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The Catholic Record. LONDON, SATURDAY, SEPT. 2, 1905. THE FEDERATION OF CATHOLIC

VOLUME XXVII.

SOCIETIES.

We hope the proposed Federation of Catholic societies may soon be a reality. It will help us to concentrate our energies on any given object and give us he unity whose fruits are concord and knowledge and love of one another, and it will teach us to dissipate the prejudioes which may be of our own making. For we believe that the spectacle of a a body of Catholics one in aim and aspir. ation might constrain our non-Catholic brethren to study our side of the question, and to believe that we also are dicitous for the welfare of our native land and ready to give it in our respective communities the benefit of our principles. The average man cares not jot about what we have done in the past. Our trophies are many in every department of human activity, but we have to give proof that the spirit which animated the past still lives and is ours. We have to show that we have a solution for present day problems. And this not only our halls, but at the public meeting in places in which we are known perhaps as voters only and vote as men who have the country's interests at heart. It may help us somewhat to see where we stand, and what value is attached to our influence. And if, after due investigation, we find that our position is a lowly one, and our influence but feeble, we ought to discover the cause and eradicate it for all

Let the laymen speak out on this matter of Federation. They who are more in touch with the world than the priest is, and who have opportunities to know what men think and talk about should give us their views on this question. Let them lend us the benefit of that ability which crowns their legal and financial labors with success, so that we may be able to work efficiently and to apply our principles in a business-like manner.

Every true follower of Christ must long to do good to souls. He may not is not the less an apostle and evangel ist, simply because he loves his Master and feels therefore the "constraint" of promoting his Master's interest. The word neighbor extends to every man, woman and child with whom our life brings us, or ought to bring us incontact by word or deed, by acquaintance or dealing, by business or pleas use are responsible in proportion as we come into touch with each of themas and the Saviour Who redeemed them. To these souls we are to be the means in various degrees of their coming to the Kingdom of God.

Too few Good Catholic text-Book, of history would what text books of history would success, showed the corposes of their corposes of their corposes of the into touch with text books of history would success, showed the corposes of their into the same letter to Schomberg Charles states that: "Coligny recently ordered the new religionists to meet me in arms near Fontainebleau, where I may be a spleased God to deliver me from him, I may well thank Him for the just punishment He has inflicted on the admiral and his accomplices."

The motive which impelled the message to the first of the message to the means their own historic core-ligions text book, their martyrology. The author attests that the perpetrators of their corposes of their corposes of their or so the massacre, in their joy of success, showed the corposes of their that I could not call maked the reason and the guard told met thous double was open only was open only only on hour and a half in the forencon and only a half in the afternoon. On week days strangers visited it; on Sundays nobody. On the other hand, only a half in the Catholic churches are thronged with worshippers at every Mass. It is on in Berlin, it is also so in Berlin and benefice the Catholic churches are thronged with worshippers at every Mass. It is on the catholic churches are thronged with worshippers at every Mass. It is also so in Berlin in the open of be a priest, says Bishop Hedley, but he

"What text bocks of history would you recomend?" is a question frequent-ly asked of us, says the Ave Maria, adding: Alas! good text-books by Catholic authors are few and far beween and most others are partisan. tween and most others are partisan. Fortunately the restricted use of such books in teaching or studying is far less general nowadays than it used to be. Good reference works, of which there are many, should be familiar to Catholic teachers and students—especially, of course, to those attending courses in secular institutions. We will mention a few useful books: Jamssen's "History," "Parson's Studies," and "Lies and errors of History," Dom Gasquet's "Eve of the Reformation," etc., Montalembert's "Monks of the West," Newman's historical essays, Gairdner's historical works. Dr. Shahan's "Middle Ages," etc., Lingard's "History of England"; Summer School Essays, vols 1 and 11, Pastor's "History of the Popes," "Christian Schools and Scholars"; Birrell's historical essays, "Literary Scientific and Political in the control of the study of the state of the study of the state of the st Fortunately the restricted use of such and Scholars"; Birrell's Instories as Says, "Literary Scientific and Political Views of Dr. Brownson." This list might be extended indefinitely. Works like the "Cambridge Modern History" should and "The Historians History" should and "The Historians History" should not be used without books of rebuttal on the same shelf; better on the shelf below—nearer to the hand. The best refutation of the errors and extravagances of historical writers, Catholic Of non-Catholia, by the way, is often gances of historical writers, Catholic or non-Catholic, by the way, is often to be found in reviews and magazines. It remains to be said that every careful student, should have an index of his own. One need not be the possessor of a book to know its general contents.

"Christianus mthi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Paclan, 4th Century, LONDON, ONTARIO, SATURDAY, SEPTEMBER 2, 1905

principles.
Mr. Goldwin Smith and "M. E."

SURVIVING.

paper, the Western Watchman of St. Louis:

Louis:

"Before coming here I spent a few days in Berlin, where I found a great bustling modern city and the throb ing heart of Pan-Germandom. Is did

not interest me. Its ideals are too new; its heroes are too well known, and look too much like cheap actors

in their bronze coats and heroic pose. The present emperor has done much

for Berlin and before long it will be the

greatest city in the world ; the fairest

ergies of the state and all the passions

of the people were directed towards the extirpation of Catholicity the

Catholic religion should be the only one to survive. In Berlin and Dresden if you hear a church bell on Sunday

you near a church bell on Sunday or any other morning you may de-pend upon it it is either the Angelus or a call to Mass. I visited the new Evangelical Cathedral of Berlin dedi-

Evangelical Cathedrai of Berlin dedi-cated by the emperor the other day, and proclaimed the St. Peter's of the Protestant world. It was closed. I asked the reason and the guard told

MEXICAN TOWN.

F. R. Guernsey, the popular Mexico correspondent of the Boston Herald,

visiting what is row called Morella, the capital of Michoacan and the metropolis of all the region. He says:
"One finds the people devout Catholics, and on Sundays the congregation overflows into the churchyard, the people when the capital the capital than the

land was declared to be the only faith that could exist. The refusal of the people to submit to this faith was punished by the rack and the scaffold; aneous lore. "Christian Schools and Scholars," too, is a mine of information for which one might search in vain elsewhere, at least among books printed in English. A surprise is in store for young students who will examine the general index of Dr. Brownson's writ-

THE ST. BARTHOLOMEW MASS-ACRE AND ENGLISH PERSECUTION.

Rev. Walter J. Shanley, of Danbury, Conn., in a letter to the editor of the New York Sun, thus answers another

correspondent:
Sir: "M. E." of Montrose, Pa, in letter to the San of Sunday, July 30, advanced propositions which are at variance with the testimony of history. The refutation of all the inaccuracies of this letter would take up too much valuable space, but two statements which are glaringly false should not be permitted to pass without contradic-

One is that "the Church incited one is that "the Church Incited civil war in France, the Massacre of St. Bartholomew." The other declares that "there is no instance in history where the Church was persecuted by a Christian nation when she confined herself to the legitimate and report hospitages of saving souls."

proper business of saving souls."
As to the St. Bartholomew massacre impartial non-Catholic historians attest that the Church had no part in it. In the whole affair the Church was conthe whole sharr the Church was con-spicuous by its absence. History affords abundant proof that the mass-acre was not impelled by religious animosity, but by State policy. Charles IX. and his mother, Catherine de Medicis, the instigator of the plot, had no zeal for the Catholic faith nor any aversion for the Protestant religion, except inasmuch as it threatened the throne. The Papal Nuncio, who was in Paris at the time of the plot, was, according to Sismondi, a Protestant historian, purposely kept in ignorance of it; and Ranke, another Protestant writer, attests that Charles and Catherine left Paris suddenly to avoid the

displeasure of the Nuncio.

