient liturgy of the Christian Church where souls suffer for a time on account of their sins. There are but two eterin existence in which this doctrine is

not laid down. In fact, if one believes in the Holy Ghost dwelling among the children of God, there can be no hesitanal state of souls after death : hell for those that leave this life in mortal sin. and heaven for those that leave it in tion in accepting the universal belief of Christendom, before its unhappy the state of grace. That there can be such a thing as a middle state of souls now, is to be in-ferred from the undisputed fact that

ferred from the undisputed fact that there actually was one before our Lord's ascension, the Limbo of the just men and women of ancient times. It was the place of detention visited by our Sa-viour and spoken of by St. Peter (I. St. Peter iii, 19): "In which He also com-ing mended to there emitte who were ing preached to those spirits who were in prison." Does not this plainly show that these true friends of God yet finished their probation in the word and grace of Christ imparted to them after death? Is there not a plain analogy between their condition and that of many Christians, who depart this life

tion in accepting the universal belief of Christendom, before its unhappy division, in purgatory and in the efficience of the dead.
Nor is there any force in the objection that the word purgatory is not found in Scripture. Where is the word Trinity to be met with? Where is the word Trinity to be met with? Where is the word Trinity to be met with? Where is the word Incarnation to be found in Scripture? Where are many other terms, held most sacred in the Christian religion? The doctrines are found there—that is enough; the names were not given till circumstances rendered it necessary.
As a practical doctrine in the Catholic Church, purgatory and prayers for the departed have a most consoling influence and one worthy of a religion that came down from heaven to second all the purtent enstief revolts at the idea that the tenderest bonds of love can be rudely snapped asunder by the hand of death —conquered and deprived of its sting by the victory of the cross. The true Christian spirit will not be separated from one it loves in Christ, by the storke of death. Cold and dark far from being perfected as God would To examine fully the proofs of this ror his departed friend, but that he from one it loves in the grave itself is the delu-state as to be immediately admitted to the sight of God, he may be enduring that punishment which God has awarded after the forgiveness of his inst and believes that through the in-time and believes that through the inreleased from that painful condition. Plainly, the two doctrines—a state of temporary suffering preparatory to heaven, and the power of prayer to re-lieve that suffering—go completely to-gether. To prove one is to prove the other. own time of merit is ended by death,

we are told in the second book of Machabees (xii., 43-46) that the valiant Judas made a collection, and "sent twelve thousand drachmas of silver to Jerusalem for sacrifice, to be offered for the sins of the dead, thinking well and religiously concerning the resurand religiously concerning the resur-rection. For if he had not hoped that moments of grief overpower religious prejudice, cast the unbeliever down on his knees beside the remains of his rection. For if he had not noped that those who were slain would rise again, it would have seemed superfluous and vain to pray for the dead, that they may be loosed from their sins." Some will say that the book quot-ed from is no part of Scrip-ture. It would not be difficult to prove that it has the same right as many friend, and snatch from him an unconious prayer for his eternal rest; it is an impulse of bereaved nature seizing at once upon this consolation, which we have seen to be as plainly taught by revelation as it is rooted in our best human instincts. But this is only like that it has the same right as many books in the Old, and still more in the New Testament; for it is quoted by the Fethers as Series and and the flitting and melancholy light which sometimes plays for a moment over the corpses of the dead; while the Catholic the Fathers as Scripture and named as such by councils. But at all events it is a true book, full of sound doctrine. corpses of the dead; while the Catholic belief and practice is a steady lamp of hope fed by the unfailing truth of God. It prolongs the tenderest affections beyond the gloom of the grave. It in-fuses and continually renews the in-Even the Protestant Church of Eng-land directs that it be read for instruction. No one will pretend to deny that it is good history, and represents faithfully what the Jews believed and pracspiring trust that the assistance we on fully what the Jews believed and prac-tised at that time. We have, there-fore, the practice and belief of the Jewish Church in testimony of our doc-trine. Does our Saviour ever once re-prove this custom of the Jews? But, earth can afford to our departed suffering brethren, will be amply repaid when they have reached their place of rest. —Catholic Truth Society Pamphlet.

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 monies for this practice among the Jews? Most undoubtedly, for the Jews have continued the practive and with the prace backs a form of daily prayer is appointed for the departed, and in the recommendations of the master and the two the forgiven him sith the that shall speak against the Holy Ghust, it shall not be forgiven him, either in this world or in the next." Now, all who
 Idia monies for this practice among the prace data and in the the second mendations of the master and the the recommendations of the master and the two the forgiven him, either in this world or in the next." Now, all who you will ask, are there any other testi-

THE CATHOLIC RECORD. Honorable mention, Gerald Murray and Rayhael Dillon. English description and narration—Prize, Lewis Burns. Honorable mention, William Hemmick and Gerald Murray. Poetical analysis—Prize Lewis Burns. Hon orable mention, Gerald Murray and William

orable moniton, Gerald Murray and william Hemmick. Latin narration—Prize, Emile Emery. Hon orable mention, Gerald Murray and Joseph Belleau Latin translation—Prize, William Hemmick Honorable mention, Basil Hingston, Lewis Burns and Gerald Murray. In Honor-able mention. Gerald Murray and Emile Emery. Greek prose—Prize, Emile Emery. Honor-able mention, Gerald Murray, Lewis Burns and Ranhael Dilon.

able mention, Gerald Murray, Lewis Burns and Raphael Dihon. Greek translation—Prize, William Hem-mick. Honorable mention, Raphael Dillon and Gerald Murray. Mathematics—Prize, Emile Emery. Honor-able mention, Gerald Murray and Joseph Bel-leau. French—Prize, Joseph Belleau. Honorable mention Gerald Murray and Emile Emery. History—Prize, Lewis Burns. Honorable mention, Gerald Murray, Raphael Dillon and Joseph Belleau. Application—Prize, Gerald Murray. Honor-able mention, Emile Emery and Joseph Bel-leau.

mention, James Lee, William McAulin and Ernest Donnelly. History and geography-Prize, Leo Boire. Honorable mention, James Leo, Francis Dwyer and Jonn J Milloy. Writing-Prize, Leo Boire. Honorable men-tion, Francis Dwyer, James Leo and William McAuliff. In Daire, Leo Boire, Honorable

McAuluff, Application-Prize, Leo Boire. Honorable mention, James Leo, Francis Dwyer and Marin Titze for six hon. mentions, Francis Dwyer. Sweial English - Second section - Classistanding-Prize, Lawrence Hicks. Honorable mention, James McCormick. Religions instruction-Prize, John O'Sullivari, honorable mention, James McCormick, Lawrence Hicks. Honorable mention, James McCormick, Spellinz-Prize, John O'Sullivar; honorable mention, Romeo Dabbec.
 French-Prize, Lawrence Hicks : honorable mention, Lawrence Hicks; honorable mention, Dabbec.
 Application - Prize, James McCormick; honorable mention, Lawrence Hicks; honorable mention, John O'Sullivan; honorable mention, Lawrence Hicks; honorable mention, Dabbec.
 Application - Prize, James McCormick; honorable mention, Class eranding-First section-Class eranding-First prize, Wolff or Brench, Waltre Good et Lorimier; honorable mented. Note: Record Wolff; second vize, Donald Macdonaid; honorable mention, Gorge de Lorimier; prize, Conrad Wolff; second prize, Donald Macdonaid; honorable mention, Gorge de Lorimier, First prize, George de Lorimier; second prize, Rece Honin; honorable mention, George de Lorimier; Rebert Wilkins, Dufferin MacArthur, George Prat and Emile.

story-Frize, Prize, Raoul Prevost. Honor-polication-Prize, Raoul Prevost. Honor-Mention, George Vanier, Hugh Maguire Gaspard Archambault. tion, George us La, George Pratt and Star Beaudoin, English Grammar-First prize, George de Lorimier: second prize Rene Bonin; honor able mention, Corrad Wolff, Dolphis Hamel. Walter Lovell, Walter O'Brien and Emilien Reaudoin.

guire for four honorable mentions, George

able mention, Conrad Wolff, Dolphis Hamel, Walter Lovell, Walter O Brien and Emilien Beaudoin. Spelling-First prize, Walter O'Brien; second prize, Conrad Wolff; honorable mention. Doi-phis Hamel, Emilien Beaudoin, George de Lorimer, Wilfrid Lachance and Edward Flaherty Dictation-First prize Wilfrid Lachance; econd prize, Coorad Wolff; honorable men-tion. Walter O Brien, Walter Lovell, George de Lorimier, Emilien Beaudoin and Dolphis Hamel, Eiententary Composition-First prize George de Lorimier; second prize, Walter Lovell; honorable mention. Donaid Macdonald, Wil-frid Lachance. Dufferin MacArthur, Edward Flaherty and Frederick Wright. French-First prize, Walter O Brien : second prize, Emilien Beaudoin; honorable mention, Donaid Macdonald, John Party, George de Lorimier, Albert Decarie and Walter Lovell; Memory-First prize, Conrad Wolff; second, Walter Lovell : honorable mention, Donaid Macdonald, Harold Roche, Walter O Brien George de Lorimier and Wilfred Lachance. Arithmetic and Latles-First prize, Walter Bennin, Doiphis Hamel and Donald Macdonald History and georgaphy-First prize, Walter Lovell : second. Albert Decarie : honorable mention, George Pratt, Harold Roche, Kene Bonin, Doiphis Hamel and Donald Macdonald History and geography-First prize, Walter Lovell : second. Albert Decarie : honorable mention, George Pratt, Revol Roche, Kene Bonin, Diphis Hamel and Donald Macdonald History and geography-First prize, Walter Lovell : second Albert Decarie : honorable mention, George Pratt, Revol Roche, Kene Bonin, Diender Bonin and Donald Macdonald History and geography-First prize, Walter Lovell : second du Dadelf Macdonald Harch Archambsult.
 Prize for four honorable mentions, George
 Vanier,
 Second grammar — Class standing — Prize,
 John C Davis, Ernest Dickenson. Honorable
 mention, Francis Maguire, Charles Power,
 Heigious instruction—Prize, Ernest Dickenson.
 Honorable mention, John C Davis, John O Davis, Johns Charles Power,
 Englisb grammar—Prize, Ernest Dickenson.
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 Englisb grammar—Prize, Frnest Dickenson.
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 Honorable mention, William O'Malley, Francis
 Maguire. James Cosgrave and Charles Power.
 Analysis—Prize, Ernest Dickenson.
 Honorable mention, William O'Malley, Francis
 Maguire, James Cosgrave, and John C Davis,
 Latin Gramoar — Prize, Francis Maguire, James
 Cosgrave, Ernest McKenna, James
 Cosgrave, Ernest McKenna, Jonn C Davis,
 Latin Composition—Prize, Francis Maguire, James
 Cosgrave, Michael T Burke and John C Davis,
 Latin Composition—Prize, Francis Maguire,
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 Casrles Power and Cosgrave, and Composition—Prize,
 Greek grammar and Composition—Prize,
 Greek grammar and Composition, John C
 Davis, Francis Maguire, James Cosgrave, Michael T Burke, James Cosgrave, Michael T Burk

Greek translation-Prize, Francis Magu're. Honorable mention, Ernest Dickenson, James Cosgrave, John C Davisand William O'Malley.

Cosgrave, John C Davis and William O'Malley. Mathematics — Prize, Erneat Dickenson. Honorable mention. John C Davis, Ernest Mc Kenna. James Cosgrave and Francis Maguire. French — Prize, Alfred Dalbec. Honorable mention, John J Gilligan, Ernest Dickenson, Francis Maguire and James Cosgrave. History and geography - Prize. Charles Power. Honorable mention. Ernest Dickenson, Francis Maguire, John C Davis and Thomas Guerin.

Guerin. Application_Prize, John J Gilligan. Honor-able mention. Ernest Dickenson. John C Davis. Altred Dalbec and Ernest McKenna. Prize for eleven honorable mentions, James

Cograve Cograve Taird grammar-Class standing-First prize, Augustine Downes; second, Arthur de Lori-mier. Honorable mention, Arthur Dissette, Leo Lynch, Chester Myers and Walter Mer-

Leo Lynch, Chester aryers and Watter Aret-rill. Religious instruction-First prize, Henry Hamel. Second, Chester Myers, Honorable mention, Glendyn Cloran, Arthur Disseute, Leo Condon and Arthur Decarie. English grammar and analysis-First prize, Angustine Downes: second, Arthur de Lori-mie. Honorable mention, Arthur Dissribe. Leo Lynch, George Boyce and Alexander Mil-lard. English composition-First prize, Arthur Angustine Downes; second, Arthur de Lori-mie. Honorable mention. Arthur de Lori-leo Lynch, George Boyce and Alexander Mil-English composition-First prize, Arthur Dissette; second. George Boyce. Honorable mention. Leo Lynch. Arthur Desette; second. George Boyce. Honorable mention. Louis Mulligan. Augustine Downes. Leo Condon and John Marien. Leo Condon and John Marien. Latin grammar-First prize, Arthur Dissette; second. George Boyce. Honorable mention. Louis Mulligan. Augustine Downes. Leo Condon and John Marien. Leo Condon and John Marien. Latin grammar-First prize, Philip Roy; second, Arthur de Lormier. Honorable men-tion. Angustine Downes, Arthur Dissette, Leo Condon and Leo Lynch. Latin prose composition-First Prize, Augus-tine Downes; second, Arthur Dissette, Chester Myers. Leo Lynch. Thorable men-tion. Augustine Downes, Arthur Dis-sette; second. Leo Lynch. Myers, Leo Lynch. Thorable men-tion. Augustine Downes, Arthur Dis-sette; second. Leo Lynch. Chester Myers and Arthur Dissette, Chester Myers. Leo Lynch. Thorable men-tion. Augustine Downes (Walter Merrill. Chester Myers and Arthur de Lorimier. Greek grammar and composition-First prize, Henry Bourbob mention, Arthur de Lorimier. Chester Myers, Philip Roy and Walter Merrill. Greek translation-First prize, Leo Lynch; second. Arthur de Lorimier. Honorable men-tion, Arthur de Lorimier. Honorable men-tion, Arthur George Boyce, Arthur Dissette; second, Paolip Roy. Honorable mention. Arthur Dissette, Jonorable mention Arthur George Boyce and Philip Roy. Mitter Serodeau. History and georganhy-First prize, Leo Lynch, second, Arthur Dissette; Honorable mention. Arthur de Lorimier, Leo Condon. Arthur George Boyce and Philip Roy. Meitary Bordeau. John Marien, George Boyce and Charles Perodeau. History and Georgenaphy-First prize, Law Myrch, second, Arthur Dissette Honorable mention. Henry Bourbonnis, Leo Condon, Latin rudiments – Class-standing – Prize Peter Casey. Honorable mention. Arthur Dissette i second. Argustine Downes. Honorable mention, Henry Bou

mention John Wickham, Peter Casey, Edward Redmond and Francis McAuliff. Geography-Prize, Francis McAuliff. Hon-orable mention John Wickham, Edward Red mond, Harold Hingston and Peter Casey. Application-Prize, John Wickham Hon-orable mention, Peter Casey. Edward Red-mond Paul Conroy, James O'Connor and Lea Lufamme. and child, run down-there are

hundreds-lucky if you are not one. And what do you think they want? Prize for five honorable mentions : Harold They want rest and a change, Prize for four honorable mentions: Lee

honorable met tion, Leo Boir, Martin Milloy Spelling-Priza, James Leo: honorable men Spelling-Priza, James Leo Boire and Franci-tion, Edward Farrell, Leo Boire and Franci-

wyer. English composition - Prize, James Leo. morable mention, Leo Boire, Christopher mmick and Edward Farrell. French-Prize. Leo Boire. Honorable men-m, James Leo, Edward Farrell and John J Uloy.

oy. emory - Prize, Leo Boire, Honorably tion, James Leo, Francis Dwyer and

Application-Prize, Leo Boire. Honorable ention, James Leo, Francis Dwyer and Mar-

mention. James Lee, Leo Boire. Honorable Arithmetic-Prize, Leo Boire. Honorable mention, James Lee, William McAuliff and

and can't get either. Pity to speak Aflamme. Special English-first section-class-standing -Prize, Leo Boire: honorable mention James ev. Christopher Hemmick and Francis of it !

Scott's Emulsion of cod-liver of wyer. Religious instruction-Prize, Leo Boire: norate emention, James Leo, Christopher femmick and Martin Milloy. Engins graumar-Prize, John J Milloy montable mettion, Leo Boire, James Leo ato is almost rest in itself !

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licine to re-ts, and only cents.

speak against the Holy Ghost, it shall not be forgiven him, either in this world or in the next." Now, all who heard these words were Jews; must they not have felt that they recognized belief in a future satisfaction for sin, and their custom of praying for the dead? As St. Augustine said nearly fifteen hundred years ago (De Civitate Dei, lib. xxi. c. xxiv): "The prayers of the Church, or of good persons, are heard in favor of those Christians who departed this life, not so bad as to be heard in favor of those Christians who departed this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness. Otherwise it would not have been said of some that their sin shall be foreiven, neither in this shall be forgiven, neither in this, world nor in the world to come,' unless some sins were remitted in the next

world." St. Paul's prayer to God for One-siphorus (II. Tim. i. 16-18 and iv., 19) is, according to the judgment of the wisest commentators, a petition for one

ential works abolished, we find it dis-tinctly and repeatedly confirmed. Does our Saviour tell us that fasting, a most usual way of afflicting the soul for sins committed, shall cease under His law? Does He not assure us (Matt. ix., 15) that when He, the Bridegroom, should be taken away, His children would fast? Does He not say that the men of Ninewisest commentators, a petition for one who had departed this life. St. Ambrose, a glorious leader of Christ's Church in early days, comconfists Church in early days, com-ments thus on a remarkable passage of St. Paul's first epistle to the Corinth-ians (iii, 15): "If any man's works burn, he shall suffer loss; but he him-list is the part of the second way. veh shall arise in judgmendaganbe tag generation, because at the preacting of Jonas they did penance in sackcloth and ashes ? (Matt. xii., 41.) And what shall we say of the language self shall be saved, yet so as by fire.' self shall be saved, yet so as by fire.' The Apostle said 'yet so as by fire,' in order that such a one's salvation be not understood to be without pain. He shows that he shall be saved indeed, of St. Paul, when he declares to the Colossians (Coloss. i 24:) "I now rejoice Cotossians (Coloss. i 24:) "I now rejoice in My sufferings for you, and fill up those things which are wanting of the sufferings of Christ, in my flesh, for His body which is the Church?" What else does this teach but that much is to be done by man, in his flesh and by suffer.

wards of thirty texts of Scripture can altogether be given to show the truth of this Catholic doctrine. Commentat-ors explain the words of our Lord (Luke xii. 58, 59) as re-ferring to purgatory when He says: "Thou shalt not go out thence until thou pay the very last mite." "It is one thing," says St. Cyprian, who witnesses the tithe data with the says the done by man, in his flesh and by suffering, towards applying Christ's sufferings to the soul's welfare ? The doctrine here collected from the The doctrine here collected from the word of God is thus reducible to these heads:--1. That God, after the re-mission of sin, retains a lesser chastise-ment in His power to be inflicted on the sinner. 2. That penitential works, fasting, almsdeeds, contrite weeping, and forwart prayer, have the power of says St. Cyprian, who witnesses the faith of the martyr-Church, in which he and fervent prayer, have the power of averting that punishment. 3. That it consequently becomes a part of all true

to Gerald admission of the second sec

merit, Henry Monk and Eustace Maguire.
 Class standing—Prize, Joseph Downes.
 Honorable mention, Henry Monk and John Sha...
 Jow Karley Monk and Peter Donorable mention, John Shallow and Peter Donorable
 Mental philosophy—(Prize given by Rev. J C. Sinnett, P. P.) Prize, John Shallow, Moncrable mention, Henry Monk and Joseph Downes.
 Philosophical essay—Prize, Peter Donovan,
 Mathematics—Prize, John Shallow. Honorable mention, Henry Monk and Joseph Downes.
 Philosophical essay—Prize, Peter Donovan,
 Mathematics—Prize, John Shallow. Honorable mention, Henry Monk and Peter Donovan,
 Mathematics—Prize, John Shallow. Honorable mention, Henry Monk and Peter Donovan,
 Mathematics—Prize, John Shallow. Honorable mention, Henry Monk and Peter Donovan,
 Application — Prize, Henry Monk. Honorable mention, Joseph Downes and Albert Lortie.
 Hitostic Downes. Next in merit.
 Awarded to Francis Downes. Next in merit.
 William Kaine and Corbert Whitton.
 Class standing—Prize, Francis Downes.
 Honorable mention, Corbett Whitton and Wm Kaine.
 Theirable mention, Corbett Whitton and Francis Downes.
 Honorable mention, William Kaine and Jas Clarke.
 Latin translation—Prize, Francis Downes.
 Honorable mention, William Kaine and Jas Clarke.
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Aratorical analysis-Prize, Francis Downes-Inorcable mention, Corbett Whitton and Jas Carke. Encorable mention-Prize, Francis Downes. Inorcable mention, William Kaine and Cor-bett Whitton. Terest Translation-Prize, Francis Downes. Inorcable mention, William Kaine and Cor-bett Whitton. Terest Translation-Prize, William Kaine and Cor-Berger Prize, Prize, Francis Downes. Terest prose composition-Prize, Corbett Whitton. Honorable menion, Francis Mathematics-Prize, Francis Downes. Honorable mention. Corbett Whitton and William Kaine. Tench-Prize, Guy Hamel. Honorable men-im, Francis Downes and William Kaine. The Aranes Clarke, Guy Hamel and William Kaine. Application-Prize, Crabett Whitton, Honor-bient Kaine. Application-Prize, Corbett Whitton, James Prize for five honorable mentions, James Tumanities-Class-standing-Lieutenani-Murray. Mext in merit, Emile Emery and Murray. Mext in merit, Emile Emery and Murray and Emetion, Gerald Murray and Emile Emetry. Teocopts ef literature-Prize, Lewis Burns. Honorable mention, Gerald Murray and Emile Emetry. Teocopts ef literature-Prize, Lewis Burns. Honorable mention, Gerald Murray and Emile