The massacre occurred on August 24, 1572. On August 26 Charles IX openly declared in Parliament that "the deed declared in Parliament that "the deed had been done by his express orders, to head off a conspiracy of the Huguenots against himself, the royal house, the King of Navarre and the noblest subjects of his kingdom." Admiral Colligny was the head of the Huguenot party. His journal, which was placed before the royal council and Parliament, and other napers belonging to him revealed other papers belonging to him revealed projects which would have merited capital punishment in any country. Charles IX. wrote to his Ambassador, Schomberg, in Germany: "Coligny had more power than I had, and was better

The author attests in their joy of success, showed the corpses of their victims, saying: "These are they who victims, saying: "These are they who would have killed the king." And "the couriers laughed, saying that at length the war was ended and they could live in peace."

live in peace."

More testimony can be offered from Protestant sources to prove that the St. Bartholomew massacre was a political affair. Catherine de Medicis, the chief instigator of the plot, was a free thinker, who, during her meals, often listened to Calvinist sermons, and would, according to Cantu, declare herself a Protestant had such a course been favorable to her ambition for

The statement of "M. E." that "there is no instance in history where the Church was persecuted by a Christian State when she confined herself to tian State when she confined herself to her legitimate and proper business of saving souls' is fake. England alone has furnished abundant evidence to prove the contrary. "M. E." will acknowledge that England was a Christian State in the sixteenth, seventeenth and eighteenth centuries. Is "M. E." not aware of the persecution inaugurated by Henry VIII. and carried out by Edward VI., Elizabeth, James I. and Oliver Cromwell? The Church in England and Ireland was "confined to her legitimate and proper business her legitimate and proper business of saving souls," yet never in the history of the world, not even in the days of Nero, was such a persecution waged as that of England against the Catholic Church in England and Ireland. It remains to be said that every careful student should have an index of his own. One need not be the possessor of a book to know its general contents. Nowadays most historical works, are provided with an adequate index, thus immediately putting the student on the track of desired information. Another point for young students to remember is that the titles of many books convey no idea of the richness of their contents. "The Eve of the Reformation," for instance besides illuminative studies on subjects like Erasmus, "The Printed English Bible," etc., contains a great amount of miscelALL HEALING IS FROM GOD.

SERMON OF ARCHBISHOP BOURNE AT WESTMINSTER CATHEDRAL TO PUBLIC HEALTH CONGRESS DELEGATES.

punished by the rack and the scaffold; their property was confiscated and their civil qualifications denied.

The Dictator O iver Cromwell, with an organized army of 20,000 fanatical Puritans, overran Ireland, spreading devictation and ruin on all sides, in the name of religion. He thanked God for being the instrument for the advancement of Christianity, and he advanced Christianity by slaughtering thousands of Irish Catholics, whom he mardered for hatred of their religion and their steadlast adherence to its principles. On the occasion of the recent Public On the occasion of the recent Public Health Congress in London, Eng., a large number of the delegates attended High Mass at the Westminster Cathedral on the Sunday intervening between the sessions. The Archbishop, who preached, took as his text the words "All healing is from God." (Ecclesiasticus xxxviii, 2) and said:

The primary care of the Catholic Church is to teach men the way to gain their ultimate end—the possession of God for all eternity in heaven. To this

their ultimate end—the possession of God for all eternity in heaven. To this end all other things must be made subordinate, for, if this be lost, all else will be of no avail. To this object she turns all her endeavors. She surrounds her children with all the safeguards and talk about the Church crushing free-dom of inquiry. Let them review the history of England during the sixteenth seventeenth and eighteenth centuries and they will find abundant evidence to prove that the laws of England crushed helps at her disposals. Her teachings, her sacraments, her code of discipline, her censures are all directed to the atfreedom of injury by the use of the rack, the sword and the gibbet and by cruel disqualifications that made it harder to live for the faith than to die for it. tainment of this all important end. But, while her first care is for the health of the scul, she has never been forgetful of the claims of boaily well-being. The knowledge which she possesses of the ONLY THE CATHOLIC CHURCH

needs of humanity, the experience of centuries stored up in her keeping, make her understand the importance of lessening the ills which attach to human nature, and of fitting to the human soul a body which shall, as far as may be, render proper services to its aspira-tions, and be capable of carrying into effect its behests. It is part of her

effect its behests. It is part of her character to keep a due balance be tween soul and body, so that, mated together by the Divine Will, they may attain the object of their creation.

It is very fitting, then, my dear brethren in Jesus Christ, that having come together in this city for the express purpose of studying and bettering press purpose of studying and bettering greatest city in the world; the fairest paradise of flesh and the strongest citadel of the devil. I found religious and social conditions there very much what they are here in Dresden. It is an adage there that people do not go to church on Sunday in Berlin, they go to the theater. The middle classes are the condition of public health, you should unite for a moment in the public worship of God, from whom all healing comes; and I gladly welcome you to this Cathedral church, that the blessing of the True Physician of souls may be upon you all and guide your delibera-tions to His glory and to the good of the theatre. The middle classes are still devoted to conservative home life and go to church, but the upper and lower classes have given up all religion. It is strange that in the two cities where for four hundred years all the energies of the state and all the passions

You need not look very far afield stitutes without number, have been raised up to alleviate disorders which sap the strength of men. Conceived in the liveliest faith, depending entirely upon the Providence of God, they have spread the world over, and have brought to the service of the suffering the greatest devotion of which the human heart is capable.

human heart is capable.

GREATER LOTE NO MAN HATH.

"Greater love than this no man bath—that he giveth his life for his friends," and only God can tell the number of those who had so given their lives, whether by the slow outpouring of daily toil, without hope or thought of an earthly reward, or by the sharp, quick contagion of a mortal pestilence. In the light of superior knowledge, gained by their mistakes, we may sometimes smile at their crude methods or ill-imagined remedies; but all the while, if we reflect, we see that for the most part they have been in advance of rather than behind the science of their day. But there is one example that I could single out, because it has a peculiar interest for us, as it is found in the teaching of a great Englishman, who, having won high place and large consideration in the service of the should be wanting in loyalty to Christ's Vicar upon earth. He was a man of noblest character and of very great efficient and not satisfied with the discrete for the conting and what every one now ought to know, and the ratio of this, its semend the only effect of this, its semend the only effect of this, its semend, will be down the blessing of alm firm resolve not only, which will be on the body, which will soon pass awy, but to make that body in every sense a willing and obedient will soon pass away, but to make that body in every sense a willing and obedient will soon pass away, but to make that body in every sense a willing and obedient will soon pass away, but to make that body in every sense a willing and obedient will be on priest of the soul, that will live for ever, and may the blessing of Almighty of all persons in affliction. She rarely, human heart is capable.