Trendrator, John Auzias Turenne; honorable mention, John Crowe, Guido Mazza and John Egan.
 Catechism—Prize, Adrian Fletcher; honor-iable mention, John Crowe, Charles Boeckh and Francis Stebenne;
 Reglish grammar-Trize, John Crowe, hon-rable mention Charles Boeckh, John Egan and Adrian Fletcher;
 Beelling—Prize, Adrian Fletcher; honorable mention, Ubaid Bertrand, Guido Mazza and John Crowe.
 Dictation—Prize, Ubald Bertrand; honor-ble mention Francis Stebenne, Charles Boeckh and Airlas Fletcher;
 Kelementary composition — Prize, Adrian Fletcher; honorable Bertrand; honorable mention, Linas Auzias Turenne, John Crowe, Francis Stebenne and Ubaid Bertrand; honorable mention, Aimar Auzias Turenne, John Crowe; Arithmetic and tables—Prize, John Crowe; Anithmetic and tables—Prize, John Crowe; honorable mention, Charles Boeckh and Ubald Bertrand.
 Meunory—Prize, Marias Fletcher; honorable mention, Anne: Stebenne, Charles Boeckh and Ubald Bertrand.
 Meunory—Prize, Adrian Eletcher; honorable mention, Anne: Stebenne, Charles Boeckh, Guido Mazza and Ubaid Bertrand.
 Mistory and Regaraby—Prize, John Crowe : honorable mention, Charles Boeckh.
 Writing—Frize Henry Fortier; honorable mention. Almise Boeckh.
 Withing—Frize, Henry Fortier; honorable mention. Almise Boeckh.
 Writing—Frize, Henry Fortier; honorable mention. Almise Boeckh.
 Withing—Frize, John Crowe : Honorable mention Joseph Kavanagh, John Crowe and Charles Boeckh.
 Applicati'n—Jose, Amar Auzias-Turenne : Honorable mention Joseph Kavanagh, John Crowe and Charles Menty.
 Prize for hon, mentions : Charles Boeckh.
 Prize for hon, mentions : Francies Steb-

donaid. Writing - First prize, Walter O'Brien; second Dufferin MacArthur; honorable men-tion. William Burke. Frederick Wright. For-tunatus Frobe, Dolphis Hamel and George Pratt.

rall. Application — First prize, Walter Lovell; .cond. Dolphin Hamel; honorable mention. Valter O'Brien, Donald Macdonald, Conrad rolf., George de [Lorimer and Wilfred La-

Prize for four honorable mentions, George

Pratt. Preparatory — Second section — Class-stand-ing — Prize, Aimar Auzias-Turenne; honorable mention, John Crowe, Guido Mazza and John

Prize for five hon. mentions: Guido Mazza. Prize for four hon. mentions: Francis Steb

Prize for four non. mentous, r remains the enne. Special honor examination – Peter Donovan of the class of philosophy first year), having successfully passed an honor examination on logic and metaohysics, has been awarded a special prize. Examination prize of second term –(Average not lower than nine-tenths in any matter) Philosophy, first year – John Shai-low.

low. Honor-list of First-term examinations-First

aby matter) Philosophy, first year—John Shai-low. Honorlist of First-term examinations—First-Rhetoric—Francis Downes. Humanities—Gerid Murray. First grammar—Anoul Prevost. Third grammar—Arihur de Lorimier, Arthur Dissette, Augustine Downes and Loo Lynch. Latin Rudiments—Peter Casey, Leo La-flamme, Edward Leclaire Louis McGrath, Ed-ward Redmond and John Wickham. Special English—Leo Boire. Preparatory—Lawrence Barbeau, Ubaid Bertrand, Emlien Beaudoin, Rene Bonin, John Corley, John Crowe, Albert Dearie, George de Lorimier, John Egan, Edward Fisherty, Henry Fortier, Ferbunavis, Trobe, Clovis Hamel, Dolphis Hamel, Wilfrid Lachanee, Louis La-Dolphis Hamel, Wilfrid Lachanee, Louis La-Dolphis Hamel, Wilfrid Lachanee, Louis La-Bonne, Wilfrid Lafamme, Walter Lovell, famme, Wilfrid Lafamme, Walter Lovel, famme, Wilfrid Lafamme, Walter Lovel, Mamar Auzias-Turenne, ¡Conrad Wolff and Frederick Wright. Second Class Horors. Philosophy, first yeark. Rhetoric—James Corbet Whitton Humanities—Joseph Ruheal Dillon, Emile Browne, Lawis Burns, Raphael Dillon, Emile Emery and William Hemick. First grammar—George Borce, Arthur, Decarie, Henry Merker, Marker, Walter Mernet, Second grammar—Gonge Borce, Arthur, De-carie, Hugh Kerrin, Walter Mernil, Chester Myers and Philip Roy. Latin rudimenes—Paul Conroy, Harold Hing-ston, Raymond Kearns, Ernest McKenna Smith and Charles Power. Third grammar—George Borce, Arthur, De-carie, Hugh Kerrin, Walter Merrill, Chester Myers and Philip Roy. Latin rudimenes—Paul Conroy, Harold Hing-ston, Raymond Kearns, Ernest Keinnas Smith and Charles Wight. Brecial English—James Loo and Henry Rous-senu. . Preparator—William Dwyer.

McGrath, Hohm Wickham and Haron Hingston. English composition—Prize, Edward Red mond, Honorable mentior, John Wickham, Thomas Smith, Peter Casey and Harold Hing.

ston. Writing and dictation-Prize, Peter Casey Honorable mention, Louis McGrath, John Wickham, Edward Redmond and Leo La-

MONTH AFTER MONTH a cold sticks. and seems to tear holes in your throat. Are you aware that even a stubborn and long-read. The state of the find and 4th Thursday of every noth, at 8 oldock, at their hall. on Albios Block. Richmond Burect. T.J. O'Meara, Pre-idens, P.F. Boyle, Escretary

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Wickham, Edward Redmond and Leo La-flamme. Latin grammar-Prize, Edward Redmond. Honorable mention, John Wickham, Peter Casey, Louis McGrath and Francis McAuliff. Latin prose-Prize John Wickham, Peter Honorable mention, Peter Casey, Francis McAuliff. Latin translation-Peter Casey, Francis McAuliff. Auliff. Louis McGrath and Haroid Hingston. Arithmetic-Prize Thomas Smith. Honor-able mention. Peter Casey, John Wickham, Francis McAuliff and Joseph Myers. French-Prize, Peter Casey. John Wickham, Francis McAuliff and Joseph Myers. Leo Lafamme and Harold Hingston. History-Prize, Louis McGrath. Honorable

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is important that the out address be sent us. Agent or collectors have no authority to stop agent paper unless the amount due is paid. LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada. March 7th. 1900. http://diter.of The Catholic Record,

Te the Editor of THE CATHOLIC RECORD, London, Ont: The Carbon and Carbon and Carbon and Carbon pear estimable paper. THE CATHOLIC RECORD, and congravulate you upon the manner in which it is published. Is matter and form are both good: and a truly Catholic spirit pervades the whole. Therefore, with pleasure. I can recommend it to the faithful. Blessing you, and wishing you success.

and wishing you success.

Yours faithfully in Jesus Christ. Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa. Apost. Deleg.

LONDON, SATURDAY, JULY 12, 1902.

The many friends in London of Mr. Wm. Mullins will be glad to hear of his snecess. He has lately been appointed Superintendent of the Central Vermont Bailway. Mr. Mullins was born in Stratford, but came to London with the other members of the family when quite young. He was employed in the dispatcher's and faithful efforts to benefit his Prov office in this city and rapidly rose from one position to another until he became private secretary for Mr. Fitzhugh, Superintendent of the Western Division of the Grand Trunk. He went with that gentleman to Toronto, filling the same position, afterwards going with him to Vermont. We are not surprised at the rapid promotion of our old friend, Mr. Mullins, and we wish him still greater distinction. It is indeed most masual to find a young man occupying such a post. It is but a recognition of rare merit, and his advancement will, we hope, prove a most useful lesson for many a young man who lacks ambition. who is expecting friends to come to his assistance, and is always waiting for " something to turn up."

A RELIGIOUS EMPEROR.

The Emperor William of Germany is highly pleased with a recent saying of the Pope to the effect that the Germans are at heart a religious people, and that the German army gives to the world an example of prayerfulness which might well be imitated in other countries. The Holy Father lauded the prayer arill and regular attendance at public worship which are practiced by the soldiers.

The Emperor in a speech from the throne, which might be called a sermon, gaoted the Holy Father's words, and exhorted the whole German people, Catholie and Protestant, to put their religious principles into practice in every day life; for fidelity to religion is the strongest

storm whereby their lives were endangthat confidence in President Rooseered. In their distress they prayed to veldt's justice and humanity which St. Anne, vowing that if they were makes us believe that the new terrisaved by her intercession they would tory will be paternally governed. erect a sanctuary at the spot where It is stated on good authority that they should land. Their prayers were Governor Taft's mission to Rome has een highly successful, and that a satisfactory arrangement has been reached building a small wooden chapel, which

islands. The ecclesiastical authorities

are to have the disposal of the money,

to apply it for the benefit of the

HON. F. R. LATCHFORD.

The following reference to the Hon.

F. R. Latchford, Commissioner of Public

of this office Hon, Mr. Latchford had

had a splendid legal practice in Ottawa

and was highly respected in that com munity. The office of Minister of

munity. The office of Minister of Public Works needed a man, and the

and careful, yet anxious to see his na-

PILGRIMAGE TO STE. ANNE DE

BEAUPRE.

In another column will be seen the

his Grace the Most Reverend Arch.

by the regular morning express trains,

and the Canadian Pacific Railways.

From points north and east of Whitby

excursion tickets from Whitby and

Myrtle stations to St. Anne de Beaupre

and back will be \$8.05 and \$8.00 re-

spectively. From other points, the ex-

It will be remarked that these very

may have the opportunity of taking

cursion rates will be in proportion.

of the Blessed Virgin Mary .:

been before the public very little

people.

hon, gentleman:

Cabinet to-day."

authority will now cease, and we have Lawrence were overtaken by a violent

afterward became famous by the mir- tists in the world at 24,000 : that is to whereby the United States will purchase the property of the Spanish acles wrought there in the healing of friars, and that the price to be paid all manner of diseases. In 1658 a larger Church was built, will be devoted to educational, benevolent, and religious purposes on the

which is still standing, and in 1686 a stone Church was erected, which was rebuilt in 1876 and converted into a chapel. The handsome and large Church in which the public divine services are now celebrated was completed and dedicated in 1876. It is built of cut granite.

The shrine contains a large relic of the bones of St. Anne.

Works for Ontario, taken from the The devout clients of St. Anne in Eastern Ontario Review, will be recog-Ontario will be most grateful to His nized as not at all overdrawn by all Grace the Archbishop of Kingston and who have any acquaintance with the to Rev. Father Twomey for the oppor-"Hon. Mr. Latchford was called from tunity afforded them by the prospecprivate life to accept this important portfolio. Previous to his acceptance tive pilgrimage, to visit the celebrated shrine.

FRAUDULENT MIRACULOUS MANIFESTATIONS.

A telegram from Milan dated July office sought out the proper man in the person of Hon. Mr. Latchford. Since 4th states that for twenty days great excitement has existed in the marches his acceptance of office he has shown himself an able administrator, an enerof Ancona owing to a supposed appearance of the Blessed Virgin to a young getic and progressive Minister, cautious shenherdess of the Mountain of Strega tive Province kept to the front and connear the city of Ancona.

stantly making substantial progress. Hon. Mr. Latchford has but little liking The story runs that the shepherdess was commanded by the apparition to for being boomed. He is a quiet and hard worker, and believes that honest have a church erected and dedicated at a certain spot indicated, and it apince will receive the most desirable pears to be a fact that a picture of the ommendation of his fellow-citizens Blessed Virgin really appeared frethroughout the Province. He is not quently on the face of the rocks along mistaken. Those who know his ability the side of the mountains ; but it is asand his honesty of purpose confidently look upon Hon. Mr. Latchford as one serted that it was produced by a magic of the best men there is in the Ontario lantern which was manipulated by

> some imposters who were working the lantern, so that the people thus deceived into a fit of temporary piety might purchase from the impostors beads, crosses, pictures of Saints and other objects of devotion at a fabulous

announcement of a pilgrimage which will price. take place on Tuesday, July 22nd. The matter assumed such proportions under the distinguished patronage of that onlookers were reminded of the scenes which have taken place and are bishop of Kingston and his diocesan still taking place at Lourdes, and other clergy. The purpose is to take part noted shrines of the Blessed Virgin and in the grand procession in honor of St. other saints, multitudes of the people Anne which will take place at St. Anne being so far imposed upon as to visit de Beaupre on Saturday, July 26th the spot bringing with them the blind, the feast day of the Saint, the mother the lame and those who were infirm by any disease, in the hope that they would The pilgrims from the West of

Toronto must be ready to leave Toronto be cured of their infirmities. An imposture was suspected by the authorities, who finding that the crowds of the G. T. R., or C. P. R., which will became so great that the public order take them to Whitby or Myrtle station, was menaced, sent with great secrecy, a from which the special pilgrimage detective and six carabineers to the trains will start by the Grand Trunk place, when the rogues who were manipulating the machinery of the lantern were discovered in the very act, and arand Myrtle stations, excursion rates will be allowed : the price of return

rested. When the imposture was discovered, the gathered crowds were indignant, and the carabineers had some trouble to protect the miracle-workers from violence. However the fraud is at an end, and the vicinity of Mount Strega has returned to its usual tranquility.

scientific medical systems, we have still about 475,000,000 of people who may be said generally to have access to and use really scientific medical treatment, and not the bogus Science.

Now the same issue of the Sentinel from which the above extract is taken heard, and they kept their vow by quotes a speech of Judge Ewing which places the number of Christian Sciensay, there is one Christian Scientist to truth. about 19,749 who employ rational

> methods for the cure of diseases. There is no promise of Almighty God to the effect that the use of medicines will make man immortal. It is the lot of all men to die. We must therefore expect that there will be many more deaths among the greater number.

But it is a fact established by experience that medical and surgical treatment is advantageous, and frequently restores patients to health, though this is not always the case.

This is likewise confirmed by Holy Scripture, in which Jesus savs: "They that are in health need not a physician, but they that are sick." (St. Matt. ix. 12.)

The same is repeated in St. Mark ii. 17; St. Luke v. 31. In Col. iv. 14, St. Luke the evangelist is called "the beloved physician." Those who exercise an unlawful trade are never spoken of in Holy Scripture in such term of affec tion.

In the early ages of the existence of Christianity physicians were held in high honor, as is attested by numerous inscriptions in the catacombs, and on some occasions even the priesthood exercised the office of a physician, especially if recourse could not be had to any other of the calling.

In Proverbs xvii. 22 we are told that a merry heart doth good like a medicine; and in Ezechiel (xlvii: 17) that God "hath given the leaves of

trees for medicine.' From these passages it is evident that Mrs. Mary Baker "the discoverer and founder of Christian Science," as she designates herself, has made nothing more that an un-Christian unscientific and imaginary discovery.

The Christian religion was revealed 1872 years ago; and whoever pretends to discover or invent it at the present date is a mere impostor. Christianity does not need to be discovered at the

present time. We need not do more than add that the number of deaths which have taken place under Christian Science treatnent has been enormous, in instances where proper medical treatment would. in all human probability, have resulted in the restoration of the patients to health and strength : and we may rest assured that there are no authentic cases wherein Christian Science socalled has effected the cure of diseases. It is merely a money-making trade on a par with astrology, palmistry and other forms of fortune-telling.

ASPIRATIONS TOWARD CHURCH UNION.

The question whether a reunion of Christendom can be effected has received a good deal of attention and has up. been much discussed for many years ial action has been taken from time to Non-Catholics are apt to draw the time with the avowed purpose of effecthasty conclusion when such frauds are ing such a union between some of the attempted, that all miraculous manifes- most important among the Protestant sects.

pendent of the Archbishop of Canterbury and the English Convocation. It seems never to have struck the Reformers of the sixteenth century and such a union be effected at all, it will their followers that Christ instituted but one Church, which He commanded men to hear under the severest spiritual penalties, and that St. Paul describes that Church only as "the Church of the living God, the pillar and ground of

The same Apostle declares (Eph. iv. 11.16) that the preservation of unity of faith was the express purpose of Christ in instituting within the Church a ministry in various grades. He also condemns sects, divisions and dissensions contrary to the doctrine revealed by Christ, and taught by the Apostles. " Mark them who cause dissensions and offences contrary to the doctrine you have learned, and avoid them." (Rom. xvi. 17.) (See also 1 Cor. iii. 3 ;) " I This fixedness of principle on the beseech you, brethren, by the name of part of the Church has indeed been an Our Lord Jesus Christ that you all obstacle to proposals of including her in speak the same thing, and that there be any of the proposed unions of

no schisms among you, but that you be Churches ; but for souls who aspire perfect in the same mind, and in the toward truth, it has really given to the same judgment. For it hath been signi-Church a magnetic power of attraction. fied unto me, my brethren, that these which has recently had a remarkable are contentious among you."

effect. "For first of all I hear that when you come together in the Church, ere are divisions among you, and in lished, one in England by the Rev. H. part I believe it. For there must Henly Henson, B. A., and the other in also heresies; that they also who are New York by the Rev. Spencer Jones, reproved may be made manifest among M. A., which proposes a union of the you." (1 Cor. xi. 18-19.)

Anglican and American Protestant As time wore on, the conviction grew Episcopal Churches with the Catholic ore strong that Christ intended that Church, it being understood that the His Church should be one. Be-Pope's authority shall be fully recogsides, it was discovered that dissension nized over the whole Church provided destroys influence, and that in order to he will make certain disciplinary egain the influence which has been lost changes. Thus we see that there are in the past, as well as to enable them now serious aspirations toward the to put forward with more plausibility fuith, to counterbalance the aspirations the claims of the sects to be in reality toward unity on the part of those who the Church of Christ, schemes would be content to turn Christianity of union between different deinto a kind of Deism in order to effect n minations are being now constantly an outward appearance of Protestant discussed in the religious press and in unity. ministerial circles, and especially in We may safely say that we believe their informal ministerial gatherings. the Pope would be willing to make cer-We hear constantly repeated the sentitain concessions in matters of mere ment which was uttered a few years discipline, if thereby there would be ago by one clergyman to the effect that hope of accessions to the Catholic Union is in the air, by which is meant Church on a large scale in consequence that the desire for union is so great thereof; but not a dogmatic decree that it must materialize before long. which has been asserted from the time In fact, we have seen in Canada two of the Council of Nice in A. D. 325 to important unions actually consumthat of the Vatican Council in 1870 mated. The Wesleyan and Episcopal could be set aside even for the sake of Methodists were long ago amalgamated bringing back to the fold, millions of into one body and the Presbyterians Englishmen and their descendants in who half a century ago separated from America. each other with a feeling of consider-In fact if the Catholic Church were able bitterness, later on effected a willing to deny a truth for the sake of complete union in this country, and peace, she would not possess that magnow both these bodies are so compact netic influence of which we have that it would seem to a cursory observ-

other with any but the kindliest feelings. which the gates of hell shall not pre-But between these denominations vail. there was no very great divergence of belief, and thus a complete union was should be glad to see a reunion effected the less difficult. The question of the on a large scale ; but we are not san-Episcopacy was settled by the appointguine that this will take place in the ing of the Episcopal Methodist Bishops near future. Those who being outside to the new office of General Superthe Catholic Church, desire such a intendent of the united body for life, union must, therefore, act individually the nominal Episcopacy being given or their case is almost hopeless. The

er that they had never regarded each

facts prove, however, that firm ad-Among the Presbyterians the queshesion to the truth on the part of the among Protestants, and even some offic- ton of State patronage had no prac-Catholic Church has made friends, tical application in Canada, and there was but little reason that a secession should have taken place in the first instance. It was settled very conveniently to both parties by an acknowledgment that Christ is the only head of the Church.

- JULY 12, 1902.

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"THE FRIAR F

This ignoring of creeds is at the bottom of all present proposals for union between the different sects, so that if necessarily be at the expense of dogma, and will, therefore, be a direct approach toward rationalism. It is also to be noted that hitherto

any thought of including the Catholic Church has been left out of consideration in the proposals for union. This is evidently because it is well known that the Catholic Church cannot under any circumstances agree to ignore or set aside a single revealed truth. Matters of discipline, which are of ecclesias. tical and not divine institution she

Two books have been recently pub-

reply to the Citizen's ca the friars. It is evider might modify or change for the attain. Father Sittenauer's le ment of a great good ; but the teach. one that the Citizen re ings of faith are revealed by God, and into its columns : it is not within the power of the Pope or the Church to change these to the extent of a single jota.

Editor Journal,-Or current, an editorial a Ottawa Citizen in whi ments were made re Religious Order of The art Phillipines. The art having come to the ternational Catohlic Europe and America quarters is in Brookl body delegated one of Rev. Father Sittenaue Benedictine College, to write a reply. gentleman has done, time he sent to me a

his letter for use in should refuse to publi In an interview w writer had with th Citizen this afternoon declined to comply w Father's request, no appeal made by him t private note as follow "Enclosed please which I wrote in de people who are most nd nersecuted. good faith, acted in in judgment when article on "The Fri your paper. Hence that you will gladly orrection.

But the good fathe True out his host. issue of the Citizen categorical list of th Father Sittenau have shown infinit faith " had he given uthorities in suppo contained in the peal to you, sir, to re the public. A Member of the

Ottawa, June 28, Saint Benedict's C Kans

Editor Citizen. you, for the sake of following lines in t Citizen. Citizen. They are a correction of son in your article on June 11th. Ple same prominence article itself had. First, the Friars iastics, as your art are ecclesiastics in word, no less than in Canada or the late years especia been denounced to corrupt beyond d same time, the Ca United States ha models of the pr only ones fit to pr in the Philippine that the Friars, a oit as good priests iastics in this con this I take it for g lately bestowed

JULY 12 1 902.

bulwark against national decay

EX-PRESIDENT CLEVELAND HONORED.

Ex-President Cleveland has received from the Catholic Villa Nova College the honorary degree of L.L.D. In his acceptance of the honor, Mr Cleveland declared that he could consistently, as a Presbyterian, receive the degree from a Catholic institution, inasmuch as the recent revision of the Presbyterion creed has abolished the harsh grims epithets which have hitherto formed part of that creed.

Archbishop Ryan of Philadelphia assisted at the ceremony and declared in his speech that the ex-President as a stateman ranks more nearly on a level with Edmund Burke in his profound knowledge of political matters, and rigorous and terse expression of his political convictions than any statesman of the present age.

The Presbyterian revision has already done good in the way of moderating intolexance, and it is to be hoped that such beneficial effects will continue to flow from the recent action of the General Assembly.

PEACE IN THE PHILIPPINE IS-LANDS.

President Rooseveldt has formally part in the special devotions which proclaimed the restoration of peace in take p'ace in honor of the saint. In 1897 there were 136 organized the Philippine archipelago. The isands have been entirely placed under pilgrimages to the shrine, with 123,455 civil control, and a general amnesty pilgrims who recorded their names on has been granted to the Filipinos who the pilgrims' register. Four thousand took part in the war. General Chaffee seven hundred Masses were celebrated has been relieved from his duties as during the year, and the Communions military governor, and immediate steps numbered 125,321. On one Sunday in are to be taken to organize an efficient July there were present at the devoperritorial government throughout the tions 4,000 pilgrims. The establishment of this shrine dates islands. It is to be hoped that as the mar is now over the cruelties, which back, according to tradition, to the were proved to have been committed middle of the 17th century. Some were proved to have been conditioned in the purpose of inducing the intervence of the second of the church became entirely inde- Filipinos to leave the Catholic Church. they have been misrepresented to be;

low rates will allow the pilgrims to re turn so that they shall leave Quebec for home on Monday 28th, by any regular train, and Montreal on the morntations are delusions; but it will be ing of Tuesday, July 29th, but if ten noticed that this recent fraud persons travel together from any station they may procure return tickets for was in no way countenanced by the Church authorities. The miraculous Myrtle or Whitby which will be good for a month, at a fare and a third. Anne de Beaupre have nothing in com-The Rev. D. A. Twomey, P. P., Tweed, Ont., will be director of the pilgrimage, and will give information in regard thereto to intending pil-

and Ste Anne de Beaupre have been taking place. St. Anne de Beaupre is a town pretmost carefully investigated and found to tily situated on the River St. Lawrence twenty miles below Quebec, and it has witnesses thoroughly reliable. Noth- the authority which the state should been rendered famous by numerous miraculous cures which have been the fraud at Mount Strega. wrought at St. Anne's shrine for many years. Many of these cures have been

PSEUDO-CHRISTIAN SCIENCE." attested by the strongest historical

evidence which can be asked, namely, Under the heading " Significant" the by witnesses whose truthfulness and Christian Science Sentinel, of Boston sincerity cannot be called into quesof June 26, says:

tion. The large and increasing number " There is something very significant in the fact that when a person dies under Christian Science treatment a great ado is made about it, whereas thousands die under medical treatment of such miracles has been the chief factor among those which have made the annual pilgrimage to the shrine so popular all over Canada and many of the and not a word is said. It is treated United States. Most of these pilgrimas the most matter of fact thing in the ages take place in July, the month of world. St. Anne's feast, so that the visitors

' Does not this indicate that death in the one case is an extraordinary event, while in the other it is very common ? And does not this lead to the fair conclusion that the extraordinary event tells a story of greater healing efficacy than the very common event. In the former case death is not expected, while in the latter it is. would seem to be the public estimate of the question."

We can scarcely conceive that any of our readers should be deceived by this palpable piece of deceptive reasoning; nevertheless we deem it useful

to say a few words on the subject. Leaving out of the question the races

Fifty years ago the thought of reuniting the sects or any of them appears not to have been seriously entermanifestations at Lourdes and Ste. tained. The sects were more intent upon accentuating their differences. non with this temporary delusion at than upon smoothing them down, and Mount Strega. The manifestations further divisions were the order of miraculous occurrences both at Lourdes for many years later new divisions were

The disputes between Presbyterians be truthful, having been proved by in Scotland in regard to the extent of

ing of this kind is reported regarding exercise in ecclesiastical matters resulted in the largest secession from the had ever taken place since the original sion.

establishment of Presbyterianism, the Free Kirk being the result of the dispute, which was so bitter that the seces sionists resigned their interest in the Church property, and erected new Church buildings, manses, etc., rather than continue their attendance at a Church which allowed the state any voice in the selection of ministers for

the various Churches.

So little regard was there for Chrisgregation went over bodily to the new Church, leaving no trace behind of the

established Church of Scotland. Even among Anglicans, the spirit of disunion was predominant. The Church of ignoring differences of belief ; that of England in Canada longed for inde- is to say, creed is placed in the backof the world, which are for the most part pendence, and the provincial branches ground for the purpose of inducing the

In Scotland, however, this question still exists in practice, and all efforts t) bring about a reunion have failed. A union was effected there, however, between the two smaller bodies of the and apparitions at Lourdes and the their day. Hence about that time and Free and United Presbyterians.

Between the Northern and Southern Baptists, Presbyterians and Methodists of the United States, no union has been found possible, so far, the cause of separation having been the admission to or rejection of negroes from the proposed united Churches, the color ques-Presbyterian Church of Scotland which tion being the chief source of dissen-

Notwithstanding the repeated prognostications that the unity floating in the air should ere long become a fact, the lapse of years has not brought it any nearer, and the seamless coat of Christ is still rent by the five hundred heresies which Protestantism has brought forth.

A species of unity has been patched up for the nonce in the Philippines; but this is only a temporary truce tian unity, that the leaven of disunion entered into for the special purpose of extended even to Canada, and the dis- chating the Filipinos of their treasure ruption was as complete here as in of faith by the fallacious spectacle of Scotland. In some localities in this one Protestantism. It is a union for country, the Free Kirk secessionists the sake of rapine, like the truce beabandoned the churches they had wor- tween Herod and Pilate who agreed for shipped in all their lives and built new their own ends to deliver up the Author ones, and in others, minister and con- of life to the fury of the Jews. No one imagines for a moment that this agreement will be permanent.

But it may be remarked that this agreement is based upon the principle

though it has made also en those who cannot bear to submit themselves even to an authority which is divinely instituted.

sooken. She could no longer say that

Christ had built her upon a rock against

We confess that on these terms we

THE FILIPINOS AND THE FRIARS.

The following letter from a member of the International Catholic Truth Society, which appeared in the Ottawa Evening Journal of July 2nd., and the accompanying letter from the Rev. J. Sittenauer of the Benedictine College of Atchison, Kansas, explain themselves. Since the American occupation of the island of Luzon began, no pains have been spared by the sectarian missionary societies, the bigots who are always ready to malign the Catholic Church, and a large section of the press, secular as well as religious to represent the friars on the Philippine islands as men hated by the Filipinos on account of their corrupt morals and greed for gain.

These statements are simple calumnies of the same cast which has been in favor among the sectaries ever since Luther and Henry VIII. when the latter especially made like charges a pretext to justify the wholesale robbery of religious institutions, namely that the friars who were the possessors of these houses, were human monsters steeped in every kind of iniquity.

A Michigan Professor, Dr. Worchester, was a couple of years ago one of these maligners ; but even he admitted that the Filipinos reverence these priests profoundly," They kiss his hands," said Dr. Worchester, " whenever he appears in public, and obey implicitly his every order.'

It is certainly not very likely that the priests, who are for the most part friars on these islands, would be so greatly reverenced and respected; if they were the publicly immoral men

well deserved. It at, not so many A. in this country out our clergy the Friars. vilifications are though our enemi names. I send the New York St which one of the these calumnies give your reade "honorable" m n

Secondly, you natives " hold th * * * (the Friars) were is erroneous. A words of the Rep pine Commission

' In few insta their ownership in law, for pre-any defect white their original t cession of Don 1 the brightest of and most promin the Friars, thou Friars had such against them un as to furnish a j ing the operation suggestion is, h claimants to ag the Friars ha ommission or tain tenants o

Calamba in the e issue made settled in the o If Taft who i ousting the F knows of no their bitter en

it possible, claimants to th Thirdly, the Philippines is functions, as y one to give up tions the Fria they naturally on of the which they has gime was press the Spanish go thems Taft's Reports

and the truth is that they are a body of excellent priests, thoroughly devoted to the work of instructing the people. The wonderful change effected in turning a Malaysian race of pirates into fervent Christians is sufficient proof of the exemplary lives of these teachers of the people. This is more than the American missionaries have done with their pupils, red and black, in the south and west of the United States.

Father Sittenauer has shown ably the injustice of these calumnies in his letter which the Ottawa Citizen refused to publish, though it is a gentlemanly reply to the Citizen's calumnies against the friars. It is evidently just because Father Sittenauer's letter is an able one that the Citizen refused to admit it into its columns :

"THE FRIAR PROBLEM."

Editor Journal,-On the 11th June, current, an editorial appeared in the Ottawa Citizen in which certain statements were made reflecting on the Religious Order of Friars in the The article in question Phillipines. The article in question having come to the notice of the In-ternational Catohlic Truth Society of Marcia (whose head-Europe and America (whose headquarters is in Brooklyn, N. Y.), that legated one of its members, the body de Rev. Father Sittenauer, O. S. B., of the Rev. Father Sittenauer, O. S. B., of the Benedictine College, Atchison, Kansas, to write a reply. This the reverend gentleman has done, and at the same time he sent to me a duplicate copy of his letter for use in case the Citizen should refuse to publish it.

In an interview which the present writer had with the editor of the itizen this afternoon, that gentleman declined to comply with the reverend Father's request, notwithstanding the appeal made by him to the editor in a private note as follows :

private note as follows: ...Enclosed please find an article which I wrote in defence of a class of people who are most unjustly maligned and persecuted. I suppose that you acted in good faith, though mistaken a in good when you admitted the cle on "The Friar Problem" into r paper. Hence I am confident in judgment your paper. Hence I am confident that you will gladly accept and print prection.

But the good father " counted without his host." True, in this morning's issue of the Citizen the editor gives a categorical list of the statements made Father Sittenauer, but he would have shown infinitely more faith " had he given the g00 faith " had he given the arguments and authorities in support of his arguments contained in the letter. Hence I appeal to you, sir, to place the truth be

A Member of the I. C. T. Society. Ottawa, June 28, 1902. Saint Benedict's College, Atchison,

Kansas, June 20, 1902. Editor Citizen, Ottawa-I request

you, for the sake of truth, to insert the following lines in the next issue of the Citizen. They are intended to serve as Citizen. They are intended to serve as a correction of some errors, contained in your article on "The Friar Problem" June 11th. Please give them the same prominence and headline as the article itself had.

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be :

First, the Friars are not semi-ecclesiastics, as your article calls them. They are ecclesiastics in the full sense of the are ecclesiastics in the thir scholic priest they said, whether all or only the word, no less than any Catholic priest they said, whether all or only the in Canada or the United States. Of friars, etc. In fact, the whole late years especially the Friars have friars, etc been denounced to the world as being corrupt beyond description. At the carried on corrupt beyond description. At the same time, the Catholic clergy of the United States have been held up as models of the priesthood and as the only ones fit to preside over the church in the Philippine Islands. But I assert that the Friars, as a body, are every bit as good priests as the best eccles instics in this country, and in saving

Fourthly, the principal error of your article consists in the statement that the Friars "Fave for long years been ANNE DE BEAUPRE To STE. did not fail to return thanks for the timely present. When, however, Father Van Oost asked the chief if he would regarded with the greatest deversion by the natives." It is true this is the one great dogma which Governor Taft has embodied in his Reports, and to which he has come back again and again, on all possible occasions, in speeches and writings. "Public opinion seems to be settled on this point-the assertion has been repeated so often and so long that no one who wishes to keep abreast with the times, would dare to think that the opposite might be true. But even the falsehood of this assertion may be proven from Taft's own Re ports, though it was his endeavor to hostility of the natives to the prove the friars. Who were the men whom the Philippine Commission examined about the affairs of the friars? The Reports (p. 24) inform us that, be ides three Bishops and the provincials of the monastic orders, other witnesses, Philippine laymen, American Catholic priests, army officers, Catholic and Protestant, and newspaper correspondents, were examined in great numbers, though all their statements could not be taken in writing." To pass a fair judgment as to whether the people cfthe islands are opposed to the friars or not, some knowledge of of the country. at least, is required. On this ground, "American Catholic priests, army officers, Catholic and Protestant, and newspaper correspondents," are to be eliminated from the list of competent witnesses. They are strangers in the

witnesses. They are strangers in the country, not at all familiar with the people, their customs, and their language. Their time was was too much taken up by the duties of their scenegiting offices to give them their respective offices to give them leisure for the study of such an intri-cate question. Besides, how many of these gentlemen spoke for the now many against them? What are the brought forward and proved faces against the friars ? Strange to say, the Reports are silent on these points, so important in any tribunal of justice The only witnesses competent to testify Filipinos themselves and the But who are friars with their Bishops. the Filipino laymen who testified ? anyone who carefully reads the Re-ports it becomes almost evident that anyone Taft had no communication with the mass of the people about whom we are principally concerned. They are scatered over the islands, they speak dialects which the Americans do not understand, they are terrorized by the insurgents, as Taft tells us. It is hardly possible to think of other Filipinos, as testifying before the Commission, than those of whom Taft says (p. 31) : The Filipinos who are in sympathy with the American cause in these islands are as bitterly opposed to the friars as the most irreconcilable insurgents." But ow can Taft distinguish the insurgents from those Filipinos who are in sym-pathy with the American cause? Did he not tell us (p. 13) that "the insurg-ents are able to assume the role of amigos when pressed?" It is just possible that a number of those who acted as witnesses before the Commission were disguised insurgents, members of Katipunan society, enemies of the Catholic Church as well as of the friars. The testimony of these "Filipino lay-men," therefore, is, to say the least, very suspicious. Still, they seem to have been the ones on whom Taft relied. Even in their case, however, we do not learn how many were examined, what they said, whether all or only the of the Commission was carried on in a manner of which the smallest court in any civilized coun-The Bishops

and provincials whom a the provincial sector of high moral standard' maintained (p. 30.) " that the mass of the people in these Islands, except only a few of the leadiastics in this country, and in saying this I take it for granted that the praise clergy, are friendly to them." This this I take it for granted that the praise lately bestowed upon our clergy was well deserved. It is well to remember that, not so many years ago, the A. P. A. in this country said as bad things about our clergy as are now attributed to the Friars. The sources of such well to be of some weight. For, if the feel-ing of hatred for the friars is well-nigh universal and permeates all is hard to see how any one could wish to live and minster among such needs to live and minster among such people. But Taft sets aside this testimony with with though our enemies may change their names. I send you a marked copy of the New York Sun of April 19, 1902, in ment "cannot be accepted as accurate" which one of the principal authors of these calumnies is unmasked. Please give your readers an idea of this doubted whether there is any country give your readers an idea of this 'honorable'' man. Secondly, your assertion that the natives "hold that the vast tracts of land * * * * controlled by them (the Friars) were improperly obtained," is erroneous. As proof I quote the words of the Reports of the Taft Philip-tine Commission (p. 27): ment of the people for their Church : it is the attachment of the people for their pastors who have acquainted them with the Church and administered her blessings to them. Thence we may rightly conclude that the Philipine people love their friars and wish for their return, Taft's assertions to the contrary notwithstanding.

THE CATHOLIC RECORD.

exchanges of messages be White Fathers, and the

"Makasa bids me tell you that when he announced your coming to the people they were very angry, threatened him with death for inviting you and swore that the Wabemba would never allow

strangers to cross their frontiers. If

you came into our country you will surely be killed, as well as all the men

Several invitations were thus

the following message to Makasa

afraid of no man. To-morrow

ome distance from the Luba plain

spent in tedious talking, but the

condition. The gate of the boma was

and the missionary was conducted into

ary's friendly attitude and power

Makasa said that the tusk was sent to

the white man as proof of his faith that

enough to admit him,

The gentle mission

told that he might enter

unarmed.

opened just wide

into the country.

alive by sunset.

who may accompany you." A BOLD MOVE.

ceived.

up

nesday, July 22nd - Itinerary of the Special Train.

The Ontario pilgrimage to the Shrine The Ontario pilgrimage to the Shrine of Ste. Anne de Beaupre, under the distinguished patronage of the Most 'Rev. Archbishop of Kingston and his diocesan clergy, will take place, this year, on Tuesday, July 22nd. Tickets for the return journey will be good to have Ste Anne's un to the organized leave Ste. Anne's up to the evening of Monday, July 28th. Thus, all those who desire to remain over, will have an opportunity of being present at the Shrine and of taking part in the grand procession on the feast day of La Bonne grand Ste. Anne; Saturday, July 26th, being the day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. After the arrival of the morning regular Ex-press trains from Toronto, Special trains will start from Whitby and - stations on the main lines of G. T. R. and C. P. R., a short distance east of Toronto - and will reach Ste. Anne de Beaupre at 7 o'clock on Wednesday morning. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof as far as Aultsville and at all stations of the C. P. R. from Myrtle and all points east thereof including Peterboro, Tweed, Perth, Smith's Falls, Brockville, Prescott, and Carleton Place as fir as Chesterville included. The exceptionally low rates of \$8.05 and \$8.00 have been secured for return tickets from Whitby and Myrtle with proportionately low rates throughout the eastern part of the l vince. Tickets will be good only of the Pro the special trains going: but valid on any regular train returning, up to, and including Monday, July 28th. This neans that Excursionists can leave Quebec on the night of the 28th and Montreal on the morning of the 29th. Passengers from Haliburton and Lind-say will take regular train and connect with special at Port Hope. Passen-gers from Mariposa will take regular train and connect with special at Whitby Junction. Excursionists from Toronto, Western Ontario and other points will leave Toronto by regular morning Express trains on Tuesday, procure regu-lar return ticket as far as Whitby or ts at | in opening pour parlers. Myrtle, purchase pilgrimage ticke

either of these stations and then take Special train which will be awaiting them and proceed to Ste. Anne de Beaupre. For the benefit of Pilgrims, Beaupre. it may be mentioned that ten persons travelling together can purchase regu-lar return tickets, good for a month from any particular station to Myrtle or Whitby for one fare and a third.