GREATER LOVE NO MAN HATH.

"Greater love than this no man bath—that he giveth his life for his friends," and only God can tell the number of those who had so given their lives, whether by the slow outpouring of daily toil, without hope or thought of an earthly reward, or by the sharp, cuick contagion of a mortal pestilence. Vicar upon earth. He was a man of noblest character and of very great gifts, and not satisfied with the discharge of the exalted duties entrusted to him. he allowed his limited to him. the thickest of the light and share the brunt of the battle during the Kultur-kampf. The people visit the churches and pay respect to the Blessed Sacrament. There is a live, active, virile to him, he allowed his imagination to wander into fields of speculation for the bettering of the world. It his "Utopia," ment. There is a live, active, vince Catholicity in the most Protestant sections of Germany that speaks volumes for the future of the Church in that among many very serious and some strange phantasies, the Blessed Thomas country. It is becoming plainer and plainer to all thinking people in this country that religion spells morality, and Catholicity is syronymous with Christianity. Stubborn, irresistible fore turned his thoughts to the care of those afflicted with infectious disease, and in the history of that State makes suggestions which found no realization in practice until lound no realization in practice until long years IN A STRONGLY CATHOLIC

realization in practice that road years had passed away.

"They take more care," he tells us, "of their sick than of any others. These are lodged and provided for in public hospitals. They have belonging to every town four hospitals that are built outside their walls, and are so large that the transpar for little towns. By this has been adventuring into the ancient kingdom of the Tarascan monarchs and visiting what is row called Morelia, the side their walls, and are so large that they may pass for little towns. By this means, if they had ever such a number of sick persons, they could lodge them conveniently, and at such a distance that such of them as are sick of infectious diseases may be kept so far from the rest that there can be no danger of contagion. The hospitals are furnished and stored with all things overflows into the churchyard, the peo-ple kneeling under the trees, their earnest eyes fixed on priest and altar within the sacred edifice. It is the faith of the Middle Ages still burning bright, and the faces of the women re-veal their inner quietude. Nor are men lacking in these crowded congregations. "As in all strongly Catholic towns in Maxico there is general courtesy. One furnished and stored with all things that are convenient for the ease and recovery of the sick, and those that are put in them are looked after with such tender, watchful care and are so con-stantly attended by their skilled physicians that as none is sent to them against their wills, so there is scarce one in the whole town that, if he should Mexico, there is general courtesy. One notices this fact also in Morelia, a considerable city, where much deference is paid the clergy. A very 'archive of courtesy is Morelia. one in the whole town that, it he should fall ill, would not choose rather to go thither than to be sick at home." In that same second book of the "Utopia" may be found many other wise conjectures, some of which were the fore-runners of the decisions of science in the state of the way hather the Blessed courtesy' is Morelia.

"Politeness, consideration for one's fellows, results, one must think, from leisure, from a habit of reverence and a good heart. I have noticed in all the so called clerical towns how well bred are the people, and how kindly their ways with the stranger within their gates. We may bring here new creeds, new formulas, but we shall never be able to improve on the fine old manners inherited from generations of devout later times. It may be that the Blessed Thomas More's thought had been turned in the direction of these matters of in the direction of these insucers of public health in the days of his youth, passed in the household of Cardinal Morton, who had done so much to lessen the spread of malarial disease in inherited from generations of devout people trained to obedience and rever-ence."

which he had undertaken with that object. In more modern days others might be cited who have united to intense devotion to the Catholic Church and her teachings an earnest zeal in the pursuit of all those sciences which contribute to the public health. Two such with whose career you are probably most familiar, have been brought to my memory quite lately — Professor Max Von Pettenhoffer, of Zurish, and Mon-sieur Pasteur. Such examples should be an incentive to all to devote all the talents and opportunities that they may possess to the furtherance of the objects for the love of God and of our brothers a special invention of Rome's diabolical

BODY.

A congress such as this brings home to all the enormous power for good or for harm which can be exercised by those who have knowledge of all that makes for bettering health. Life is so precious a gift we fear so instinctively all that menaces and weakens it, that we are inclined to put implicit trust in those who have gained a reputation as being truly wise in these matters. There was a time when men who were set aside to deal with the things of the soul have a widespread influence, which was insidiously dubbed by those who feared it "priestcraft." Now, a like authority, to an almost wider extent, is given to such as are set aside to deal with the things of the body, and to many a man the word of the physician is abiolute law. Surely, then, with the one exception of the priesthood, no order of men needs a closer union with God and a more powerful dependence upon their Maker than those who practice the healing art, lest, through too great self-reliance or too great rapidity in their conclusions, or by hasty, ill-balanced words, they set aside or weaken or obliterate those moral laws which come from Him Who made body and soul alike. There are many in the world who will listen to no priest, but will hearken to the doctor, and the pronouncemakes for bettering health. so precious a gift we fear so instinctively will listen to no priest, but will hearken to the doctor, and the pronouncement of the latter will govern their way of life to the exclusion of other considerations. There should be the closest union and no sort of antagonism be tween physicians of the soul and those of the body, for their varied knowledge quences of guilt; and, in like manner, the doctor may often dwell with fruit upon the outrage which those offer te their Maker who transgress His fundamental laws of self-restraint.

May this congress, which has gathered so many and has brought them in close union before the Throng of the

Most High, quicken this sense of re sponsibility and strengthen in the minds and hearts of all a firm resolve not only

useless to repeat what history shows, and what every one now ought to know, namely, that the Church never burned anyone at the stake. Some Catholic countries may have adopted such a punishment, but this obviously is an punishment, but this obviously is an entirely different thing. Heresy at the time of the Reformation was not exclusively an ecclesiastical crime. It was, in leed, considered a grievous sin against God, and against the Church which the Son of God established and commanded all monto hear hearth and which the Son of God established and commanded all men to hear, b t it was also a most serious offence against the State, society, the stable order of hings as it existed. It was a civil and social disorder of the utmost gravity, and a heretic was looked upon with somewhat the same horror in those gravity, and a heretic was looked upon with somewhat the same horror in those days that a murderous anarchist is viewed to-day. Heresy was then anarchy, and the heretic was an anarchist. The temper of the age was to treat this crime with severity—with capital punishment—and hypning at capital punishment—and burning at the stake was the usual form of such punishment, and was as common then as hanging or electrocution is for

murder in our own day.

The States and nations then existing (even though they were Catholic) had, it will be admitted, at much right as the States and nations existing toas the States and nations existing today to suppress crimes which they considered to be subversive of the very
foundations of civil order. That they
chose burning at the stake as the
means of executing criminals, convicted of the offence of heresy is regrettable to our twentieth century view, which seas in heresy only a mere dif-ference of opinion in ecclesiastical mat-ters having nothing to do with the State, and which views burning at the stake as a mode of execution peculiarly
h rrible. But we should not judge the people of past centuries by our standards. We see to day that " the best people" in some of our Western and Southern States do not hesitate to burn at the stake, with circumstances of people, and the stake of people of the fen country, and who is said to have burn at the stake, with circumstances of peculiar cruelty, fellow-men conintending the extensive drainage work

tain crime, thus showing that in some respects we are not so far removed, after all, from the temper of the Middle Ages. Our legal treatment of condemned person is, however, on the whole, less harsh than that which obtained in the fifteenth or sixteenth centuries. But five centuries from now, the people then on earth may look back to our methods of punishing criminals—to our hangings and electrocations and burnings at the stake with horror. So that this and all similar allusions

1402

on the earth.