The Pilgrimage will be under the immediate direction of Rev. D. A. immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will promtly eard Posterior send Posters containing the fullest in-formation to intending Pilgrims. 1237-3.

CONQUEST OF LOVE.

How Cardinal Lavigerie's White Fathers Won Their Way Among Hostile Afri-

cans. One of the last regions of Africa to submit to the influence of Europeans is Lobemba, which for years, by agree-ment between England, Germany and the Congo Free State, has been, paper at least, a part of the British possessions in Africa. Lobemba is the home of the numerous and powerful Wabemba branch of the Bantu race. On the north it is touched by the southern end of Tanganyika, and on he south it penetrates into the Zambesi basin. Some of the headstreams of the Congo form its western boundary, and the waters of the northern part of Lake its eastern Nyassa are a portion of Years elapsed after this enormous region had been assigned to Eng-land before the British attempted to assert the slightest power over it. The country was surrounded by the stations of the white men, but not a European

Dupont and Father Anthony were left alone. The savages saw them there with astonishment. which the white round the camp Around the camp which the whites had occupied was quite a dense popu-lation. Mgr. Dupont observed an old woman on the ground in great pain from a wound she had received. He had brought bandages with him, for he inaffering, if any were found. He washed and dressed the old woman's wound. She expressed her gratitude and told natives that she felt greatly re-News of this friendly act lieved. pread quickly through Mipini and soon crowd of the sick and suffering came out to the missionaries. All they day ng they ministered by these unfortuwhile thousands of natives looked ites on. They sent into the town the present they had intended for Makasa. ho in turn supplied them with food. "These people love men," was the remark that passed from mouth to mouth through Mipini. That night the two white men were permitted to sleep in peace in their camp. For eleven days they kept treating the sick of the town, and by that time the thorough friendship and confidence of the chief and his people had been gained. The missionaries were told that they might build a station on Kayambi Hill, about a mile east of Mipini. About month later they opened a school. Before a year had passed they had three hundred pupils, most of them sons of the leading men among the Wabemba.

the belief that a large escort should be provided for the deceased chief in the her world.

It was this French missionary who in van oost asked the chief if he would not permit him to visit Mipini, the cap-ital of his district, the chief replied that his people would never consent, for they had determined that they would It was this French missionary who in-formed the British that the country was at last open to Europeans and that the time had come to establish a civil-ized government over it. On May 29 1000 the British never admit the whites to their coun-try. A little later Father Van Oost 1899. Mr. Coddrington, the Bri try. A little later Father van Cost died, and his successor, Mgr. Dupont, with admirable courage and energy con-tinued the efforts to gain admittance into the country. There were many into the country messages between the Governor of Northeastern Rhodesia, formally declared the establishment of rule over Lobemba, and British nounced that Kalongangolu was the upreme chief of the people the British administration. barbarous

To-day Lobemba is a peaceable counchieftain, Makasa, was in great per-plexity. One day he would send word : try, open in every corner to the whites. result which Foa predicted could "I know you are friendly and if you be accomplished only by a bloody war come to see me you will be well reby has been achieved dly and persevering efforts of A few days later, however, another White Fathers, who were as mild as they were brave, and won by inspiring nessenger, out of breath and wild eyed, would arrive and say to Father Du ove instead of hate and fear. pont: "Makasa bids me tell you that when he

Pope Greets the Nurse.

No Papal audience which has been granted at the Vatican in this jubilee brilliant audiences was in-with so much appealing inyear vested with terest as the private interview give the Pope last week to an old Italian peasant.

The honored guest was Anna tended and withdrawn, until finally Mgr. Dupont decided to act wholly Moroni, an aged woman who has long passed her hundredth birthday and in his own responsibility. He sent who, as a young girl, acted as a nurs to the little Joachim Pecci who no nurse "You have been trying to frighten sits upon the throne of Peter. Anna Moroni was received with the most me and have withdrawn the promises you made to welcome me kindly to your town. I am going to show you that I distinguished honor. She was con-ducted over the "royal staircase"— otherwise reserved for sovereigns— and sat opposite the Pope in a big arm chair, also an extraordinary am atraid of no man. To-morrow 1 shall start on my journey, and in two days I shall cross your frontier." Next morning the missionary, accom-panied by Father Anthony and an esarm chair, also an extraordinar, favor, much against Vatican etiquette The Holy Father smiled benignly on "Signora Auna" cautioning her to rest well before she spoke. cort of thirty natives, sent our for the forbidden land. They crossed the frontier and made straight for Mipini,

After a while the old woman com-menced to talk of old times and old menced to talk of old times and old friends: "Do you remember when good old Auntie Protperi saved you from the bad boys on the market place in Belletri! They would have When the little party came within sight of the boma, or town, they saw a vast number of grass huts sur-rounded by a high wall of pickets four or five miles in length. Outside of this whipped you sure if auntie hadn't in-terfered, for you were not a strong defense were about 5,000 clamorou natives brandishing their weapons and

natives brandishing their weaper making so much hubbub that some time elapsed, before Mgr. Dupont succeeded elapsed, before marlers. The day was The two talked for over an hour. the venerable Pontiff and his ar serving woman. Occasionally Lapponi, the Pope's physician, who was present, interpreted, for Anna is man at last gained his point. He was the town and hard of hearing, and the Pope' see Makasa if he would come alone and ery ears are not so sharp as they used to He knew that he was taking his life in his hands, but accepted the

As she hobbled away the old woman excused herself for naving given the

excused herself for having given the doctor so much trouble. "That is all right, Annina," said the Holy Father, "both of us have heard so much in our long life—no wonder our ears refuse to serve."

the presence of the chief. Makasa received him coldly. He told the white man he could not be his Anna left the Vatican in a Papal friend because he had forced his way rriage holding in her lap the rosary Leo had given her and a docu-ment granting her an ample life pension, payable by the Vatican treasquiet persuasiveness at last gained for him a slight concession. The chief told him that he and his thirty-one men him that he and his thirdy-one mean might camp for the night at a distance of about a mile from the town. That evening two old men entered Mgr. Dupont's camp, bringing an ivory tusk and a message from the chief. ury.

" LEAD KINDLY LIGHT." Two Letters of Cardinal Newman.

The following two letters from Car-

dinal Newman have been entrusted to us, says the London Tablet, for publi-cation by a lady who was received by him into the Catholic Church in 1872 : But the strangers meant no harm. the next morning he would wash his hands of all responsibility for their safety. If they were not gone by sun-rise they would all be killed, and if they attempted to penetrate far into the AN " APOLOGIA" IN BRIEF. The Oratory, July 3, 1871.

The Oratory, July 3, 1841. My dear Mrs. H—. As to your question suggested by your friends, it is not at all the case that I left the Anglican Church from despair —but for two reasons concurrent, as I have stated untry not a soul of them would be DESERTED BY THEIR ESCORT. Father Dupont communicated this stern message to his party. The native escort said that they would not remain in my Apologia first, which I felt before any strong act had been taken against the Tracts or me, namely, in 1839, that to meet certain death. When the sun arose every man of them had deserted, the Anglican Church now, was in the position of the Arian Churche, or the going back across the frontier. Father

God bless you and guide you, and bring you safe into port. Yours most sincerely JOHN H. NEWMAN.

> "PER CRUCEM AD CORONAM." The Oratory, May 6, 1872.

My dear Mrs. H—, I sincerely re-joice and thank God that you are so far advanced by His mercy as to be con-vinced that the Church in communion with Rome is that which Christ set up in the beginning as the Oracle of Truth, and the Ark of Salvation. He Who has far will lead you on still into her fold, and into full faith and

Your shrinking back is very natural. and does but show that you realize what you are doing. I felt it most painfully myself when I was approach-ing the Church. I said, "How do I know, but that, as soon as ever I be-come a Catholic my eyes will be opened, and I shall see I have taken a false and wrong step?" But I never have had even a temptation for one instant to think I acted wrongly. It has been as contrary to every thought, feeling, im-pulse, tendency of my mind, and been so all along, to entertain such an idea, as it would be contrary to my nature to think of cutting my throat, or cheating a friend. I simply can't admit the idea into my mind. And my experience is that of a hundred others. I can but give my testimony in answer to your apprehension. Then, again, I think those who do feel anxiety before they take the step are the very persons who are unlikely to feel misgivings after-wards. Further, recollect the grace of God will not leave without some great fault of yours, so that if you are courageous, as those heroes of romance who esolutely forward, undismayed by the threatening aspects of their ene-mies, you will find the phantoms of evil which you fear will give way to you, and vanish into thin air. As to your second difficulty, it is a very trying one. but is no argument for your actin against your conscience. God will sup acting port you under it, and it will not be se heavy a trial as you fear. With my best wishes and prayers. I am, my dear Mrs. H---, most truly

JOHN H. NEWMAN. yours,

"LIKE A GLORIFIED SPIRIT."

A remarkable tribute to Leo XIII. A remarkable tribute to Leo XIII, appeared in the Chicago Record-Herald of last Sunday. In a letter published in that journal, but written privately to a niece, Mrs. William I. Knapp, wife of Dr. W. I. Knapp, head of the De-partment of Romance Languages in the University of Chicago relater how the University of Chicago, relates how she was present lately at an audience granted at the Vatican and how she came irresistibly under the influence of the White Shepherd of Christendom. After describing the coming of the Pontiff to the audience chamber, this

wife of a Protestant minister says: "No picture could ever portray the charm of expression or the brilliancy of his sparkling black eyes. I assure you I have never looked upon any human creature who so resembled a a glorified spirit. His venerable age, his dress, the surroundings and all the multitude of pilgrims that had come from a great distance to receive the benediction of the man who personal was to them the representative of God on earth was most impressive and fairly

carried one away." Striking as is this tribute, the writer follows it later by one to the Church which is none the less remarkable. which is none the less remarkable. After saying, "I came home feeling as if I were walking on air for the seene of the morning had thrilled me through and through, and even yet, on the third day, the impression made upon me re-' the writer says:

mains," the writer says: "Whatever there may be of truth or error in the Catholic faith, it has lived through the centuries without a break, still rules a great portion of the d, while the Protestant Church is fourth century, and the Monschysite Churches of the fifth, and this was such a shock to me that I at once made areancements for giving on the other the Churches seem to have no belief world. nts for giving up the editorolic than I ever was. At the same time my respect for a system that has lived and strived through all these centuries, has increased in the same ratio, that for the Protestant Churches has decreased, for most of them seem to has decreased, for most of them seem to believe nothing at all." Speaking of the thousands of pilgrims, the writer says: "To have seen them you would not have doubted their faith." We fear it is mournfully apparent that she has lost Christian faith herself. It is equally evident that she would give much to possess it. One who, like her, has been stricken with the prevalent doubt of the age, said to us some months ago, "I would give all this world, were it mine, to believe as implicitly as I did when I was sixteen." this world, were May we not hope that in His own good time God shall give the grace of faith to one who has written so kindly of the great White Shepherd? She at least ees that Catholics believe.

5

vilifications are always the same, though our enemies may change their

pine Commission (p. 27) ; "In few instances, it is believed, can

their ownership be successfully attacked in law, for prescription has supplied any defect which might have been in This is the contheir original titles. cession of Don Felipe Calderon, one of the brightest of the Fillpino lawyers and most prominent in his opposition to the Friars, though he suggests that the Friars had such power to defeat claims against them under the Spanish regime as to furnish a just reason for suspend-ing the operation of prescription. The suggestion is, however, not believed to a tenable one. Moreover, no adverse claimants to agricultural lands held by the Friars have appeared before the Commission or the Courts, except cer-

tain tenants of an estate lying near Calamba in the province of Laguna, and the issue made by them can be readily settled in the ordinary tribunals." If Taft who is so strongly in favor of

ousting the Friars from their lands, of no claimants ; if Calderon knows their bitter enemy, can not detect any, it possible, nevertheless that just claimants to these lands exist? Thirdly, the Catholic Church in the

Philippines is not to give up state functions, as your article says. She has functions, as your article says. Whatever state funcnone to give up. tions the Friars exercised before 1898 they naturally ceased with our occupa-tion of the islands. The authority which they had under the Spanish regime was pressed upon them partly by the Spanish government, partly by the people themselves, as is clear from Taft's Reports (p. 25).

After considering these points, little need be said about the rest of your article. The disposition of the friars article. The disposition of the friars and of the lands acquired by them prior to the war if considered from the standard of justice, cannot be a pro-blem at all. The United States has no the friars than any other law-abiding citizen. If it is done, nevertheless, it is proof that might, not right, rules our relies it the islands. policy in the islands.

The object of Taft's mission to Rome according to Secretary Root's instruc-tion, is not to discuss the question whether the friars deserve to be de-prived of their land and driven from the country-this is supposed as being self-evident-but only to agree with the Pope upon the price to be paid for t land. This is a well-considered sche paid for the of forcing the Pope to sanction the in-

justice of our government and to shoulder the odium of this outrage against the Catholic Church in the Philnds. J. S., Catholic Priest, U. S. A. ippine Islands.

The world promises comforts, and pays sorrows.

Lol ward Foa, who passed along the frontier of this country, said only five years ago: "England will never be able to enter Lobemba without a terrible war." Only two explorers had ever crossed the country, and that was in the days before the barbarous Wabemba knew anything about the whites : regarding the two explorers are curiosities, they sere rather glad to see them. explorers were Livingstone and the Frenchman Giraud, who gave us the man of Bangweolo, a large lake in Central Africa. This was the condition of things in

The explorer

1894, when the raids of the Wabemba upon tribes under foreign protection living near them became outrageous, and England decided to make war on this hostile nation. Various obstacles, however, prevented the fitting out of an expedition which could be sent to this remote region in the heart of Africa along and nothing was done either to win the friendship of the Wabemba or to make them harmless.

THE WHITE FATHERS.

Now we shall see how the love and gentleness and long patience of some humble white men won this barbarous people and induced them at last to receive even the men whom England sent out to govern them. In 1891 the White Fathers, members of the famous French missionary society founded by Cardinal Lavigerie, founded a missionary sta-

tion in Manbone, near the eastern bor-der of Lobemba. It was their purpose to establish stations throughout hostile country, but they knew that for a while at least they would not be able to enter it. For three years the Wa-

bemba rejected every proposal by the White Fathers to become friends. The Fathers did not press the natives at all nor arouse their hostility but patiently bided their hostility in any way, but patiently bided their time. In 1894 a famine in Lobemba caused

great suffering. The White Fathers did not fail to improve this opportun-Father Van Oost, the Father Suity. perior of the station at Manbone, gath-ered a large supply of food and sent it to Makasa, one of the most important chiefs of the Wabemba. Even a savage will be touched if an enemy gives him food to keep him alive, and the chief THEIR TRIUMPH COMPLETE

It is unnecessary to tell how their in-fluence gradually spread over the whole of the country and how stations of the White Fathers were planted in many of the principal towns and even in Ituua, the centre of hostile feeling against the whites, where Muamba, the paramount chief of the great tribe, resided. In September, 1898, when Muamba was dying he said to Mgr.

Dupont: "I want you to continue to live in my country and to teach my people, and when I am dead I do not wish any blood to flow because I am gone. I have told all the chiefs that there must be no human sacrifices on my grave." The chief died and not a drop of

blood was spilled to mark his departure, though only a few years before thou-sands of lives, would have been taken in

ship of the British Critic, and in no long time I contemplated giving up St. Mary's. This shock was the cause of my writing No. 90, which excited so ch commotion. No. 90, which roused the Protestant world against me most likely never would have been written nkely never would have been written except for this shock. Thus you see my condemnation of the Anglican Churches arose not out of des-pair, but, when everything was hopeful, out of my study of the Fathers. Then, as to the second cause, it began in the autumn of 1841, six months after in the autumn of 1841, six months after No. 90, when the Bishops began to charge against me. This brought home to me that I had no business in the Anglican Church. It was not that I despaired of the Anglican Church, but despared of the Anglean Charlen, but that their opposition confirmed the in-terpretation which I had put upon the Fathers that they who loved the Fathers, could have no place in the Church of England.

As to your further question, whether I had stayed in the Anglican Church 1 now, I should have joined the till now, I should have joined the Catholic Church at all, at any time nov or hereafter, I think that most prob-ably I should not but observe for this reason, because God gives grace, and if it is not accepted He withdraws His grace; and since of His free mercy, and from no merits of mine. He then offered me the grace of conversion : if I had not acted upon it, it was to be expected that I should be left, a worthless stump, to cumber the ground and to remain where I was till I died.

Of course you are endlessly bewilwered by hearing and reading on both sides. What I should recommend you, if you ask me, is to put aside all controversy and close your ears to advo-cates on both sides for two months, and not to open any controversial book, but to pray God to enlighten you continu-ally, and then at the end of the time to

where you are. I think if you thus let yourself alone, or rather take care that others let you alone, you will at the end of the time see that you ought to be a Catholic. And if this is the act upon this conviction. go on reading, talking, being talked to, leasily as the h lungs of an ox," you will never have peace.

The Catholic College.

"The Catholic college has had to endure more destructive and unreasonable criticism than, perhaps, any other institution in the United States, savs the New Century. " The very persons who, above all, need and feel that their children require a thorough training in the fundamentals of faith and morality have been chronic fault-finders with the only educational places in this country that give them fundamentals. The Catholic colleges, it was said, were be-hind the times, impractical ; they had made no progress since the Renaissance; they were petite seminaires; they were out of sympathy with modern life. And the only cause for these complaints was that the best Catholic college was, and has been, conservative, and that young persons without capability or industry,

can not be miraculously made brilliant scholars. The Catholic college is not a mill which grinds all alike into an ex-ceedingly polished condition. It can not, at this stage of development, make mad experiments with youth. It is re-sponsible to God, and not to a changing case, it will be your duty at once to age, for the souls of youth ; and human act upon this conviction. But if you easily as the heart of a rabbit or the Sacred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH. ST & PROTESTANT THEOLOGIAN.

*

CLXXXXVI.

Professor Foster, (that is, let us always remember, virtually the Presby-terian Church) says that the Syllabus of 1864 "bears the mark of being an ex cathedra utterance." Now I find noted among those who deny its ex cathedra character the names of Cardinal Newcharacter the names of Cardinal New man, Cardinal Lavigerie, and Cardinal Pecci. All three names are of high authority, and the third especially, since it is the name of the present Pope. True, his brother Joseph was also made a Cardinal, but he was of no special theological note, and is not one of the three.

Cardinal Newman says that you might as well talk of an index or a tionary as being cathedratic as of the Syllabus, which is, indeed, simply an index of various theological condemnations. You must refer to each condemnations. You must refer to back con-demnation to ascertain whether it is ex cathedra, which few, if any, appear to be. As Newman remarks, a brief reference, in a catalogue, to a papal act, ference, in a catalogue, to a papal act, certainly can not give to this a higher authority than it has intrinsically. Flus IX. never claimed for the Syllabus cathedratic force, and I do not think that the Catholic Church is very likely to come to the Rev. Frank H. Foster, or to his Presbyterian patrons, to settle the question. To be sure, as Mr. H.L-Richards, ir., laughingly remarks to the question. To be sure, as Mr. H.L-Richards, jr., laughingly remarks to me, the Book-lovers' Library virtually proclaims. "Come hither, all ye Cath-olies! Leave behind popes and coun-cils, bishops and divines. They are needed no longer. As Caliph Omar said about the books of the Alexan-drian library and the Koran. if these Catholic anthorities agree with Foster, they are superfluous. If they disagree they are heretical." I suspect, how-ever, that it will be some time before the Catholic Church will resolve her-self into a schola Fosteriana. self into a schola Fosteriana. I have often cited Cardinal Newman's

letter to the Duke of Norfolk, and shall letter to the Duke of Norlok, and shan often have occasion to quote it again. In some respects, for practical purposes, it is hardly less important than Bishop Fessler's little treatise on "True and False Infallibility." True, Newman False Infallibility." True, Newman was not, like Fessler, Secretary-Gener-al of the Vatican Council, nor was his letter to the Duke, like Fessler's and her for the Secretary S treatise, approved by a papal brief. Yet the illustriousness of the writer, and the eminent rank of the receiver, at a time when all minds were fixed on the question, What is the true scope of may well secure

the Pastion acternis? may well secure special attention to it. However, the main ground of its im-portance is, that its author, after it had been years before the public, and had been fully criticized, was raised to the Roman purple. Now, setting aside nominations made under importunities of Catholic governments, I think I am of Catholic governments, I think I am safe in saying that a promotion to the Cardinalate means distinctly that the one so honored is recognized at Rome as not only orthodox in formal doctrine, but soundly devoted to the Holy See in temper. A document which, while treating of the extent and limits of the papal power, not only calls out no pro-test from the reigning Pope, though test from the reigning Pope, though personally by no means cordial to the writer, but which is followed, on the part of his successor, by the highest honor which he can bestow, making the author a papal elector, has received a commendation in some respects less, but in others much more emphatic than even an apostolic Brief. The Pope has once on twice sent an approxime bail once or twice sent an approving brief to a secular newspaper, but he has not made the editor a Cardinal.

True, Professor Nippold who would True, Professor Nippold who would die of an apoplexy if he should once grant honesty to a Catholic, will have it that Newman's promotion was a mere trick of Leo, to keep the dangerous Englishman from flying off, perhaps even into the Old Catholic camp: but I

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. The Ninth Sunday After Pentecost.

be dangerous for Protestants to have re-course to W. G. Ward's works, if they wished to set forth to other Protestants the true form of Catholic belief. They

opinion,

A CHRISTIAN'S WEAPONS.

the true form of Catholic belief. They would be in constant danger of giving out as necessary to orthodoxy extreme positions which the Church refuses to avow. They would be apt to forget that Mr. Ward was not only not Pope, but that he was not even a priest. He was a married layman. What Protestants need, to instruct Brotestarts is a wise and temperate "For the days shall come upon thee : and thy enemies shall cast a trench about thee, and compass thee round and straiten thee on every side." (St. Luke xix. 43.)

We learn from to-day's Gospel that we are not to expect to go on smoothly in this life without ever meeting anyin this life without ever meeting any-thing that will disturb us. On the con-trary, our Lord would have us clearly understand that we are to be tried on every side, for His words are: "And Protestants, is a wise and temperate minimizer, and such Cardinal Newman shows himself to be. His letter to the the enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side." The axiom has it, "Forewarned is

Duke, so significantly, though not in terms, approved as sound, nowhere stops short of that which a Catholic must believe to remain in the Church. Nor indeed does it stop short of forearmed"; so then we have great reason to be grateful to our Lord for which a divine or bishop would hold, to be thought a safe man in his place. On the other hand, it nowhere suffers an His pointing out what we are to look for during our stay on earth. The evihowever vehement, of any dent reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises, then. opinion, however vehement, of any school, to be propounded as Catholic doctrine. His letter, like Fessler's treatise, both of them brief, is just what Protestants want, a minimizing Have we the means on hand to combat and overcome our enemies? Yes, in abundance. We have so many helps, treatment, yet never falling below the line of settled and necessary belief.

my dear brethren, that they are too numerous to mention. Why, to name Foster, in this chapter, has no special occasion to comment on Newman's letter. However, about this matter of some of them, we have prayer, the sacraments, our Lord Himself in the Sacrament of the Altar-what more can the possible salvability of non-Catho lies (the question of more or less not being involved) while Foster treats the Encyclical of 1863 as a lamentable inwe ask for ? If we are overcome by our enemies we have but ourselves to blame, for our Lord has said, "Come to me all you that labor and are heavy laden, and I will refresh you." Do we do this? Don't we rather turn to the stance of semi-heretical (he ought, from his position, to say absolutely heretical) inconsistency in a weak-minded Pope, Ward and Newman, so commonly op-posed, but both great Catholic thinkers, things of earth and try to drown our sorrows by means of them? I am afraid the latter is what many of us have reand each having more knowledge of theology in his little finger than course to, and hence we are vanquished by our adversaries. How many of us, most of us have in our whole bodies, congratulate each other that the hateful spirit of English Catholic intolwhen it pleases the Lord to take from us one whom we loved dearly, turn to erance has received so mighty a blow from the centre of authority. In the letter also Newman shows how this pro-Him in prayer and seek assistance in that hour of trial? Is it not often the case when, for instance, a father or a nouncement of the Pope is only the final evolution of essential Catholic principles. Here, alongside of two such mother is taken away, that the son, terrified at the affliction, endeavors to get rid of it by drinking and carrying on in a disgraceful manner-and to what good ? True, drink may make one men, Foster's carpings at the Roman See, as not knowing its own mind on oblivious of his surroundings for the time being, but when its influence has such a matter, sound like what they might be called by some : the babblings of a baby. (Manning also was in in-tense agreement with Ward and New-man in this matter.) passed away the trouble returns with redoubled vigor; whereas, if at the outset he would turn his thoughts to However, let us for the moment treat God and beg of Him the grace to bear his trials manfully, it would be a stay

However, let us for the moment treat the Syllabus as cathedratic. What does it condemn? The proposition: "We may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ." Now, cathefor him to sustain his troubles and a source of merit hereafter. There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body.

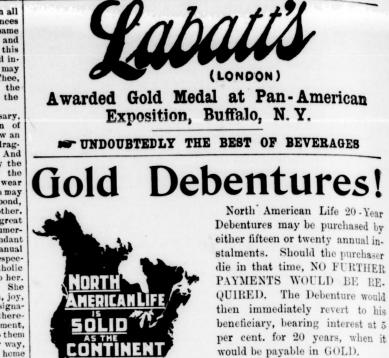
dratic or non-cathedratic, what is there amiss in this? Has Dr. Foster a settled and if we are so solicitous about that which, after all, is but to last for a few years, what shall we say when he at-tempts to deprive us of what is to conamiss in this? This Dirit ose who are in no manner in the Church? In other words, is Professor Foster a Universalist? I had supposed that he was an orthodox Congregationalist. tinue for ever-the soul? Now, then, an enemy, common, I was going to say, to us all, is detraction: that is to say, telling the faults of our neighbors to Whatever his belief may be, I ac-knowledge that Rome, cathedratically their detriment to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him or non-cathodratically, does think it dangerous doctrine to maintain, that

there is a good hope of the eternal sal-vation of all those who are in no manner in the Church. She hopes only for the Let us take, for example, a person who wants to overcome this vice and who, nevertheless, is prone to it such an extent that its commission affords him or her a kind of combined to the deliverance of those who, if not visibly, are at least invisibly, of her number him or her a kind of gratification. Of The very lowest point her hope can reach is (as St. Thomas hopes for Tra-jan) that where **a**ny have been faithful course, we said above we had abundant means to overcome our enemies and sus-tain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of Penance. to small opportunities, God may postpone the particular judgment on them until they have come into a justified state. What fault has Dr. Foster to This person at the start is fully in earnest and means to be successful at the CHARLES C. STARBUCK.

sacrifice of self. The first thing such a person does is to institute a daily examination of conscience. At the expiration of each day it is carefully noted down how many es this fault has been committed ; one day, one month, is compared with another, so that in a very short time Times, of Liverpool, England—a convert from the Free-thought cult, by the way —has this to say of intellectual people the state of the conscience is pretty in earnest. This help, together with a weekly or monthly confession, will pro-duce in six months' time a gratifying result to God and the soul who has had so much success in the warfare against exactly known; and the number in this the adversary.

may be a sharer and participant in all the graces, privileges and indulgences which have been granted to the same society by the Holy Apostolic See) and may always and everywhere in this may always and everywhere in this world be free from every visible and in-visible enemy; and at his decease, may he deserve to be presented to Thee, with a plenitude of good works, by the most blessed Virgin Mary herself, the Mother of God." Conceived in this sense, the Rosary

in its effects, is like the great chain of in its effects, is like the great chain of the Apocalypse, which St. John saw an angel descending with, to bind the drag-on of hell. (Apoc. 20, 1, etc.) And it is easy to understand, too, why the devout faithful always carry the Rosary about with them, and even wear it on their neck at night, that death may not surprise them without this bond, that unites them to so tender a mother. "The Rosary is of course the great devotion of the people, of that numer-ous class of society that is dependant for sustenance on its daily manual labor; but these very people are espec-ially near to the heart of the Catholic Church. Their needs are known to her She understands their necessities. She recognizes what courage, strength, joy, trust, but also what patience, resignation. humility, obedience, and there-fore what consolation, encouragement, and quickening they need to keep them safe on their wearisome earthly way, with a steadfast eye on their home with a steadast eye on their home everlasting. These people, the poor and lowly, their little ones homeless and alone—these she makes the special object of her maternal care, quite after not many the words of the Apostle: wise according to the flesh, not many mighty, not many noble, but the foolish things of the world hath God chosen that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong. And the base things of the world, and the things that are contemptible hath God chosen, and the things that are not, that He might bring to naught the things that are. that no flesh should glory in His sight.' (I Cor. 26-20.)



JULY 12, 1902,

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JULY 12 1902. OUR BOYS AND

The girl who does not years is not well-dresse n her teens to wear gov laborately as her moth elaborately as her motion pensive material, prov-error, either the moth Form simple tastes, gin will never be in doub shall dress; you own goo

you. Some girls may have than others, but there i any girl should excel A girl has herse shoes are a rusty color tractive black. It is n but lack of energy, that girl's shoe is minus son After all, it makes le

a girl is dressed than s lieves. To have a m and thoughts lovely an do more to add to the a girl than can the m Clothe yourselves with fulness and loving tho and, so your dress be you need have little an appearance.-Girl's C How Cowslip S

The large assets of the Company In the Highlands o kindly custom to give offer unquestionable security for its as well as other anima Bond and Policy-holders, and the had three to care for, substantial Net Surplus affords The red cow good reason to expect excellent redun was Bell, and the weets.

The cows knew thei children, and would "One day," the bo not with them, but 1 holiday and gone up hill. I climbed unt that I got dazed, an apon the rocks, and down and snapped m "I was very lor

seemed to me that I along among the br now night would come know where I was. for the anguish of m use to call, for the sight save the crow the sky. My heart for I was but a lad, to me for bread. never see home again After a while I sp grazing on a slip of \$ rift and the hills. way below, but I kne

'I shouted as loud Cowslip! When she left off grazing and "I called again an she do? She just up—till she reach

cattle are rare clim "She made a p licked me with her and was as please though I were her Christian, she se moaned—so long an heard her in the va

"To hear a co they knew meant th So they came a sea They could see her though they could found me, and it w

The Th Once upon a tim and he had three were James, John the princes were of to go out into the battle of life the

before him. "My sons," said to enter upon a to battle of life. It well equipped an

AL

"As the true bride of Christ, the Catholic Church unceasingly sends forth the love-cry of her royal Lord : 'Come to Me, all you that labor and are burdened, and I will refresh you. Take up your yoke upon you, and learn from Me, for I am meek and humble of heart and you shall find rest to your souls. For My yoke is sweet and My burden light.' (Matt. II, 28-30.) Nor does she simply repeat this sweet invi-tation. She really refreshes the bur-dened, she helps them to take Christ's yoke upon themselves, she pours rest into their heart and especially in so far as she instructs her children and daily leads them to make Christ's life a living presence to themselves, and in this devout exercise, to 'cast their care upon Him, for He hath care of them.' I Peter, 5, 7.) "Thus have milliards of the faithful, sinking themselves into the Saviour's

life through the prayers of the holy Rosary, and casting their burden upon Christ, found consolation, relief and refreshment, and there are yet millions who joy in the same every day of their life. Who would reject an exercise in which such a blessing rests and in which there is the ever new offering of the life of Jesus, even to the most en-lightened, as an inexhaustible subject of thought and adoration !

What is Economy.

There is an idea prevalent that economy and saving are allied terms, but the idea is false. Economy and saving may be, but are not necessarily one. Sometimes economy is spending and spending with a liberal hand. Economy is the wise use of the material one has. To save a dollar and waste one's nervous energy to the point of exhaus-tion is the grossest extravagance. This is one of the lessons which is hardest

to put one's self in this condition is the

will and money.

expenditure of time, strength,



absence of the Doxology, he concludes that the text belongs to the fourth century, A. D.

clear your complexion

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tongue. It is an instrument of evil, more dangerous than the tooth of the serpent and more deadly than the guns of war. Be careful of the one that brings you a tale, for it must carry one

think the world by this time knows the great Carpinetan well enough to have its own mind about such an imputation. It is the more frivolous, because the temper and theological leanings of Pecci had demonstrably been largely parallel with those of Newman.

A Protestant is seldom con-cerned, for he is seldom competent, to say that this or that form of a to say that this or that form of a doctrine is principally prevalent in Catholic schools. The present writer, so to speak, has been studying Catho-lic matters since the days of Andrew Jackson, but he always trembles when he has pronounced on the when he has pronounced on the relative authority of this or that that theological theory among Catholic divines. Foster knows no such mis-givings, for which there are three reasons. He is very much young-er, he knows very much less about the er, ne knows very mach less about the matter; and self-sufficiency is so bound up with his very make and nature that if he arrived at Lassa to-day, to-morrow he would propose giving the Grand Lama a course of lessons on the true teachings of Northern Buddhism. Hanny the man that can instruct the Happy the man that can instruct the instructors with a serene self-confidence which is not only unconscious of its own supreme ridiculousness, but which is congenitally and therefore inculrably incapable of ever becoming conscious of it!

As Wilfrid Ward shows, in his life of father, the latter, as respects every-thing connected with Roman authority, was a intense maximizer. He was never content with a definition if it never content with a definition if it fell in with his temper. He would insist on pushing it into all its corners and extremes, and anyone who did not go with him was in his view trembling or the area ways of house. It is here on the very verge of heresy. It is how who has chiefly provoked his friend Newman to exclaim, that while he acknowledges one Pope at a time of divine right; he acknowledges no more.

Ward became more reasonable after the Council, which not only would not the Council, which not only would not go his length, but would not go even as far as Dollinger himself professed to be ready to follow, although for some reason he afterwards flinched from h position. It would not even declare, although almost everybody believes, that the Pope has an infallible knowlsedge of dogmatic facts. Yet it would be guided by the precepts ?'

who now and then, and here and there, go out of the Church : "No intelligent and well-instructed Catholic ever left the Church because Catholic ever left the United because he was convinced of the truth of Pro-testism. I will even go further than this, and say that one of the seven deadly sins is at the bottom of the apostacy in each case. A man may lose his faith in the teaching of the Church, or

CATHOLIC LEAKAGE.

A writer in the current Catholic

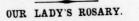
find with this limitation

Andover, Mass.

in the truths of Christianity — it is just the same—that is, he may feel that he no longer believes in the Incarnation or no longer believes in the meanation of the Real Presence, but he does not, and cannot honestly say that he believes in the teachings of the Church of England, or any other Christian denomination. His place is with Unitarians and Free thinkers; he has no logical resting place between the two. He may for pecuniary reasons attach himself to one or other of the denominations, but he does not belong to it from conviction.

"So it is with those who constitute the leakage. It is not a spritual or in-tellectual revolt against the teachings of the Church. It is much more frequently -in fact, almost always-begun by neglecting their religious duties, being influenced by their environment, and finally drifting outside altogether. They rarely attach themselves actively to any other denomination. They may be induced from various causes to attend the service of one or other the religious bodies, but th vast majority become indiffe ent to all, not because they do not b the indifferbecause they do not believe in the claims and doctrines of the Catholic Church, but because they have not backbone sufficient to live up to them. The Church insists on their going to Mass on Sundays; it is much more lie in bed. She tells omfortable to those to avoid those companions and places which are dangerous to their moral welfare. It is much easier to do as others do, and indulge their appe-tites of one kind or another. In fact, it is just the old story : they get out of it is just the old story : they get out of touch with the influences that tend to keep them up to their relig-ious duties, go to live amongst strangers, and become as other around them. We are told in the Scrip-

tures about the two ways, one broad and easy, the other narrow and difficult; and the argument against the Church holds good that she is in error because of the leakage, how much more does it hold good of Christianity itself, considbring the vast numbers who refuse to



V. Rev Thomas Esser, O. P., S. T. M. Trans lated by V. Rev. Raymond Volz, O. P., S. T. L, in July Rosary Magazine.

With the proper and inner essential nature of the Rosary, the old prayer beads and knotted cords have nothing in common. In doministration the formation the Church does not even allude to those ealier devices. The wholesome and quickening effect of the Rosary devotion may be experienced by anyone even without the aid of the beads ; but since these were definitely taken to be the fit counting device of its prayer, the Church adopts them as useful, and took them under her special protection, raising them by special form of blessing, as are holy water, blessed palms, and the like to the number of her sacraments.

Early Copy of the Lord's Prayer. To convey an idea of the power of To convey an idea of the power of such blessing, we need but adduce the words ordained by the Church to im-part it. After mentioning the three fundamental mysteries of the Rosary, Changing for a set of the Rosary, A modest but interesting addition has recently been made to the early documents of the history of Christian ity. This time it comes, not from Egypt, but from Greece. Nor is it a the form of benediction goes on : "We implore Thy boundless clemency, that manuscript, but an unassuming frag-Thou bless and sanctify this token of the Rosary, dedicated by Thy faithful Church to the praise and honor of the Mother of Thy Son, and that Thou manuscript, but an unassuming rug ment of a clay sherd, found at Megara, and now in the Nation Museum at Athens. What remains (about a third of the whole area) is some 5 1-2 by 4 3-4pour into it so great a power of the Holy Ghost, that whoever shall have inches in size, and contains part of the Greek text of the Lord's Prayer, from the words, "Give us this day our daily bread " onward. The Doxology is abworn it and reverently kept it in his house, and devoutly prayed on it to Thee, meditating its divine mysteries sent at the end. After the words "from the evil one" followed a short according to the ordinances of the "from the evil one "followed a short phrase, the beginning of which is broken away, but which ended "O Lord," prob-ably "Help," or "Save, O Lord." The whole is closed by the Christian mono-gram. Dr. Knopf, who publishes the fragment in the "Mitheilungen" of the German Archaeological Institute Rosary Confraternity may abound in salutary and persevering devotion, (and



Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vege-table medicine, and only requires touching the tongue with it occasionally. Price \$2. Simply marvellous are the results from tak ing his remedy for the Hquor habit. Is a sife and inexpensive home treatment; no hypoder-mic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Torocto. the wet clay, before it was baked ; hence the sherd must have been made actually for the purpose of receiving the inscription; we have not to do with a mere graffito. From the style of the lettering, combined with the form of the crux monogrammatica, and the

however, in back in its place. Keep your own that it may not harm either yourself or others. The sins of the tongue to-day are

this way if she will. The essential things are those which abide and which one has in himself, beyond all changes of fortune and of time. What-ever improves these, adds to them, enriches them, is some-thing worth gaining, and to obtain it is wise economy. Whatever weakens it or lessens it is false economy. It matters little in the more manifold than those of any other member of the body. An untruth uttered against your neighbor may ruin a reputation forever. A vulgar oath may fix upon some youth through life the habit of profaning God's name. Words of anger and unkindness have often driven the wayward to the crimeconomy. It matters little in the course of a life whether one has a ruffle more or less or not; it matters much whether in seeking for that adornment

son couches of debauchery. The sins of the tongue, who can re one has grown so weary that cross words have come. Every strain of that kind, if it comes as the result of trying to count them ? From its crimes none are count them? From its crimes none are free. There is not a life, no matter how pure, that has not left its poi-soned arrows. The highest are always the marks for its shameful calumnies, save, has cost more than it saved. is a wise economy, whatever it costs, which saves one's nature whole and while the priesthood and the sisterhood are favorite targets. Nor is God Him-solf forgotten.—Church Progress. sweet, one's brain clear and keen, one's body responsive to one's will and one's entire being in perfect tune with the Infinite. This is the only economy and

Some Results of Impure Blood.