UNION OF PHYSICIANS OF SOUL AND Protestants, only reveal the uncritical, unhistoric, ignorant and anti-Chris tian temper which has so long pre-vailed among Protestants of average second-hand elucation, and which only

time and research can cure.

We are glad that the old unhappy
cays are gone when Catholic States thought it necessary to burn heretics is a means to preserve ecclesiastical, civil and social order. We are gladalso that Protestants no longer, in justification of their rights of private opinion in religious matters, find it insulations are them to burn Catholics. cumbent upon them to burn Catholics, or one another, as Calvin burned Servetus. We are glad that the persecutors of Catholics, Henry VIII. and his daughter Elizabeth, are dead, and we do not hanker to resurrect that unfortunate <u>Fruler</u>—far more a woman but less a diplomat than Elizabeth—Queen Mary, We are glad that the old order has changed; and we are hopeful that despite such slurring allusions as this which we notice in the Transcript, that the ignorance which still seems to be cloud so many non-Catholic writers on the Reformation period is disappearing before the light of truth—Sacred Heart

TRAINED NURSE, A CONVERT, ENTERS RELIGIOUS ORDER.

MRS. TAYLOR, FORMERLY OF MEDICO-CHIRURGICAL HOSPITAL, THIS CITY,

Parishioners of St, Clement's Pro-testant Episcopal Church, Twentieth and Cherry streets, have just learned that Mrs. Kate Taylor, formerly one of their most devout members and for three years head nurse in the Medico-Chirurgical Hospital, has been received. Chirurgies Hospital, has been received into the Catholic Church and entered

into the Catholic Church and entered
the novitiate of a religious order in
New York city.

Since her graduation from the Philadelphia Hospital's Training School for
Nurses, about ten years ago, the greater part of Mrs. Taylor's life has been
spent within hospital walls.

Into her life had come such suffering
as is known to few women—a love trag-

as is known to few women—a love trag-edy, in which, for conscience's sake, she had separated from her artist hus-

versity of Maryland, where she contin-ued hor successful work for several

Mrs. Taylor was always religiously inclined. A nurse who knew her when she was at the Medico Chirurgical Hospital said yesterday that she went Hospital said yesterday that she went from the hospital every morning to attend the early service in St. Clement's church. During the Lenten season she made a spiritual retreat in St. Regis' House, One Hundred and Fortieth street and Hudson river, New York city. St. Regis' House is in charge of an order of women known as "Religious of the Cenacle"—the Cenacle being the room in which the Holy Ghost descended upon the Apostles at Pente-The house in New York is the only

The house in New York is the only one of the order in this country. Mrs. Taylor was baptized during Lent by the Rev. James F. Fagan, one of the corps of Jesuit priests in charge of St. Ignatius Loyola's church, Park avenue and East Eighty-fourth street. She entered the novitiate of Notre Dame de-Cenacle in St. Regis' House on July 19. The members of the order never go out of their convent. They instruct converts, have spiritual retreats for ally to the saving of souls.—Public Ledger, Philadelphia.

Dead on the Field of Honor: Writing of Archbishop Chapelle the Catholic Standard and Times says: Catholic Standard and Times says;
When the dread scourge of yellow
fever fell on New Orleans the crisis
found him in the front rank of fighters;
and in the front rank he has fallen,

with face to the foe. What nobler way can man acquit himself? It is the example that Christ gave, and His true servants must always be ready to respect it."

The chains of habits are generally too small to be felt till they are too strong to be broken.

By GERALD GRIFFIN CHAPTER III. (CONTINUED)

The night was too dark and stormy to admit of our friends landing with any convenience, so that the genteel politician was compelled, sorely against his will, to avail himself of the smoky shelter of the already crowded cabi entil the dawn. This was not long in arriving, and the sun arose on a scene as still and breathless, as if the elements, exhausted by the labors of the preceding day, had agreed to celebrate a Sabbath. When the passenger was a sabbath. when the passenger was occupied in getting his companion's luggage safe to shore, the latter walked slowly up toward the bold and jutting point of land called the Rock of Foynes, which overlooked a scene that was dea to him from many associations, and which, for these reasons, and for its own beauty, the reader will permit us to sketch, while we wait the approaof same new incident. He stood on a road which appeared to have been cut of the side of a solid rock, of a clumsy nature, and presented, as far as the ey could reach on either side, one of the finest highways that could be formedas level, and nearly as broad as a Mac adamized street in the British metro polis. At his back, the Rock ascended in, at first, a perpendicular and then sloping form, covered, in its crevice and on its summit, with heart and wild flowers. At his feet, a suddenly desending earthly cliff, unchecquered by the slightest accident of vegetation walled off the waters of the Shannon and presented a well-marked contras and presented a will-marked contribu-to the green and undulating surface of the same islet of Foynes, which formed the eastern shore of the Gut, and looked gay and sunny in the morning light. At the base of the cliff, the waters of the Shannon now lay hushed in a profound repose, as if the genius of the stream, who had yesterday filled the air with the sounds of his own giant the air with the sounds of his own giant minstrelsy, were now lolling at leisure and conning over the son; of a summer streamlet. A wide glassy sheet of water, on which a few dark sailed boat floated idly in the dead calm, lay be-tween the cliff and the north, or Clare shore, which again presented an sbrupt and broken barrier to the silent flood, and in others fringed its marge with mantle of elm and oak wood. Blue hills, cottages (which filled up the landscape not the less agreeably that they were the abode of sickness and of misery) formed an appropriate distance to this part of landscape. Further on the right lay the dreary flat of Ahanish, and further still, a distant prospect a wide, barren, and craggy country, the limestone surface of which was baked and whitened by the summer heat. This rather unfavorable portion of the scene, however, was so distant as not to affect in any degree the general air of richness which formed the fundamental character of the land "Why thin we travelled far, sir, to

see places in foreign parts that worn't anythen to that for beauty," was the reflection of the humbler of the voyagers, as he sidled up, noiselessly, behind his companion, and contemplated the scene over his shoulder However disposed the latter might be to admit the justice of the observation the uncouth phrase in which it couched did not appear to please him, for he turned aside with an abrupt and fretted "psha!" and walked up the

"If he hasn't any raison himself, he might hear it to from another," said Remmy (for it was no other than he) discontentedly; "it's like the dog in manger. He hasn't but little brains of his own, and he won't let anybody else use them any farther than he can."