Some Results of Impure Blood. A blotched, pimply, disfigured face, feeling of - xhaustion, wracked nerves, headache and a 'dull brain. The proper cure is one Ferro-zone Tablet after each meal. Ferroczone clears and beautifies the complexion by making rich, pure blood. It restores the enfeebled brain and unstrung nerves to a healthy vigorous condition. It invigorates all the physical and mental powers, and brings strength and am-bition to the depressed. Refue a substitute for Ferrozane-U's the best tone, rebuilder and invigorator know. Price 50c, at Drug-gists or Polson & Co. Kingston, Ont. Mother Graves' Worm Exterminator does

Mother Graves' Worm Exterminator does not require the help of any purgative medicine o complete the cure. Give it a trial and be ponvinced.

convinced. GREAT MEDICINE.—Tonti one of the pioneers of French Canada, lost a hand and wore an iron hook as substitute. He was in the habit of boxing the ears of refractory Indians with this iron hand, and they have remarked that it was "great medicine." Dr. Thomas' Eclec-tric Oil is great medicine, it take hold of pain with an iron hand and knocks it out of the system.



ABSOLUTE SAFETY should be the first thought and must be rigorously insisted upon when buying medicine, for upon its safety depends one's life. ALLEN'S LUNG BALSAM contains no opium in any form and is safe, sure, and prompt in cases of Croup, Colds, deep-seated Coughs. Try it now, and be convinced. Try it now, and be convinced



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JULY 12 1902.

OUR BOYS AND GIRLS.

The Well Dressed Girl.

You may have an idea that the best dressed girl is the one who spends the most on her clothing, and that no girl need consider herself well dressed who has to plan and scrimp and make over continually. This is a mistake. Good taste and skilful fingers can often accomplish what money fails to do.

The girl who does not dress to fit her years is not well-dressed. For a miss in her teens to wear gowns fashioned as alaborately as her mother, and of as expensive material, proves someone in error, either the mother or the girl. Form simple tastes, girls. Then you will never be in doubt as to how you shall dress; you own good sense will tell

you. Some girls may have prettier dresse than others, but there is no reason why any girl should excel another in neat-A girl has herself to blame if her shoes are a rusty color instead of an at-tractive black. It is not lack of money, but lack of energy, that is shown when a

but lack of energy, that is shown when a girl's shoe is minus some of its buttons. After all, it makes less difference how a girl is dressed than she sometimes be-lieves. To have a mind well clothed and thoughts lovely and attractive, will be more its add to the supergraph of any do more to add to the appearance of any girl than can the most costly fabric. Clothe yourselves with content, cheerfulness and loving thoughts for others and, so your dress be neat and fresh, you need have little anxiety as to your appearance .- Girl's Companion.

How Cowslip Saved Him.

In the Highlands of Scotland it is a kindly custom to give names to the cow as well as other animals. A Scotch lad had three to care for, and all three had The red cow was Cowslip, the names. dun was Bell, and the black was Meadow Sweets.

The cows knew their names like three

children, and would come when called. "One day," the boy tells us, "I was not with them, but had been given a holiday and gone up on the side of the hill. I climbed until I was so high that I got dazed, and lost my footing upon the rocks, and came tumbling down and snapped my ankle, so I could

"I was very lonesome there. It seemed to me that I lay there, hitching along among the bracken. I thought now night would come and nobody would know where I was. I could not move for the anguish of my foot. It was no to call, for there was naught in sight save the crows, striking against the sky. My heart was fit to break, for I was but a lad, and mother looked to me for bread. I thought I would

ever see home again. After a while I spied a cow beneath, grazing on a slip of turf just between a rift and the hills. She was a good long way below, but I knew her. It was Cow-

"I shouted as loud as I could, Cowslip ! Cowslip! When she heard her name she left off grazing and listened. "I called again and again. What did

she do? She just came toiling up and up-till she reached me. Those hill she do?

up-thil she reached mer incertainty and cattle are rare climbers. 'She made a great ado over me; licked me with her rough, warm tongue, and was as pleased and as pitiful as though I were her own. Then like a moon and Christian, she set up a moan and moaned—so long and so loud that they heard her in the vale below.

To hear a cow moaning like that they knew meant that she was in trouble. So they came a searching and seeking. They could see her red and white body, though they could not see me. So they found me, and it was Cowslip saved my

The Three Gifts.

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Once upon a time there lived a king and he had three sons. Their names were James, John and Richard. When the princes were old enough and ready to go out into the world and enter the

before him. "My sons," said he, "you are about to enter upon a terrible struggle — the battle of life. It is my will that you be sire. My friend, the Wizard Wiseman, has promised that each of you shall have battle of low of the wiseman, has promised that each of you shall have battle of life. It is my will that you be sire. My friend, the Wizard Wiseman, has promised that each of you shall have battle of low of the wiseman, has promised that each of you shall have battle of life. It is my will that you be baseman. b has promised that each of you shall have his wish. What do you desire ?

tinction of being the champion life-saver of the United States. She is valued at \$2,000, but it would be difficult to estimate the worth of the help she has extended to people who might have

drowned had it not been for her efforts. As you may know, Coney Island is a great place for bathing. During the eason thousands of persons, including many children, enjoy the refreshing waters of the ocean there. This means that there is frequent danger of people drowning in the surf, owing to carelessness or accident.

The life-saving corps is always on the watch to lend a hand at the critical watch to lend a hand at the critical moment. However, there are times when human hands cannot be quick enough, and human appliances are pow-erlesss. It is at such times that the erless. It is at such times that the Newfoundland dogs prove their worth. It seems to be almost instinctive with them to jump into the water and save the perishing. Very tenderly, gently and safely do they seize the victims of the sea, swimming with them to the shore, where despairing friends utter cries of gladness at the escape. There are several of these dogs in the

There are several of these dogs in the employ of the life-saving corps, but Stella is the best of them all. The dogs are given a special training for their work. They are taught to know a cry of danger instantly. Being power fully built, they are sure swimmers, and they are trained to make quick

and they are trained to have quick time, and to discern the spot where a victim is in danger on the shortest notice. They never hesitate. Stella is capable of swimming fifteen or twenty miles under ordinary con-dition, moving with as perfect ease as if she was walking on land. When she hears a cry of distress it is the word of a moment for her to seize a life-pre server and reach the exact location where the drowning person is in trouble.

Good, noble and efficient as these dogs are, it would seem strange that people visiting the beach would be so toolish, not to say cruel, as to try to deceive them, but such has been the case in recent months. Careless bathers have been heard to feign cries of distress to fool the dogs, just to see them wim. The captain of the corps has ex-pressed his indignation at such pro-ceedings, for it is the surest way to spoil the dogs. Having been deceived once or twice, they may hesitate some time when a real cry of distress comes, Honest dogs expect people to be honest, and they are not slow to resent

deceit. A Dog-Shark and A Lost Rosary.

There are fish stories that are also true stories. Here is one that are also vouched for by scores of persons, some of them eye-witnesses.

On Tuesday of last week, Mrs. Peter Monroe, wife of a well-known resident of the southern section of Philadelphia, while strolling along the beach at See Isle City, discovered that she had lost her ro-Though not of more than ordinary sarv intrinsic value, the beads had been blessed by the Pope and were a gift to Mrs. Monroe from a distinguished priest in Ireland. She prized them highly, therefore, and lost no time in institut-ing a thorough search. But the rosary was not to be found.

On the Tuesday following little On the Tuesday following liters Jimmie Chapman dropped a fishing line from the end of the pier and awaited a nibbie. He got it, but it might be described as a bite with a capital B. And when Jimmie hauled in his line a swishing dog-shark came with it. And, wonderful to relate, encircling that dog-shark's neck was a rosary !

Standing by envious of Jimmie's jurk on hooking such a monster, was little Tommy Delaney, son of the proprietor of the Lafayette Hotel, and his sharp eyes were the first to detect the shark's

unique adornment. "I know who it belongs to, and you'll have to give it up" exclaimed Tommy. "No siree, I'm goin to make a watch chain of it," retorted Jimmie.

THE CATHOLIC RECORD.

CHATS WITH YOUNG MEN

Says the Catholic Columbian : When a young man first goes out into the great world and is thrown among other men of all characters, habits and professions—especially if he is away from home and has had little training in social intercourse—he is apt to make many blunders if he be at all forward.

He should lay down certain principles or his own guidance, so as to be benefited by these meetings with other men, o as to establish a reputation for nice manners and good sense, and so as to participate in no evil by any of the which that may be done. vays in Deference to superiors. First of 1.

all, the well-bred young man will be all, the went-brea young man will be respectful toward age, superior wisdom and high station. The failure to show this reverence is due to a false notion of one's own importance. Real worth is modest and is quite ready to recognize the just claims of others to their fullest extent. The conceited thrust them-selves forward and occupy the places of

better men, often to their own confu-sion when they are called back. 2. Slowness to express opinions a young man is in a company y composed of his elders, it is a When largely mistake for him to act as if he it all." Even if he be a college gradu-ate and his acquaintances be only poorly educated, they know more than he does of the wisdom that is garnered in the great university of life. When he is talkative, positive and dogmatic among them, a quiet smile often rests upon

their lips. They pity his presumptuous ness. They know that the day will come, if he has any common sense at all, when he will regret his confident elf-assertion. To listen to others, to self-assertion. To fister to others, to think, to compare, to learn, these will occupy his attention. He may help the talk along in a quiet, pleasant way, especially if we have any special infornation on the subject in question or il his views be asked. But it is not well for him to take the centre of the stage

and monopolize it. Avoid detraction. In almost 3. every company of men the absent are every company of men the absent are spoken of disparagingly Besides the sinfulness of this proceeding, it is against good breeding. Do not discuss the failings of others. Say nothing, as a rule, behind a man's back that you would not say to his face. Unless charity require you to make a man's short-comings known, so as to prevent him from doing further injury, give him the charity of silence. Make a practice of finding out the good qualities of your acquaintances and get the reputation of always speaking kindly of the absent.

4. Give no countenance to smut. Never by word, act, or smile lend any encouragement to those depraved men who relate dirty stories. They intrude

into almost every society. Do not lis-ten to them. Do not laugh at them. If you cannot prevent them from telling their vile jokes, go away; and if you cannot leave, show by your manner that obscenity is odious to you. When it is a duty, hesitate not to speak out and denounce such talk-not necessarily with temper or with offensive speech, but gently yet firmly, so as to excite to repentance rather than to anger. repentance rather than to anger. Nevertheless if a stop cannot be put to improper conversation except at the loss of the story teller's temper, stop it, no matter how troubled he may get to be

5. Have tact. Fine manners are the finest of the fine arts, and they are based on a desire to please. Be amiable, courteous, sweet tempered and un-You will have your reward in selfish. the affection of pour friends.

6. Be observant. Even with all the training of the home circle, a young man has much to learn in society. The best school in which to learn the customs of gentility is society itself. There brightness, a desire to please, consideration for the rights and even the wishes of others, are expected to obtain, as the Berudiments of gentle behaviour. rudiments of gentie behaviour. Be-yond them, every organization of men and every gathering of mixed company, has its own ways. To learn these at a glance and to adapt one's self to them,

imprisonment, absolutely deprived of it, not only without loss, but with en-tire gain to their personal health. 3. I derived from the recorded tes-

timony of our most eminent physicians that the use of alcohol is a subtle and manifold source of disease even to thousands who use it in quantities con-veniently deemed moderate; also that all the young, and all the healthy, and all who eat well and sleep well do not require it, and are better without it. 4. Then, the carefully drawn sta-tistics of many insurance societies contistics of many insurance societies con-vinced me that that total abstinence, so

far from shortening life, distinctly and undisputably conduced to longevity. 5. Then I accumulated proof that drink is so far from being requisite to physical strength or intellectual force that many of our greatest athletes, from the days of Samson onward, 'whose drink was only of the crystal brook, ' whose have achieved without alcohol mightin s than have ever been achieved with it. And beside all this, I knew that

6. the life of man always gains by abol-ishing needless expenses and avoiding artificial wants. Benjamin Franklin said, a hundred years ago, 'Temper-ance puts wood on the fire, meat in the barrel, flour in the tub, money in the purse, credit in the country, clothes on the bairns, intelligence in the brain and spirit in the constitution.'

THE LORD'S PRAYER.

Sublimities are too often mumbled on Sublimities are too often mumbed on thoughtless lips. The power of invo-cation is great indeed. A single prayer may address itself with solemn direct-ness to an omnipotent God and call up-on infinite potentialities. There is a power of pathos in the ordinary petitions that Christians recite daily fail to appreciate. In the Lo but Lord's fail to appreciate. prayer great rhetoricians have found passages that run the gamut of every beauty and feeling and eloquence. anecdote told of Booth, the tragedian, is illustrative :

He, with several friends, had been He, with several friends, had been invited to dine with an an old gentle-man in Baltimore, of distinguished bindness, urbanity and piety. They though disapproving of theatres and theatre-going, had heard so much of Mr. Booth's remarkable powers that curiosity to see the man had, in this instance, overcome all scruples and prejudices. After all the entertain-ment was over, lamps lighted, and the company re-seated in the drawing-room, some one requested Booth, as as a par-ticular favor, and one which all present ticular favor, and one which all present would doubtless appreciate, aloud the Lord's prayer. Booth exaloud the Lord's prayer. Booth ex-pressed his willingness to do this, and all eyes were turning expect-edly upon him. Booth rose slowly and reverently from his chair, It was wonderful to watch the play of emotions that convulsed his countenemotions that convulsed his counten-ance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. And yet he had not spoken. The silence could be felt. It spoken. The silence could be left. It became absolutely painful, till at last the spell was broken as if by an elec-tric shock, as his rich toned voice, from white lips, syllabled forth: "Our Father Who art in heaven," with a pathos and solemnity that thrilled all hearers. He finished. The silence continued. Not a word was heard or nuscle moved in his rapt audience, till

from a remote corner of the room a subdued sob was heard, and the old subdued soo was heard, and the old gentleman, their host, stepped forward, with streaming eyes and tottering frame, and seized Booth by the hand. "Sir," said he, in broken accents, "you "Sir," said he, in broken accents, "you have afforded me a pleasure for which

ny whole future life will feel grateful. I am an old man; and every day from my boyhood to the present time I thought I had repeated the Lord's prayer; but I have never heard it-never!" "You are right," replied never:" "You are right," replied Booth; "to read that prayer as it should be read has caused me the severest study and labor for thirty years; and I am far from being satisfied with my rendering of that wonderful production.

Thousands of Christians who thought- well



prophet Isaiah said, "The meek shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel," he foretold the characteristic mark of the true religion, which St. Paul had in view when he asked, "Hath not God chosen the poor in this world rich in fruit and heirs of the kingdom ?" Religion is the friend of the poor, the foe of tyrants and corrupt politicians, the handmaid of liberty and the only hope of the American republic.--Amer ican Herald.

Parents and Home Education.

No matter how good the school may be, home education should supple-ment its work. Children are given by ment its work. Children are given by God to parents, not as a present which they can dispose of at pleasure, but as a trust for which a very account must be given to God. St. Paul strongly rebukes those parents who neglect the careful education of their children. "If any man," says he, "have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." Some parents foolishly imagine that they do their duty toward their children if they pro vide for their temporal wants, and settle them down comfortably in the world. But this is a great mistake, for it is not for this alone that children are given by God to parents, but for a given in higher object far; they are given in order to be trained up in the fear and love of God. Upon the due fulfilment of this duty, then, depends, in a large measure, the eternal as well as the temporal welfare of both parents and temporal welfare of both parents and children.—American Herald.

MONTHS OF PAIN

Caused by a Tumor of the Breast.

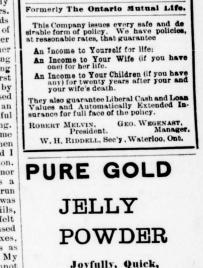
MRS. J. M. TIMBERS OF HAWKESBURY, TELLS HOW SHE OBTAINED RELIEF AFTER DOCTORS HAD FAILED.

From the Post, Hawkesbury, Ont.

Mrs. James M. Timber is well known to nearly everybody in Hawkesbury. Vankleek Hill and surrounding country. She was born in Vankleek Hill, but since her marriage, twelve years ago, has lived in Hawkesbury, and is greatly esteemed by all whe know her. Mrs. Timbers is one of the many thousands who have proved the great value of Dr. Williams' Pink Pills, and gives her experience for the benefit of other sufferers. She says :--" While nursing sufferers. my first child I suffered from a nursing tumor under the left breast. The first symptom was a sharp pain followed by a growth, which gradually increased in size until it became as large as an a size until to became as large as an gg. It was exceedingly painful and caused me great suffering. consulted a doctor, who gave me bedicine, but it did me no good. Then egg. and I consulted another doctor, who said I ould have to undergo an operation. In the meantime, however, the tumor broke, but would not heal, and as a result, I was feeling very much run down. At this time my attention was directed to Dr. Williams' Pink Piils, and I began using these. I soon felt that they were giving me increased strength, and after using a few boxes, the tumor disappeared, and I was a well as ever, I had been. My health has since been good, and I canno been. My



all sizes. Imperi I Oll Company THE ... MUTUAL LIFE OF CANADA



James, the eldest prince, stepped for-ard. "Tell him I want riches-gold. conquer the universe."

he turned to his second son. "John, what do you want?"

want to be a great ruler. Give me power and I will bring the nations of the world to my feet.'

the world to my feet." "It shall be as you say," said the king. Then he turned to his youngest son. "What is your wish, Richard? "Nor power nor wealth do I want," said the gentle Richard. "Give me only the gentle heart of making friends."

Then the brothers went forth into the world. All that James touched was

turned to gold. He became rich beyond his wildest dreams, but he was the un-happiest man in the kingdom. He mar-ried, but his young wife left him because of his arch cruelty. His only son grew has a superleft and after Lange had

up a spendthrift, and after James had died—in misery and alone—squandered the wealth his father had garnered after many years of effort. The second son, John, went forth into

the arena and became a mighty despot. Nations trembled at his nod. His Nations trembled at his nod. His power was unquestioned, but he was unloved, and one day his courtiers

As for Richard he wandered blithely into the world. Everybody who went near him became his friend. He was neither rich nor powerful, but everybody in the kingdom loved him. One day his father, the old king, sent for him

"Richard," he said, "you chose wisely. Wealth is wonderful and ac-complishes much: power is great and carns a great reward, but the gentle art of making friends brings happiness." And Richard married a beautiful princess and they lived happily ever after.—A Fable by S. T. Steern. A Life-Saving Dog. Stella, a big Newfoundland dog be-longing to the Life-Saving Corps at Coney Island, New York, has the dis-

go his watch-chain scheme, and the rosary was restored to its owner. The occurrence was soon the subject James, the eldest prince, stepped for-ward. "Tell him I want riches—gold. Give me wealth and I shall go forth and conquer the universe." nquer the universe." "You shall have your wish." Then turned to his second son. "John, at do you want?" "Give me power," said John. "I to hear of it was Rev. C. F. Phelan the genial pastor of St. Joseph's Church. "That's one of St. Anthony's little tricks," he remarked with a character-istic smile. "I've known him to do

istic smile. "I've known him to do do such things before.
"A hundred years from now," he added, "A man who tells this story, will be looked upon as a credulous fool."
When Mrs. Monroe dropped her rosary on the beach the tide was very low. At high tide the fishes came in to feed and it is supposed that the dogs shark hooked by little Jimmie Chapman had endeavored to swallow the rosary, but succeeded only in coiling it around his shovel-like nose, the peculiar forIstic smile. "I've known him to do you is true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true. This is a species of valor that is more true will to win respect than its respectful exhibition.
8. Be slow to take insults. Usually men do not mean to give offense to any decent acquaintance of theirs, and if there is no insult. The injury almost always in the will to wound, and not in what is actually said or done. When there is no purpose to wound, it is often well to take no notice of the apparent unkind. but succeeded only in coning to around this shovel-like nose, the peculiar for-mation of which prevented the chain from slipping off again.—Philadelphia Catholic Standard and Times.

Young Monk a Genius.

Vienna, June 14 .- Father Hartmann, Vienna, June 14.—rather Hauser the young Franciscan monk, the success of whose oratorio, "St. Francis," at Rome not long ago, led to his being dubbed "the Austrian Perosi," is enjoying the traditionally rare experience joying the traditionally rare experience of being honored in his own country. He is the hero of the hour at Vienna, his famous composition, which he wrote in his monastery cell, having made a real furore. The first performance of the oratorio in the composer's native load was given with the monk himself

land was given with the monk himself as conductor. The music was sung by the greatest artists of the Vienna opera house before an audience made up of members of the court and the nobility

and of many prominent musicians. The emperor has received the young composer, granted Father Hartmann permission to dedicate his oratorio to

to fore-me, and sowner. a subject d of the the first vour neighbors, your religion, or your the difference of what is your neighbors, your religion, or your principles, or your ideas of what is right; but if the occasion comes to assert them or be loyal to them, fail not to come out boldly with what to you is true. This is a species of valor

> ness. And even if there is a design to insult, it is occasionally well to refuse the offender the gratification of know-ing that he caused a pang. So unless one's station or reputation or connecone's station of reputation of reputation of the re-tions demand that the insult be re-sented, it is best to ignore it outwardly as well as to forgive it inwardly. As some one has said: "A gentleman will not is mult more other can!"