At this moment the attention of both was attracted by the appearance of a handsome tilbury at the turn of the which drove rapidly towards reck, which drove rapidly towards them. Before they had time to observe the rank or quality of the travellers (a lady and gentleman), a startling incident, very strange and unaccountable to the new comers, though of fatally frequent occurrence in this quarter of Ireland at the period in question, interrupted their speculations. A shot, glancing from the hill above the rock, grazed the person of the gentleman who held the reins, and glancing off the little Scotch coped parapet near Remmy, cut with a rush ing sound through the calm bosom of the river. A shrill halloo of mistaker triumph at the same instant rung peaceful scene, through Hamond, looking up, saw on the summi of the hill, gazing on the spot, and standing in dark re ief against the blue morning sky, the figure of a man, his long long crane neck extended to its full length, his enormous hooked nose looking like the beak of an eagle up-lifted over his prey, and his long, thick, white hair thrown straight backwards, as if he had been (naturally as well as morally) all his life running against the wind. Perceiving his error used an action of disappointment. and disappeared. Hamond turned his eyes again on the tilbury, and perthat although Providence had saved the travellers from one danger, they were not free from its no less perilous consequences. The horse, terrified by the report of the gun, had set back several yard, and turning its head toward the cliff, began, in spite of all the exertions of the driver, who had cause enough for alarm already, to back rapidly towards the precipice. Remmy, starting from the stupor which he had been thrown by this unruly welcome to his native land, ran quickly toward, the travellers and suc cee led in seeing the reins just as the wheels had gained the little footp ith on

the verge.
"Fool and dolt," said Hamond, contemptuously, as Remmy assisted the portly driver to dismount, and aided him in arranging the harness. "How he bows and cringes! He touches his hat and fawas, as if he were the rescued wretch himself—as if he had not given that pompous, pampered thing, his very existence. It is so all over the world. In every corner of the earth, the same degrading tyranny is exercised. The

rich persecute the poor—and the richer the rich. The proud insult the humble, and they too have their insolent superiors. Ha! he tosses him a piece of money. It is thus that the services

of money. It is thus that the services of the poor are always valued. No matter what the sacrifice may be—of personal safety—of toil—of health—of heart's ease and all self interest, the highborn ingrate thinks he is more than quit of all obligation, by flinging an atom from his hoards to the real owner—flinging it too as that man did, at his

—ninging it too as that man did, at his feet—not to be taken from the earth without defiling his fingers."

The tilbury at this moment drove up, and Hamond, although he had purposely turned aside from the road, for the purpose of avoiding them, could the purpose of avoiding them, could see that he was closely observed, by both the lady and her friend, whether that in their fright they took for one of the assassins, or recognized him for his real self, he could not conjecture.

"O murther, sir!" said Remmy, as he ran toward his master with open mouth and eyes—" did you ever see the peer o' that? In the broad day. the peer o' that? In the broad day-light—and the open street—makes no more o' you, than ov you wor a dog, just. We'll be kilt, fairly, sir, in a mistake. Sure there I was meself sho dead—with a bullet in the middle

"Why did you de ay so long after you had done all that was necessary?"
"I'll tell you that, sir. Why did I stop so long? She axed me—no—not me, neither—but when I was just putten up the bearen rein—the lady—'pon a word sir she is a snitted little me word, sir, she is a spirited little wonan, I declare she is now—the man was twice as much frightened as what she was—I couldn't help admiren her in me heart, she took it so aisy—A in me heart, she took it so aisy-purty crythur too I declare. But as was sayen, she hid her face from me i her veil (though I know 'twas handsom the sound o' the voice) and whis pered to the gentleman (be the sam token he made me a'most laugh, he wa in such a flurry—calling me 'ma'an and 'my dear,' and sometimes 'n lord'—being fairly frightened out his sivin senses—the poor man. He's a magisthrut, it seems, and not over an bove quiet, for which raisom one o the lads comes down to have a crack at him from the rock as if he was a saaguli —though I'll be bound he isn't air a guli at all now.); but as I was sayen, she whispered the gentleman, and he she whispered the gentleman, and he turns to me, and says he, 'Isn't your mame Jemmy. Alone? siz he, 'Not Jemmy but Remmy,' siz the lady (I de clare I never thought me name would sound so sweet)—'Tis plase your honor. ma'ma,' siz I. So she whispered the gentleman again, an' says he Mr. Salmon, your master, says he, where is he? Well I thought I'd drop down laughen, whin I heard him call your honor Salmon. 'He's no such dd fish as that indeed, sir,' siz I, 'but such as he is, there he is appozzit uz or the road over.' So they druv away, the two of 'em. The gentleman is a the two of 'em. The gentleman is a Scotchman, and I don't know who can the lady be. He thrun me something, for a ricompince as he called it. I

suppose ricompince is Scotch for one-an-After having with subdued impatient listened to the whole of this tedious harangue, Hamond dispatched his servant to the Castle for the purpose of making the necessary arrangements before his arrival, telling him that he would saunter on slowly over the hill by a path which he remembered from his boyhood, so as to reach Castle

Hamond by noon.
"How selfishly and vainly," thought Hamond, after Remmy departed, all my long life been spent, and what would be my answer if that shot had (as it might well have done) taken in this weak head or wicked heart in its course, and sent me to hear the great accounting question — 'In how much mankind had been the better or the worse for my sojourning amongst them?' Let me, as I have lived so totally for myself nitherto, et deavor, before the sun goes down, to falfil even a portion neglected duty to others. Let since my own hope of happiness in this life is now for ever and for ever nded, endeavour to forget it sorrows and occupy myself only in advancing that of others—for happiness is a gift which a man may want himself and yet which a man may want himself and yet bestow. I have seen enough of the world to know that even if I had suc ceeeded in all my youthful wishes should not have succeeded in satisfying my own wants. If I had married Emily Bury (he paused, and pressed his hand on his brow as the thought suggested it elf to him) I might be now mourning over her early grave. Is it not some-thing that I know she yet lives—that she treads the same earth--breathes the same air, and is warmed and cooled by the same winter and summer as Ham ond is? Let this content me. not risk the small share of peace which remains to my heart by forming new attachments (new? alas!)— rather, I should say by indulging the memory of the old, since the 'covenants of the world' are sure to die. Let me rather fondle and indulge the impulses of : generous benevolence, which the action of my selfish sorrow has so long re-tarded within me, and let my fellowcreatures be dear to me for his sake whose wish it is to be loved through his own bright creation, but not super seded by it. And where should I find seded by it. And where should I find objects worthy of such care, if not in my own impoverished and degraded country? My poor, humble friends! why did I ever leave your simple cot tage circles—your plain, rough natural manners and kindly, though homely affection, for the tinsel of a world that has deceived and disappointed me-the glitter and smiles of a rank that ha decoyed and scorned me, and the false hearted seeming of a love that has left me but a bruised and heavy heart, a loaded memory, and a sapless hope for the even-tide of my life."

He was interrupted by some person's plucking his coat skirt, and addressing him, at the same time, in a voice which seemed to be rendered feeble and roken by disease or exhaustion. Somethen for the tobaccy, plase your honor, and the Lord in his mercy save

you from the sickness o' the year Hamond turned round, and beheld a jest to clear her vice, you'd wonder to countryman, middle aged, as it appeared hear her. Besides, Kitty had a very

from his dark and curling hair, al-though his squalid, worn and ragged magn his squard, worn and ragged earance might otherwise have left matter in dubiety. Our hero, who been absent from home sufficiently had been absent from home sufficiently long to forget nearly all the peculiarities of his countrymen, was not a little surprised to hear this poor fellow who seemed about to perish for want of the common necessaries of life, petitioning for what appeared to him a laxury.