> some one has said: "A gentieman will not insult me; none other can!" Acting on these suggestions a young man will be apt to make progress in savoire faire, in the art of being agreeable, and in the good will of his circle

of friends.

Why He Signed the Pledge.

Why He Signed the Pledge. "My reasons for taking the temper-ance pledge were partly general and partly special," says Dean Farrar. 1. I become convinced that the use of alcohol in any form was not a neces-sity. I saw that whole nations have lived and flourished without it. I be-lived ithat the whole race of man had lieved that the whole race of man had existed for centuries previous to its dis-

to denounce political corruption of the covery. 2. I was struck by the indisputable fact that in England fifty thousand in-habitants of our prisons, accustomed to strong drink all their lives, and the majority of them brought into prison directly or indirectly by it, could be, and were, from the moment of their

Non-Catholic Missionary Work Commended by Leo XIII.

Pope Leo XIII. in his recent letter to Cardinal Gibbons especially commends the work of giving missions to non-Catholies in the following words. It is Catholies in the following words. It is very unusual that any special work should receive particular mention in a general letter, but the Holy Father has singled out the non-Catholic mission work for special approbation. He says: "Nor is this all. You have wisely taken measures to enlighten these who taken measures to enlighten those who are separated from the Church and to draw them to the truth. This you have done by appointing learned and worthy done by appointing learned and worthy members of the clergy to go about from place to place and address them public-ly in a familiar style, using churches and other buildings, solving the diffi-culties which may be advanced—an ex-cellent plan, and one which we are well aware has already borne abundant toric ". The Missionan" aware has already bor fruit."-The Missionary.

The Language of Anti-Catholic Bigots. The most powerful argument used by

the scribes and pharisees against Christ was an interrogative : "Have any of the rulers and the pharisees believed in Him?" In modern times the question would have been been: "Have any per-sons of political influence and distinc-Him ?" sons of political influence and distinc-tion given countenance to Him ?" or, " Is He somebody whom nobody knows?" Such is the language of the spirit of despotism in all times and all coun-tries. It was spoken by the Roman tyrants, and is found in the mouth of the petty Cæsars of this very city. When any man has the moral courage to denounce political corruption or the tyranny of capital he is looked on as a disturber, and is condemned to political death. Bad men do not like the idea of religion becoming a factor in politics.

ages. It is well named "the Lord's Prayer."—Catholic Citizen. These Pills cure troubles like the system. Through their action on the blood they also cure such troubles as an-aemia, heart palpitation, erysipelas, scrofula, skin eruptions, rheumatism, St. Vitus' dance and the ailments that make the lives of so many women miser able. The genuine always bear the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all dealers in medicine, box. Sold by all dealers in medicine, or sent postpaid at 50 cents a box or six boxes for \$2.50 by ad-dressing The Dr. Williams' Medicine Co., Brockville, Ont.

The Agonizing Pains of Rheumatism.

The Agomzing rains of Rheumatism. Swollen, aching joints, muscles are stiff and core, every movement accompanied by pain. The most potent remedy is Polson's Nerviline, which has five times the pain subduing power of any other preparation. Apply the Nerviline copiously, rubit on well and then bind in a hot fannel bandage. This will cure the worst cases in a short time. Try Nerviline for Rheu-matism. Neuralgia, Sciatea or Lumbago-It's all right and only costs a quarter.

all right and only costs a quarter. A Curg For Fever And Ague –Parme-le's Vegetable Pills are compounded for use in any climate, and they will befound to preserve there powers in any latitude. In fever and there they act upon the secretions and neutra-lize the poison, which has found its way into ithe blood. They correct the impurities which find entrance into the system through drinking water or food and if used as a preventive fover-are avoided.

are avoided. JUST THE THING THAT'S WANTED.—A pill that acts upon the stomach and yst is so com-pounded that certain ingredien's of it preserve their power to act upon the intestinal canals, so as to clear them of excrets, the retention of which cannot but be hurtful, was long looked for by the medical profession. It was found in Parmelee's Vegotable Pills which are the re sult of much expert study, and are scientifical by repared as a laxative and an alterative in one.

one. LIKK OTHER EVILS cramps and diarrhea come suddenly. Prompily give a dose of Perry Davis' Painkiller and the pains will go im-mediately. A bothe at hand will save hours of suffering—be prepared.

of suffering—be prepared. If attacked with cholera or summer com-blait of any kind send at once for a bottle of Dr. J. D. Kellogy's Dysentery Cordial and us-ta according to dffeetions. It acts with wonderful rapidity in subduing that dreadful disease that wesk ms the strongest man and that destroys the young and deltacts. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure. Baitmore. Md. REID'S HARDWARE For Grand Rapids Carpet Sweepors. Superior Carpet Sweepor

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A PRELATE ON CONVENT SCHOOLS.

In his address to the graduates of the In his address to the graduates of the college of St. Elizabeth at Convent Sta-tion, N. J., the other day, Bishop O'Connor, of Newark, paid a notable tribute to the various teaching orders.

"Much has been said and written in our day," said the speaker, " about the higher education of women and the advisability and wisdom of opening to women the walks of life honored hitherdistress of her august chief? The work of helping the Holy Father enter upon a discussion of this much vexed question, or attempting to settle the problem, I feel that I can truthfully state that the lines marked out by our colleges and academics to by men only. Without wishing to enter upon a discussion of this much which have brought it before Christenfaithful are called upon to come for-ward in an efficient manner to the aid of their common Father. It is a quesout by our colleges and academies-Catholic colleges and academies-are tion of providing against present em-barrassments and the probable future the very best, and they are conducive in every sense of the word to the high-est development of the student distress. For this it is not necessary est development of the student mind and to the training of the faculto create a new work or a special organization; all that is required is to ties which will make the best citizens and the noblest women. The increasing demand for the higher education of women and the consequent needs for facilities to accomplish the ends desired in our own Catholic institutions make necessary that our religious should able to meet these demands, and our give one cent to Saint Peter's Peace, it it necessary that our religious should Sisters are therefore called upon to prevent women from unsexing themare therefore called upon to would be sufficient to maintain the twomen from unsexing them-Within the convent school, Holy See, and so sustain the great efind in our day the education does not unfit woman for the Rome is the center. Let Catholics re-Nome is the center. elves. then, we find in our day the education which does not unfit woman for the sacred duties of her life, while at the same time it does enable her to meet her sisters of sectarian such slight efforts.—American Herald. colleges on an equal footing in the intellectual world. For this reason we can rejoice that our Sisters, always on the alert to accomplish the greatest possible good, have entered into the broader fields of education, and now offer to the students all that is closed for the annual rest and recrea-tion. Those who are to return should tion. Those who have completed their educa-tion have reached the most important embraced in the curriculum of the sectarian college for women, and in addition to this the sweet and holy influence of point in their lives. Their next step is a momentous one. It is one on which their whole of their future depends and

a religious training. "Yes, our Sisters are abreast of the times, we are proud to say, and the ad-vance made during the past fifty years by our convent schools and academies stifies to the breadth of culture and the extent of knowledge given by the Sisters in charge of such institutions. The enemies of the convent school tells us that the education offered within these institutions, is not wholly practi-cal, and I must confess to a feeling of indignation when such charges are made. Those who speak in this way speak from ignorance or from prejudice they know not whereof they speak, and they err in their statements accordingly. We have all witaccordingly. We have all wit-nessed the falsity of such an assertion to day, and this afternoon's highly cutured programme is a peremptory de-nial of such mis-statements. Those who speak ill of convent schools are both ist and untruthful. The noble ien who give their lives, their talents injust and their unfailing efforts to this work of education, arduous as it is, do so not from sordid motives, but from the higher, holier, diviner motive of the love of God and the desire to do good to souls. The religious training of the young is especially necessary in these days. True knowledge is based above all things upon the love of God, and nowhere do we find this basis so firmly established as among the teachers of our Catholic schools and colleges. It is in the Catholic Church alone, indeed. that such education is given, for the Church looks upon education without religion as worse than useless. The child should ever bask in the sunshine of virtue and breathe the air of heaven if he or she is ever to develop the noblest qualities of manhood or wo man-Where schools lack such trainhood. ing the great desideratum is wanting, and in supplying this want the convent school stands eminently supreme."

CATHOLICS SHOULD FELP THE

HOLY FATHER. Recent advices from Rome show that the Pope needs for the proper adminis-children. To give material help to the Line Fiber in a go main ago main ag

THE CATHOLIC RECORD.

taxed to the utmost, Everything went off speendidy, Father Donovan, to whom so mucn praise is due for the success of the affair, oc-cupied the chair. The programme on the platform was made up of selections from the Hamilton Male quartet and the Ozburn Man-dolin and Guitar club, and addresses by Dr. Chamberlain, inspector of prisons and public charities for Ontario, and A. F. Pirie. The booths, which were five in number, were pre-sided over by a number of pretty girls from Hamilton and Dundas, and did a stirring busi-nessall day. Oftics good programme of sports was run off during the asternoom. During the day the Thirteenth regiment band rendered generous selections, which added not a little to the general enjoyment of the affair. Futher Donovan, Father Crofton and the different committees having the strangements in mand descree great crodit for the satisfactory St. Joseph to support and protect Him-It is true that if we neglect this duty, His Church will be protected without us, as He could have protected Himself had Saint Joseph betrayed Him. But what graces shall we deprive ourselves, and what maledictions shall we draw upon our heads if, under this cowardly pretext, we should remain indifferent to the dangers of the Church and the

in hand deserve great credit for the satisfactor manner in which the pionic was conducted and for the spiendid management of so large crowd - Heraid, Hamilton, Juiy 2nd. The

LORETTO'S GOOD SHOWING

extend and develop the work of Saint Peter's Pence; and for this there is no

crowd - Heraid, Hamilton, July 2nd. LORETTO'S GOOD SHOWING. The Sisters of Loretto Academy, Hamilton. have every resson to feel pleased with the showing their pupils made at the Toronto con-servatory of music intermediate examination for plano held in Hamilton on July 2nd. Miss Monica. McKeever passed with first-cass-honors: Missees Annie Kavanagh. Mary Doyle, May Green. Miss Ethel Gray, a pupil of the academy, passed the junior examination for plano. St. Mary's School band lock quite naity in their new uniforms, which they wore to-day for the first time. The tunics are of black serge, trimmed with red military braid and with blue military collar and ensulets. They were made by the Sanford Manufacturing company. The caps are very attractive, the style being French military. trimmed with gold braid and with the initials of the band in front. The caps were made by W. H. Cod dington 4 Co. The band is now composed of the following members: Cornets - Leo Nelligan, Peter Rowan. Thomas Clohecy, Leo Mackay, William A. Smith, Ernest Goodman, George McBride. Trombone-Dave Nelligan, Bet Harris, F. Shields Bage-James Fishaven, Phil McInerncy. Catholic, not even among the poorest would be sufficient to maintain the

Trombone-Dave Nelligan, Bert Harris, F. Shields Base-James Flahaven, Phil McInerney, Ephonium-Manus McGowan. Baritone-Fred, Gardiner, Alto-Charles Couplin, John Brown, Tenor-Arthur McKeever, Thomas Kelly, Clarinet-Herbert Martin, Bert Oberneyer, Piccolo-Charles Hayes, Stanley Birrell, Triangle-Tony Avier, Base drum-Jen Burps,

Base drum-Leo Burns, Juniors-Rodger McIntyre, W. J. Smith, Joseph McGrwan. Captain-David Nelligan. Musical Director-J. B. Nell'gan. Manager-Father Holden. The band seronaded St. Mary's, St. Ann's, Sacred Heart, St. Vincent's, St. Lawrence, St. Thomas' and St. Patrick's schools to day.-Hamilton Times.

should, therefore, be given the gravest consideration. The great majority have LORETTO CONVENT, HAMILTON.

Unfortunately, in later days this has come to be nothing more than a line of life mapped out by the fancy of fond parents. Some have an ambition to see their sons shine in the various professions. Others press them into commerciai pursuits with a like purpose in view. And there is no gainsaying the fact that just here we have the solution of so many failures, sad disappointments and

.Haberbeer

Ave Maria-Choral Class, Manifest Ins. Duct-(4 planos). Behr Missee L. Dillon, G. McCabe, G. Presnait, M. McLaughlin, E. Carroll, E. Bennet, F. Daniels, M. Wolfe. Recitation-Sclected. Valse Tyrollenne-(4 planos). God. It is not a parent-made article, and hence parents should refrain from directing the desires of their sons in the Neither should sons expect to

own fancy. Since vocation is a gift of God they should pray to have God make known to them His wish in the

Speaking as one who has traveled much of the journey upon which they are now starting, we would caution them to always be faithful to their re-

...Balf

find it the sweetest consolation in every adversity, the beacon light in every hour of darkness and the surest

Green. Vocal Solo and Tableau—The Holy City...— Solo. Miss Coty. The tableau to "The Holy City " was an ex-ceptionally pretty effect. way to every honor worth attaining. Be a leader in the lay apostolate. Stand fast for your faith if you would

win the respect of men and the bless-ings of God. Share your mental attain-DISTRIBUTION OF THE PRIZES.

DISTRIBUTION OF THE PRIZES. At the conclusion of the programme the dis-tribution of prizes was proceeded with, the winners being : Gradmating medal, awarded to Miss Lamb. Gold medal for Christian doctrine and Church history, donated by Right Rev. T. J. Dowling, obtained by Miss Evans. Honorable mention, Miss McCabe. Bronze medal for English literature, donated by His Excellency the Governor-General, merited by the Misses O'Connor and Coty, ob tained by Miss O Connor. Gold medal for Knglish literature, donated by the Hon. J. M. Gibson, Attorney-General of Ontario. obtained by Miss Coty. Gold medal for instrumental music, donated by Hew. Father Brady, obtained by Miss Kav-angh. ment with your less fortunate brother in and out of the faith. But above all, be true to God! Then, when age has

Prize in funior fourth class arithmetic, awarded to Miss Anna Frankel. Prize in third class Euglish and arithmetic. awarded to Miss Euglish and arithmetic. awarded to Miss Edita Skelly. Prize in third class Christian doctrine, awarded to Miss Kathleen Sullivan. Prize for writing awarded to Miss Foote. Prize in senior second for Eaglish, awarded to Miss Mary Hayes. Prize in junior second class English, awarded to Miss Egan. Prize in of painting and in water-color painting, awarded to Miss Foote. Prize in orayon drawing, awarded to the Miss Egan. Prize in onlon class drawing, awarded to the Miss Egan. Prize in onlon class drawing, awarded to Miss Mary Hayes. Prize in caryon drawing, awarded to the Misse anna and Heien Risch. Miste Banna and Neine Miss Monte McKeever. All the local Boman Catholic clergy were present and also Annoias McKeever. All the local Roman Catholic clergy were present and also Roman Catholic clergy were and also Annois Miss Fler, Paris, and Burke floronto Mr. W. German, M. P., was also an interested specialor. After compratuating the polis, parents and teachers on the brilling tae cost of the concert his Lofaship Bishop Dowling announced that there would be no speeches this evening owing to the illness of the king

DOURO'S GREAT ANNUAL PICNIC.

From the Peterborough Examiner of June 20,h, we learn that Rev. Father Kelity, the popular parish priest of St. Joseph s. Douro. evidently got on the right side of the clerk of weather yesterday. The elements were on their best behavior and a finer day could not have dawned for his annual pictic, held in the beautiful grove near the brautiful stone church of St. Joseph's. As a conscuence there was an immense attendance of the people of the rolling oasis of Douro, and the surrounding townships. Otonabce and Douro and Peter-borough and Ashburnham were very liberally represented in the attendance. The attraction, apart from the beautiful day and the enjoy-ment, was no doubt the presence of distin-guished visitors. The clergy present were Rev. Father D. O'Connell. St. Joseph's Hos-pital: Rev. Father D. O'Connell, St. Joseph's Hos-pital; Rev. Father Mcelity, parish priest; Rev. Father McGuire, Hastings; Rev. Father McC Oil, of the Cathedral; Rev. Father Mc Coll, of the Cathedral; Rev. Father Mc Dather Stater and the the brilliant speech making that marked it. Rev. Father Fitzpatrick was appointed chairman. Among the speakers were : Rev. Father McGuire, Hun. Mr. Stratton, Hon. Mr. Tarte S-mator McHugh, Mr. J. H., McClennan and Mons. Julien. Rev. Father Keilty also made a brief speech From the Peterborough Examiner of June oth, we learn that Rev. Father Keilty, the

Mcthugh, Mr. J. H. McClennan and Mons-Julien. Hev, Father Kellty also made a brief speech of acknowledgement, thanking the public for their attendance and the speakers for their services

The speaking over, everybody, in relays, made for the dinner tables, where a bountiful repast was enjoyed. During the progress of the picnic an exhibi-tion game of lacrosse was blayed between two reams-the Y. M. C. A. H., and the Atbletics

PROMOTIONS.

SACRED HEART SEPARATE SCHOOL, LONDON June, 1902.

Promoted to Junio Division, Form I-Lar ena Johnson, Vera Mulvey, Alma Mulvey, Kathleen Murphy, Jos. Murray, Willie Mohan, Margaret Dignan, Florence Ward, Gertie Mc-hund Margaret Dignan, Florence Ward, Gertie Mc-Hugh. To Senior Division, Form I-Nora Daly, Ger sldine Morkin, Frances Henderson, Ethel M'Auliff, Alfred Toohey, Eddie Heffernan-Jack O'Flaherty, Cecil McCcann, Arthur Waud, Raymond Delaney. To Junior Division, Form II-Nellie Morkin, Myrle Fitzpatrick, Loretta Dignan, Madge De-laney, Gladys Cuchman, Frank Baker, Richard Johnson, Olla Heffernan, Maggie M. Gowan, Agnes Murray, Irene Brennan, Eveline Mc-Anliff, Becommended-James Phelan, Arthur Mul-

Auliff. Recommended-James Phelan, Arthur Mul-vey, Charlie Durkin, Form II-Aileen Mulvey, To Senior Division, Form II-Aileen Mulvey, James O Leary, Willie Toohey, Margaret Dignan. Helen Barnes, Alex. Wilson, Beroard McDougail.

Dignat, richt Bander, To Junior Division, Form III-Willie Mc-Hugh, John Dignan, Charlle Smith, Willis Fallahe, Mary Daly, Willie Tierney, Lenore Kingella, Annie Tierney, Stella McDonald, Usub Riccer.

Hugh, John Dignan, Charle Smith, Willis Fallahe, Mary Daiy, Willie Smith, Leenore Kinsella, Annie Tierney, Stella McDonald, Lizzie Bigger. To Senior Divisior, Form III-Kathleen Mur-ray, Pearl Waud, Stephen Daiy, Thomas Mur-ray, Kathleen Smith, Timothy Mulhall, Tim-othy O'Leary. To Junior Division, Form IV-Laura Gray, Leonard Forristal, James Kennedy, Lila Smith, James Mulhall, Annie Fallahe, Teresa Campbell, Francis McDonald, Walter Heffer-nan. To Senior Division, Form IV-Norman Wil-eon.

OBITUARY.

MRS. M. CRONAN, VESPRA.

MRS. M. CRONAN, VESPRA. We regret to announce the death of Mrs. M. Cronan, wife of Mr. M. Cronan, Township of Vespra, county of Simcee, which took place at her home on Saturday, 21st uit. The funeral took place on Tuesday, 24th uit. from her late home to the parish church, Barrie, where Hizh Mass was sung by the pastor, Very Rev. Dean Exar. After Mass the pastor also preached a sermon appropriate to the occasion. A very large number of friends and acquaintances followed the remains to the cemetery. cemetery, We beg to extend our condolence to Mr. Cronan and family. May her soul reat in page 1

L K. June 25, 1902. DONALD MACISAAC, BORNISH.

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JULY 12, 1902.