"Something for tobacco!" he re-

Something for tobacco!" peated; "why, my poor man, you seem more in want of bread than to

" A little o' that same would be n hurt, plase your honor, but we can't expect to have everything."

'What is the matter with you?—
who do you walk so feebly?"

'The sickness goen I had, sir."

'What is that?"

"What is that?"

"The faver, plase your honor," said the man, staring at him with some surprise. "Indeed, I'm finely now, thank Heaven, but I think 'twould be a great strengthenen to me, inwardly, if I had the price o' the tobaccy, it's so long since I tasted it."
"Do you live in this neighborhood?"

"I do, plase your honor, in regard my wife and two childer (poor crathurs!) as the sickness, above in the field, an I couldn't remove 'em a while. Heaven is mercitul, sir, an' only for it, sure what would we do? for we hadn't any then at all, an' the people (small blame to 'em, indeed for it) wouldn't coon a-near uz, in dread o' the sickness (being taking) ontil Miss O'Brien, the Lord be good to her, gev us a ticket for the male, an' soom money an' other things, an' she'd give more, I b' lieve, if she knew I had more than meself ill, an that we wor wit'out a roof over uz, which I was delikit of tellen her; for 'twould be too much to suppose we should all of uz have enough, an' what no one is born to, hardly except he was

Let me see where you live," said Hamond, "if it is not very far out of "Only a small half mile, plase you honor. I can't walk only poorly, but your honor is good, an' the place isn't

While they proceeded along the path through the fields, the man gave, at Hamond's desire, a short account of the circumstances which had reduced him to his present condition, which, as they are in themselves interesting, and pre sent a tolerably faithful picture of a Munster cottage life, we shall venture

CHAPTER IV.

As for abstinence, or fasting, it is to them amiliar kind of chastlement. — Campion' reland. " Was it always the same case wit m

as it is now? is it, your honor is axen me? Ah, no, sir, that would be too bad; I had my pleasure in me day, as well as others, and indeed, I have no raison to complain, considering, thanks be to Heaven! and if I had only praties enough to keep above ground for a few years more just to make my soul (to attend to his religious duties) (a thing I was ever too negligent of), I think a prince couldn't be better off. Do you see that large field over-right uz, sir? Whin I was a slip of a boy, about eight. een, or that way, that was a great place the Robertstown an' Snanagolden girls to come, blachen their coorse thread, an' bekays they should lave it out all night, they use to stay them-selves watchen it, (in dread it should he stolen off the wattles) in the summer night, tellen stories an' crusheening (gossipping) away till mornen. At first light then, the boys o' the place come with fiddles an' flates, and there they'd be before em. Kitty an' Nelly Kilmartin with her hundhert o' thread, an' all the rest of 'em with their hundherts, blachen, an' then the keogh (tun) would begin — dancen, an' joken, an' laughen, an' singen' till it was broad day. Well, of all the girls was broad day. Well, of all the girls there, Kitty O'Brien was the favorite with the boys, sech a sweet smilen crathur! though, indeed, myself didn't think very bad (very highly) of her, till one mornen axen her to jine me in a slip man,' says Batt Minahan, that was very sweet upon her the same time, an' knowen nothen of it. 'She'll go farthe knowen nothen of it. 'She'll go farther than the field, thin,' says I, 'for he isn't here any way.' 'He is,' says Batt, 'standen out before you,' siz he. 'Is it yourself you mane?' siz I, looken down upon him. 'Tis, to be sure,' siz he. ''Twould take another along wit yot to be able to say it,' siz I. Well, whin two foelists have came treather. whin two foolish boys came together, an' a woman by, 'tis but a short step from words to blows. Battan' I tackled to ('m sure smail blame to him, an' the sweetheart listenen), an' we cuffed, an' an' we kicked, an' we pulled an' we dragged one another, till there was hardly a skreed o' clothen lett upon our backs, an' the boys med a ring for uz, and they hullooen, and the girls screeceen, and the whole place in one pillilu! An' then we pult the vattles out o' Kitty's thread, an' we big'n wattles one another over the head an' shoulders, till the sticks was broke in our hands. Well, it was the will of Heaven I got the upper hand o' Batt that some time, an' bet him, an' punmelled him, till I didn't lave him a leg to stand upon — an' then I danced the slip jig with Kitty. Well, I never thought much o' Kitty before, but my heart warmed to her after I fighten for her, an' we wor married agen next Ad rent. Batt (an' sure small blame to nim) never could bear the sighth o' me after. I lost a little by it, too, for I was thinhen of another girl before that, a girl that had as good as fifteen pounds of her own — but she wasn't a patch upon Kitty for manners an' beauty. Little I thought I'd be one day taken yer honor to see that same Kitty. stretched in a dyke, on the broad of h back, in the sickness - but Heaven is merciful, an' we'll get her out of it again I hope. 'Twould delight your honor to hear Kitty's cry—she had the best cry in the parish.'

"Yes, sir, for an 'ollogone, or 'ullilu! after a funeral, or at a wake-house. When Kitty had one glass o' sperits,

one back, an' the other girl hadn't air hack at all, nother to spake of."

Hamond, who was himself a connoiseur in female proportions, entered with a readier sympathy into his companion's admiration of this latter qual-

ity than the preceding one, but was again benighted when the other went on with his encomium.
"Indeed, I had but a very poor back

myself at the same time, an' I could hardly open my mouth or say a word hardly open my mouth or say a word any where in regard of it. So I tuk Kitty's back rather than the fifteen pound forten, an' then I had as large an' as fine a back as air a boy in the country — then who daar cough at me, or tread on me coat in the puddle? None — for Kitty's back stood by me always as Isla or market." always, at fair or market.

"My good fellow, I can hardly under-stand you. It seems you thought the larger Kitty's back was the better."

"To be sure, sir."
"And then you had no back at all

"Tul I married Kitty, sic—"
"And then you had as large a back as any body? What am I to under om this, if you are not amusing yourself at my expense? what do you mean by your back?"

"Back! — Faction, sir — faction for fighten. It is I to be for the party of th

fighten. Is it I to be funnen your honor?"

'Oh," said Humond. "Well, sir, we married, as I told your honor, an' if we did we got a small bit of land, very snug, and had a lase of it, an' got on very well for a few years, an' a couple of crathurs with uz, an' we wor finely off with plenty o' praties, an' milk now an' agen, but that was too good a story to last, and The big'nen of our troubles came on. This was the way of it. The owner o' estate that we rinted the cabin had a fine bog within about three miles from us, an' he winted us, and all the tenants, to cut our turf upon it, an' no upon a bog belongen to another man liven a near uz; but then we hadn't the mains o' drawen it such a distins an' not being in our lase, we didn't do it. He didn't forget this for uz (indeed

don't blame him either, considering opportunity of revenge) at uz for a long time, for we took care always to have the difference o' the rent agen the gale day any way. Well, sir, at last what do you think happened to uz? The minister that lived in the same parish, was made agent to our landlord, an' so when we went to pay our gale, what does he do but take his own tithen out the rent I brought him, an' hand me back the rest, sayen, 'Here, me good man, siz he, you're onder a mistake— tre rent is 5l. more, siz he (five pound being his own tithes). 'Well,' siz I, 'I nevur seen the peer o' that for— 'For what?' siz he. 'Nothing,' siz I but I said, 'roguery,' within me own nind. 'Give me the rent,' siz he, i'll eject you.' 'Let me go for it,'

I'll eject you.' '. 'How far have you to go?' siz he. Something farther,' siz I, 'than I'd trust you.' How far is that?' siz he. trust you.' 'How far is that?' siz he.
'Just as far then,' siz I, 'as I could
throw a bull by the tall.' Indeed I did
sir, say it to him. Well, he never for-

that word.

gay me that word.
"When I came back with the rent, he wouldn't have it at all, right go wrong. 'Very well, then,' siz I, 'if you don't like it, lave it, you can't say but I offered it to you.' An' well the rogue knew the same time, the offer wasn't good in law, inasmuch as there wasn't air a witness to it, an' I knower notoen of it at all, till Johnny Doo coom down upon me, an' let me know i when it was too late. Well I nevur'll forget the day, whin poor Kitty, and the childer an' meself, wor turned out. with the choice of taken a bag or back, or listing, whichever I (Begging and listing, are the usual alternatives in Munster.) An' that's the way it was with uz sence, ramblen over an' hether about the country, ont'l this summer, when the womaneen tuk ill in the sickness, an' the crathurs along wit her, an there was an end of the whole biziness, when I got it meself an' the four lyen ill together, without one to mind uz, ont'l the priest was so good as to have the little hut made over Thin sods of green peats) and straw onder uz, so that we wor quite com-fortable—and thanks to the neighbors, wor in no want of potaties, an' male moreover (that they say the English sent uz over)—a thing we didn't taste for many a long year before—signs on we're getten over it finely—an' I think if I had a pe north o'tobaccy, I wouldn't ax to be better, moreover, when I see so many more worse off than meself in the country. Here's the place, place vour honor. Hamond had heard much, during his

esidence in England, of the misery which was at this time prevailing in his native country—he had read many of the popular novels of the day, which had made Ireland and Irish suffering their scene and subject; but allowing a latitude for the ancient privilege of story-tellers, he was totally unpre pared to find their representation actually surpassed by the reality. He beheld in the ditch before him a shed (if it could be called so) not high enough to admit him without creeping on all fours, and so small, that the person of poor "Kitty" occupied nearly the entire length. It was formed person of poor "Kitty" occupied nearly the entire length. It was formed in the manner described by the wretched owner, in the hollow of a dry ditch, with a few sticks placed by wa of roof against the top of the next hedge, and covered with sods of the green turf. One end of this miserable edifice was suffered to remain open, and through this aperture Hamond was enabled to take cognizance of a woman half clad, and two children lying on a heap of straw, mouning heavily, either from pain or debility. The hot splen-dor of a summer sun crisped and dried the short grass upon the roof about

"Is it possible," said he, "that your nights are spent under no better shel-ter than this?"

Oh, what better would we want,

to be very thankful to heaven, an' after to the neighbors, that wor so good as to make this snug little place for uz. Well, my darlen, low is it the pain wit the wakeness? Se here's

you, an' the wakeness? See here's fine gentleman coom to see you an' t crathurs, darlen o' my heart."
"The Lord be good to him for doen, Dunat; 'tis better with me."
"Well, heaven is good, Kitty, we'll be soon all well an sprightly ago

plase God. A low sigh was the only answer to this consoling prediction. Hamond, touched no less by these indications of tenderness and affection in natures so unpolished, than by the misery made them necessary, placed in the hanes of his guide all that was wanted for the presen; purposes, promising at the same time to take care for their future condition as soon as he should arrive at Castle Hamond. The poor people overwhelmed him with thanks and benedictions—and "Dunat" (as the old woman called her husband) in-sisted on conducting him farther over

the hill.
"There's Bat Minahan's house over sir," said he, pointing out a neat white washed cottage. "It was a lucky day for Bat, the mornen he come off second best wit me. He gev up fighten, and married the girl with the fifteen pounds, married the girl with the liteen points, an' signs on there's the way he is, an' there's the way I am. An' there's the field I fusht met Kitty. I declare, sir, I never go by that field of an, evenen, but my heart is as heavy as lead, and I teels as lonesome as anythen you uvur see, thinken of ould times an' things."
"Well, my good man, keep up your spirits, and it may be as well with you

as with Bat Minahan yet? But I would advise you to make as little use of your back as possible.' 'Oh, back or front, your honor it's

long time since there was anythe

that kind in the country, plase your honor. Quiet enough the fairs an' the wakes is now, sir. Their courage is lown these days."

They parted—and Hamond, as he

assed over the field, heard this strange, though by no means singular specimes of his country's wretched, improvident and yet light-hearted peasantry, endeavoring, though with a faint and husky voice, to hum over "The Huiours of Glin. As he walked along the more

quented part of the soil, Hamond had

opportunities of appreciating the full extent of the misery which the misfortunes of the preceding season had occasioned, and which excited so lively an interest at the same period among an interest at the same period among the almost proverbially benevolent and generous inhabitants of the sister island—for even an Irishman cannot withhold this portion of their praise, whatever cause he may have for angry feeling on other subjects. Numbers of poor wretches, who seemed to have been worn down by the endurance of disease and famine to the very skeleton, were dispersed through the fields, some of them occupied in gathering nettles, the common food of the people for a long period, and prisher weed from the hedges, for the purpose of boiling, in lieu of a more nutritious vegetable. The usual entreaties, and their ac-companying benediction that "the Lord might save him from the sickness o' the year," were multi-plied upon his path as he pro-ceeded. The red crosses which were dauled on almost every cabin-door as he passed, and the sounds of pain and sorrow which came on his hearing from the interior, afforded him a fearful evidence of the extent to which the evidence of ravages of the disease had been carried —a disease attended by a peculia malignity in its application to Ireland for it was seldom fatal in itself, but merely disabled the unhappy countryman (whose sole hope of existence depended on his being left the use of his arms) for a few weeks, until the season exertion had gone by, and then left him to gasp away his life in the pangs of the famine which was consequent on his involuntary remissness. The tillage, involuntary remissness. except where the indications of unusu wealth and comfort showed that it was the property of a considerable holder, ther the ganeral as ntry was affected in no light degree by the misery of its inhabitants.

Hamond could not avoid feeling a pang of deep remorse when he compared his own fanciful miseries with the real and substantial wretchedness which stared upon him here at every step he walked. He felt his cheeks burn with shame when he recollected how many of these poor beings might have been made happy for life with the wealth which he had wasted in endeavoring to banish from his memory an adventure of comparatively very trivial importance, and he hurried to escape from the stings of self-reproach, which the real criminality of his conduct occasioned by resolving that every moment of his future life would be occupied in retrieving the occasions of duty which he had hither to omitted It was decree i, however, that he should before long have deeper cause to regret the time which he had misspent.