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FREE SAMPLES

man. Miss Kathleen Blake attending as flower girl. The bride was most becomingly attired in a white satin costume. After the ceremony the invited gnests ad-journed to the residence of Mr. and Mrs. Shea, 288 Eoclid Ave. where an elaborate wedding breakfast was served. The hap, y pair left for a tour with the bet wishes for their future of their many friends. KLOEFFER-HAINES.

a tour with the best wishes for their future of their many friends. RIGEPER-HAINES. A very pretty wedding was that which was solemized in St. Mary's Church, Toronto, by the Very Rev, J. J. McCann. V. G. The con-tracting parties were Mr. Joseph Kloepfer of Midmay, Ont. and Miss Catherine Florence Haines, daughter of Mr. David Haines of Pal merston Avenue, Foronto. The bride was be-commingly attirted in fawn colored silk costume trimmed with point lace and with hat to match and was attended by Miss Susie Kloep-for, silser of the groom, and little Miss Florrie Haines who wascharningly attired whilst Mr. Kloepfer was attended by Mr. Henry Haines, brother iof the bride and Mr. Leo O Connor. The bride, who has been one of the most popular members of the choir of St. Mary's Church, was the redpient of a large number of really beautiful and handsome gilfs. The happy young couple left for an extended the residence of the bride's parents. The happy young couple left for an extended of wishes and congratulations of a host of friends. **BARRIE.**

BARRIE.

A very successful garden party took place at the grounds of the deanery on Monday even-ing 23rd ult. Although the weather was somewhat chilly, there was a very large attend-ance. The Battallion Band furnished excellent music. The ladies of the congregation were to the fore as usual with a choice array of tempt-ing delicacies which were very liberally patronized. The grounds were very attract-ively illuminated. We understand there was about 8:50 realized. L.K. June 25, 1902. High School or Academic Course College or Arts Course

Most Successful Picnic at Uptergrove A most successful Fichle at Uptergrove. We are glad to know that key. Father Dol-lard's pichic at Atherly Beach on Dominion Day was a wonderful success. It was marked by immenee throngs and ideal weather. About \$1.700 was realized on the grounds, which leaves \$1.500, clear of expenses. This practical-ly clears away all the debt of the parish, which amounted to \$3.200 a year ago when Father Dollard was appointed. FOR CATALOGUE ADDRESS-THERE IS NOTHING LIKE K.D.C.

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Normal and Model Sch

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A GREAT PICTURE OF THE POPE.

VOLUME XX

The Catholic

LONDON, SATURDAY, J AN EXCELLENT CAT

NAL. Our contemporary t brates its Golden Jubil in a new dress. It has of service, and its frien say-and truly-that time it has been a Catl every sense of the wor

ceeded because it dese won its way through she despute, it having no pondents, is looked upo very best among the pa the interests of the Ch it fifty years more of pr

OUR ONTARIO J

It makes one smile to Ontario sheets prating journalism." They put pedestal but they d They plume themselves lateness of their jou but one does not need discern the spots an They can be yellow as we have pointed columns. The editors tactics of allowing on discharge his venom ag not in the editorial co other part of the pape impression that it go " Devilish sly Joey H stand that game. The

do not mean it, but

only, are responsible t PROTESTANT "

We understand th clergymen in England styled Protestants. know. Possibly they being regarded as fo formers, designated | can authority as utt villains. Perhaps, to

ning to realize that t the faith and are tr possession of that wh the enduring glon namely, the title of they may pull thems ing that they can ho thirty-nine articles a olic. But it is all a what they are, P Book of Homilies is point. They may Catholics, and in early ages. But un the test of Catholici over playing with i

heretics desire to 1

yet if a stranger ask

differ from the astical millinery, b word and truth, and with St. Augustin

LONDON. London, July 10. – Dairy Produce – Kggs fresh laid, crates, 14 to 15c; eggs, retail, per dozen, 15 to 16c; butter, best roll, 16 to fre: butter, best crocks, 15 to 16c; butter, creamery, 19 to 21c; honey, strained, per 1b, 11 to 12(c; honey, in comb, 14 to 15c. Grain, per cents, 12 to 51, 55, barley, 51, 10 to \$1,55 to 51, 55, carley, 51, 10 to \$1,55, to 16c; butter, 10 to 51, 20 \$1,55 to 16c; berk, per cwt., \$2,55 to 16g; butter, the 1b, 91 to 15c, 55, barley, 51, 10 to \$1,55 to 16c; beet by the quarter, \$1,50 to \$5 to \$7; spring lambs, each, \$4 to 74,50; spring, lambs by the quarter, \$1,00 to \$1,25. Poulty-Spring tolksma, erased, 50 to 75c; ive chickens, per pair, 40 to 55c; turkeys, per h, 10 to 11c; ilve turkeys, per 1b, 8 to 9c; ducks, per pair, 75 to \$1,10. Live Stock - Live hogs, \$6,75; pigs, pair, \$500 to \$7 00; fat cattle, \$4,50 to \$5 00; stags, per cwt, \$2,50 to \$3. Farm Produce.-Hay, \$5 50 to \$0,00; straw, per load, \$3,50 to \$4; straw, per ton, \$6 to \$6 50. TOBONTO. COAL AND WOOD CONTRACT SEALED TENDERS, addressed to the un-tersigned at this Department, will be received util noon or Tuesday, 8th July, 1902,

For coal and wood to be delivered at the un-dermentioned institutions during the term ending 1st July, 1903, namely:-Government House, Parliament Buildings Educational Department, School Practical Science and Osgoode Hal'.

TORONTO. Toronto, July 10- Wheat steady; 76c bid rea and white middle treighte; and 77c asked; goese, 68c and spring, 75c east, Maniroba steady; No. 1 hard 88c; Goderich or Port Hurny, No, 1 hard 88c; No. 1 northern 86c; and No. 2 northern 84c; g. 1. L Flour steady; 90 per cent patents, 82 02 huyers' bags middle freights; choice brands held 15 to 20c higher; Manitoba fiour steady; 830 to 84.25 for strong bakers, cars of Hungarian patents 83.60 to 83.50 bags included on track Toronto, Mill feed steady; shorts 820 bid for cars and bran \$16 in bulk, middle freighte: Manitoba mill feed firm; cars of shorts, \$23 and bran \$20; ascks included Toronto freighte: Manitoba mill feed firm; cars of No 2 east. Corn steady; No. 2 yellow 614c No. 2 mixed 60/c west. Onts steady; No. 2 white, sold 44c how forcing to 70 You York Deas dull at 70c

Holy Father is not for the triumph of a temporal interest. It is a work as spiritnal as the propagation of the faith and the holy infancy. When we con-sider it from the point of view of God's glory and the salvation of souls, it is infinitely more important than the construction of a Church, the foundation of a hospital or a school. The principal end proposed by it is to furnish the sovereign Pontiff the indispensable means of governing the Church; to give him those material resources, without which he cannot continue to dispense to humanity the most importgoods in the spiritual order.

For the Church, as we know, is not composed of pure spirit. In her governent she employs men for whose wants she must provide, while they consecrate time and strength to the work of God. sends them to every part of the world as pacific ambassadors, to whom an independence must be assured, necessary for the success of their mission. has created innumerable works which cannot be abandoned without very grave consequences.

If, in the first days of her existence when she was inclosed in the narrow limits of a single city the Christians considered it a sort of obligation to even deprive themselves of all their possessions in her favor, at this epoch, when we see her spread ever the entire world, when her needs have grown world, with her benefits to immense proportions, will we do nothing for her? Since she has been deprived of the possessions which Providence had given her it is a sacred duty for us to aid her in her distress. When a father or mother is reduced

to indigence, their children, unless they are monsters, will not refuse to give them bread. Behold, then, the father them bread. of our souls deprived of his possessions ; behold the Church, our mother, despoiled of all human resources, with-out which it is naturally impossible for her to do the work of God. If, then, we are her true children, we will hasten to share with her our posses-

THE COLLEGE GRADUATE.

Our educational institutions are now

correface to face with the question of

This is a matter in which the parent should exercise the least in-fluence, if any at all. Vocation is from

matter. Through prayer they will dis-cover it, not otherwise. Their choice

will then be a happy one. Their edu-

drance to them, and success is sure to

ligion. They will find it the safest anchor in every tempest. They will

an aid, not a hin-

matter. Neither should sons exp fall into their proper calling by

cation will then be

crown their lifework.

wasted lives.

Go to Mass in Vacation.

The Sacred Heart Review is prompted by a correspondent to make the following comment:

" Catholics who go away to country or sea shore for the summer should be sure to choose a place where attend-ance at Sunday Mass it not an impossibility. We have referred to this more than once, and with reason. Too many Catholics seem to think that the obliga tion to hear Mass on Sundays does not concern them during vacation. ing could be more absurd. The third commandment is in force in summer as well as in winter, and one of the first Catholic should ascertain, things a when thinking of vacation, is the proximity of a church, or the means of get-ting to church."

DIOCESE OF HAMILTON.

SEVEN HUNDRED CONFIRMED DURING JUNE. SEVEN HUNDRED CONFIRMED DURING JUNE. During the month of June His Lordship the Bishop administered Confirmation to seven hundred persons and visited the following mis stone: New Germany, Guelph, Drayton, Arthur, Kenilworth, Berlin, Waterloo, St. Agaiha, St. Clements, Acton and Georgetown. He will visit Paris en the 6th and Oakville and Bur-lington on the 9th of July.

MINOR ORDERS.

MINOR ORDERS. On Sunday, the Feast of St. Peter and Paul, Joseph Enis of St. Jerome's College, Berlin, re-ceived minor orders from the Bishop, assist-d by the Cathedral clergy. The ceremony took plave in the Cathedral charol. This Lordship Bishop D. wing visited Ac on last Sunday account adied by Father H. 1d - n and o offrm d twenty-eight candidates at the last Mass. After examining the candidates at the last Mass. After examining the candidates at the Bishop complimented the pastor, Father Feeney, on the way the children had been in structed as shown by their ready and Intel-ligent answers. After Mass His Lordship preached on the coming of the Holy Ghost. A very large congregation was present in-cluding many non-Catholics. The altar was beautifully decorated with Howers. The music by the choir, under the direction of Mr. Wallace, Manager of Merchants Bank, was un-usually fine, especially a solo by Master Harvey Holmes. In the evening at Veseors His Lordship lectured on his trip to the Holy Land. ANNUAL HOUSE OF PROVIDENCE PICNIC.

ANNUAL HOUSE OF PROVIDENCE PICNIC.

hasten to share with her our posses-sions. We should be happy to have Jesus Christ honoring us, by making use of us for the support and defense of His Vicar, as He formerly made use of

anagh. Gold medal for English essay. donated by Rev, Father Mahoney, obtained by Miss O'Con-

Gold medal for English essay. donated by Rev. Father Mahoney, obtained by Miss O'Con-nor. Special medal for mathematics. donated by Rev. Father Mahoney, obtained by Miss Sneath. Special medal for grammar and retoric, do-nated by Rev. Father Donovan, obtained by Miss Lutrell. Gold medal for proficiency in undergradu-ating class, donated by Mr. German, M. P., ob tained by Miss McCabe. Gold medal for satisfactory deportment, donated by Mrs. F. H. Whitton, equally merited by Miss Evans. Honorable mention, Miss Skelly. Gold medal for vocal music, donated by Mrs. Gold in the first wartin. Murphy, obtained by Miss Vorz. Gold in the proficiency in fith class instru mental music, donated by Miss Lut-turell. Silver medal in choral class donated by Mrs. Suiver medal in fifth class, instrumental

son. Silver medal in fifth class, instrumental music, awarded to Miss Coty. Honorable mention. Miss Sneath. Silver medal in sixth class, Eoglish, awarded to Miss Whitton.

Sneath. Prize in second class French, awarded to Miss Watson. Prize in second class German, awarded to Miss Cavita McCabe. Provide an end of the second to

fourth class English, awarded to

June 25, 1992. Donald MacIsaac, Bornish. On the 25th June another of West Williams' oldest and most respected residents, Donald McIsaac, was called to his reward. Deceased was in his 96th year, a native of South Uist. Invernesshire, Sociand. He emigrated with his wife and young family in 1849, and settled on the farm where he died. On this place he passed a life of industry encountering more troubles and difficulties than fails to the lot of the average man. His wife died shortly after he settled here, his children (with the excep-tion of one, Mrs. D. Morrison) having died be-fore him, some in infancy, some in the prime of life. His last son, Dougaid, died under painful circumstances just as he reached manbood. Through all he showed great fortitude and im-plicit faith in the diving will of God. He was attended in his last liftness by Rev. Father Mc-Rea, and his death. Like his lift, was most e di-fying. He possessed in a large measure all the admirable qualities of a model Catholle, and many sinorte friends will regret the de-parture of one whom to know was to hold in the Started Heart, where Mass was offered for the rise from his abult at the conclusion of the mass Rev. Father McRee preached an ap-propriate sermon, making special men tion of the highest regard. The functual cor, tege then proceeded to St. Columbas comieter, where all that was mortal of a good father. honest citizen, plous Catholic and a kind neightor, were consigned to the the in ale resting "Heap many a sincere prayer is being offered for the roly life led by acking special men tion of the highter were consigned to the the resting "Heap many a sincere prayer is being offered for the roly life led by making special men tion of the highter were consigned to the highter setting "Heap many a sincere prayer is being offered for the roly life led by making special men tion of the highter were consigned to the highter setting "Heap many a sincere prayer is being offered for the roly life led by maki

MARRIAGES.

WILLIAMS . DOYLE.

mantion. Miss Scath.
minion. Miss Costy. Honorable
minion. Miss Scath.
minion. Miss Costy.
Miss Miniol. in fifth class, French, awarded
to Miss Michaughlin.
to Miss Michaughlin.
to Miss Wilson.
to Miss Wilson.
to Miss Wateon.
miss Oddeld.
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miss Oddeld.
miss Condense French, awarded to
Miss Wateon.
Prize for Latin, awarded to Miss Writton.
Prize for Latin, awarded to Miss Writton.
Prize for Latin, awarded to Miss Writton.
Prize for Condense French, awarded to
Miss Wateon.
Prize for Latin, awarded to Miss Writton.
Prize for Latin, awarded to Miss Writ

RYAN-MULLEN,

RYAN-MULLER, St. Mary's church. Toronto, was the scene of a dainty wedding. Wedneeday morning last, when Mr. Edward Ryan and Miss Hannah Mullen were united in the holy bonds of matri-mosy, the officiating clergyman being the Rev. Wm. A. McCann. The bridesmald for the occasion was Miss L. Mullen sister of the bride, whilst Mr. W. Griffin acted as best

low freights to New York. Peas dull at 76c middle freights. Live Stock Markets.

Toronto, July 10.-At the Western cattle market this morning the receipts were 74 car loads of live stock. Including 880 cattle, 75 sheep, and lambs, 1,700 hogs, 70 calves, and 30 milch cova. With the exception of hogs, trade here was slow, and prices were weaker all round. Good to choice export cattle in loads was worth from \$5.50 to \$5.50 per cwt a few picked lots did fetch a fraction more. For light ship-pers the price ranged from 4 to 5c per lb. Ex-cept for choice stuff, trade was slow. Really good butcher cattle sold. as it did yetterday, up to 5je per lb as a top figure, but for anything but really good cattle prices were off from 20 to 50 cents per cwt. Stockers, feedera, milch cova, springers, etc., are not quotably changed from yester-day. The new the table is the two the two the stores were off round to the store of the store A GREAT PICTURE OF THE POPE. The magnificent painting of His Holines, Pope Leo XIII., is the work of one of New York's most celebrated artists, J. A. Mohle, who, in painting this picture, has had the ad-ont the highest dignitaries of the Catholic Church in America, who have devoted un-usual 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. Those who have been tavored by His Holiness with an audience ex-claim over the remarkable likeness in this painting. "I is, indeed, a portrait absolutely urue to life." So faithful a likeness and so magnificent a work of art as the present picture, it is, there-dre, of incalcuable value to everyone. Size 22x7. Sent to any address on receipt of 30 cents. THOMAS COFFET.

day, Hogs to-day unchanged. The top price for choice hogs is \$7 per cwt. Light and fat hogs are \$6 75 per cwt. Hogs to fetch the top price must be of prime quality, and scale not below 160 nor above 200 peunds.

EAST BUFFALO.

A NEW NOVEL BY REV. P. A S Price \$1.50. SHEEHAN, P. P.

EAST BUFFALO-East Buffalo, N. Y., July 10. – Cattle – None on sale; veals steady; tops, \$6.75 to \$7; fair to good, \$6 to \$6 50; common to light; \$5 to \$7.5; Hoge-Receipts, 4000 head; slow; 5 to 10c lower on beavy, steady on other grade; heavy, \$7 90 to \$5.10; mixed, \$7.75 to \$7.90; Vorkers, \$7 50 to \$7.70; light do., and pigs, \$7.50 to \$7.70; roughs, \$7. to \$7.30; stags, \$6 to \$650. Sheep and lambs – Receipts, 6 000 head; sheep steady; lambs, \$675 to \$7.76 fair to good, \$5.75 to \$6.50; culls to common, \$4.50 to \$5.00; realings, \$4.75 to \$5.20; wethers, \$4.25 to \$6.00; sheep, top mixed, \$4 to \$4.22; fair to good, \$5.50; sealings, \$4.75 to \$2.50; wethers, \$4.25 to \$3.60; exces, \$3 25 to \$4. Price \$1.50. "Shall 'Luke Dolmego' attain an equal popularity with the previous book of this author. 'My New Curate?'... It has respects it is a stronger book ... It has several dramatic incidents unmatched in force and elequent narration by aught that we recall in My New Curate."—The Pilot, Boston.

LUKE DELMEGE.

THOMAS COFFEY, CATHOLIC RECORD, London, Ont.

THE CATHOLIC YOUTH'S HYMN BOOK.

BY THE CARINGLIC YOUTH'S HYMN BOOM BY THE CHRISTIAN BROTHERS. Containing the Hymns of the Seasons and Festivals of the Year and an extensive collec-tion of Sacred Melodies. To which are added an Easy Mass, Vespers, Motets for Benedic-tion, a Gregorian Mass for the Dead. Quarto, half cloth, Wirth Music, 60 cents; without music, limp cloth cover, 25 cents; paper, 15 cents. cents.

A FEMALE CATHOLIC TEACHER A wanted for Separate school, No. 11, Port-land, Co., Frontenac, Ont. Duties to com-mence the third Monday in next August. Second class certificate necessary, Applica-tions to state salary and to be addressed. Philip Martin, Sec., Bellrock, Ont. Enclose references. STATUES FOR SALE. Statues of the Sacred Heart, the Blessed Virgin, St. Anthony, (colored) 12 inches high. Very artistically made. Suitable for bedroom or parlor. Price one dollar each (Cash to ac-company order,) Address, Thomas Coffey, Catholic RECORD, London, Ontario. WANTED - TWO TEACHERS FOR THE Wallaceburg Roman Catholic Separate School. A male teacher for senior department and a female teacher for junior department. Duties to commence immediately after sum mer holidays, Testimonials required. Apply. Stating salary, and qualifications. to M.J. Hur-ley, Sec. R. C, School Board, Wallaceburg, Ont. 15367.

BIBLE HISTORY. Containing the most remarkable events of the Old and New Testament, to which is added a compendium of Church History. Used in the Separate schools. Edited by Right Rev. Richard Gilmore, D. D., Bishop of Cleveland. Illustrated, Approved by His Holinees Leo XIII., His Eminence Cardinal Gibbons, His Eminence Cardinal Manning. His Eminence Cardinal McCloskey, thirteen Archbishope and sixteen Bishops, etc. 380 pp. Embracing three periods-from the full of Rome to the "Reformation," from the "Reformation" to the present lime. With an appendix of the feasts of the Church. Cloth binding. By mail 40 cents. aceburg, Ont. 1236 st. 12397. PRINCIPAL FOR R. C. S. SCHOL. AL', monte, one holding second class profes-sional certificate. Applications received until July 31, 1902 Dutles to begin September 1st, 1902. Applicants to state experience and sal-ary expected. J. FAY, Secretary Tressurer, Almonte, Ont. 1238.

BIBLE HISTORY.

CATHOLIC HOME ANNUAL-15 CTS. Send 15 cents and we will mail Cathelic Home Annual for 1901. (Stamps accepted.) Only a few left.

olics meet, none of point to his own hou ----THE WESTMINST

> Our esteemed Westminister view the Creed Revisio topic with extreme consideration, we ings of stalwarts. very idea of a revis the editor ? And and gone does he no the sentiments of who spoke agai Fathers and breth that the old faith that this is the er how far it will go I

To change or mo is rather uncom memory of the di and to those who for over three cent countenance the is not true then thei been floundering error, and they quandary. If it to suit the exigen friends must deem vided inadequatel mankind. But o with the world ence? Did St. Pa dispute with hin cause otherwise man but God?

Besides, who is the Confession b authoritative val the Committee or How can they and the meanin Scholarly and ze less, but if in mu