We shall leave him, however, for the present, and follow Renmy O'Lone, who has ere now arrived at his mother's costage. Thanks to so to remittance made by himself, and to Hamond' patronage, it was a more comfortable es ablishment than many which he had encountered on his route, and he smiled with the pride of gratified affection, as every indication of rural comfort presented itself successively before his

eyes.

Why then, I declare, the old 'oman in't getten on badly for all!—
The bonuveen [a little pig] and the little goslens! an' the ducks, I declare! -no 'tisn' ! -Iss, it is-'tis cow, I declare! Well, see that, why Fie, for shame the old 'oman, why doe she lave the doors open? I'll purtened it isn't meself, that's there at all, till I have one little rise (equivalent to the

London lack) out of her."
Wit 1 this design he adjusted his ha to an imposing cock, buttoned his brown coat up to his chin, thrust both sir, this fine weather, praise be to heaven? Indeed, the first nights we wor worse off, for we slept in the open air, an' the heavy dews at night kilt us entirely, an' we haven nothen but boiled nettlesto ait. So that we ought

playin; with a pair of jack-stones, who did not appear at all pleased by the intrusion. Perceiving that no one else was in sight, Remmy judged that the speedlest means of procuring attention was by a wakening some alarm for the infant. He therefore squatted himself on the floor and made a hideous grin, as if he were about to swallow the little fellow up at one bit. The roar which the latter set up at his little fellow up at one bit. The roar which the latter set up at this strange menace quickly brought two women from an interior room; but Remmy wa on his legs again, and as demure as (to use a popular similitude) a dog at a funeral before them! The elder of the females dropped a low woman of the house courtesy to Remmy, who acknowledged it by a condescending nod and a

smile of patron; ge.
"Your little lad, here, thought I was goen to ait him, I b'lieve, my good 'oman."

"Strange, he is, sir—O fie, Jemmy, darlen, to screech at the gentleman! Will your honor be seated?"
"Thank you, thank you, honest 'oman!" said Remmy, with an affable wave of the hand, and then laughing to himself as he passed to the chair (the himself as he passed to the chair (the hay bottom of which the good woman hay bottom of which the good woman swept down for him with her check apren—" My honor! Well, that's droll from the old mother!"
"I'll be wishen you a good evenen, Mrs. O'Lone, said the young woman who was with her. "Come along, lammy."

Jemmy."
"Good mornen to you then, an' tell Miss O'Brien I'll be over wit her to morrow surely. I expect 'em both now every other other day, tell her." The woman and child departed. "I ask your honor's pardon," the old lady continued, turning to Remmy, who was endeavoring to keep his risible muscles in some order,—" may be you'd take somethen, sir, after the road?"

"No may be at all about it. Try me a little—it's a maxum o' mine never to refuse.'

"From fo eign parts, I suppose, sir, you are?" said Mrs. O'Lone, after she had enabled Remmy to amuse himself in the manner indicated. " Yes-I'm an Englishman born and

bred," said Remmy, with admirable effrontery, trusting that his mother's ignorance of dialects would not enable her to detect the very lame assumption of the British accent which he used.

"If it wasn't maken too free wit your honor," said Mrs. O'Lone, after said Mrs. O'Lone, after hesitating for a considerable time, while Remmy busied himself with a dish of crubes, (pettitoes) "since 'tis from foreign parts you are, sir, may be you'd meet a boy o' the O Lone's there." "There! Where, my good woman?"

"Abroad, plase your honor."
"Many's the place that's abroad,

honest woman. If you hadn't a bester direction than that goen looken for a man, ye might be both abroad together for a century and nevur coom within a nundhret miles o' one another—ay, two hundhret, may be.'

"Shastone! (an exclamation of sur-prise.) wisha! It's a large place, sir."
"But talken o' the O'Lone's, I remember meeten one o' them in me travels—Jerem'ah O'Lone, I think—" 'Iss, sir-or Remmy, as we used to call him, short-"

"Short or long, I met such a fellow -and being countrymen—"
"Countrymen, sir! I thought your

honor said you wor an Eaglish."
"Eh, what? an' so I am, honest
'oman, what of that? It's true I was born in Ireland, but what hurt? No raison if a man is born in a stable that he should be a horse.' "Sure enough, sir. But about Remmy, sir, you wor sayen that you

knew "I did, an' I'll you a secret. If I

did, I knew as big a vagabone as there is from this to himself."
"O dear gentieman, sir, you don't

say so?"
"What should hinder me? 'm sure tis I that ought to know him

was the worst innemy I uver had.
"May be he had raison?" said Mrs. O'Lone, her tone of respect gradually subsiding iuto one of greater familiar ity, as her choler rose and her fingers wandered in search of the tongs.

"The bla guard, what raison would he have to me? An idle, theiven,

scamen rogue, that'll coom to the gallows one time or other."

"Your honor is makes fun o' me, bekays you know that 'tis his mother that's there."

TO BE CONTINUED.

THE REARING OF TIM.

You'd never guess that it was called Pleasant street," though possibly in the era of the aboriginal Yankee it may have been fairly pleasant. There may have been a time when the solitary elm, with its bark showing the ravages of the depredatory Irish urchin, had companions, and the noisome dump at the end was a beflowered and beshrubbed vale, but to such a time the memory of its present denizens runneth not. Now it was simply a dismal, dusty, dirty, macadamized street "where the Irish life." For, when the Irish came to town, instead of getting into the suburbs, where the rents were cheap and the atmosphere was charged with pure air and sunshine, they herded in he meanest quarter where rents were exorbitant, sunshine and pure air were nil, and the atmosphere was charged The street looked like an architectural nightmare, for the buildings were nearly all monstrosties; things that had once here something also but that with the fetid breath of the grog sh had once been something else, but that now belonged to the genus "block," and boarding houses in most of these were where the herding was even more

In one of these boarding houses there once lived Tim Flaherty and Mike Mc Carthy, and about the same time Tim married Maggie O'Toole and Mike

married Kate Sullivan.

Tim was a thrifty chap who worked hard in a foundry and sent his savings "home," a mild and unobtrusive char-acter who liked to work and be left alone. His Maggie was much the same sort, a modest, timid, loving little sort, a modest, timid, loving notice woman, and the match was deemed a

good one.

Mike was a rather boisterous popular fellow, who could talk well, and

SEPTEMBER liked to say wise voice. He had a "p"
voice of the city works, as
salary on the city s
helped out in Riley
His Kate was just the
would select for him
would select for him nnces and ribbons ous and brighter tha in the street, and you she was near before Everybody knew she catch even before I Mike was whispered The same block su The same block as couples with teneme furniture house structure at the sam and they started hou Mike and Kate hading. "All the street house the same before the same block and they started house the same block and the street had been same block as a couple of the same block and the same block and the same block as couple same block as a couple of the same block as

ding. "All the stre lasted all night and day, until, in fact, e day, until, in lace, or up, and everything Mike was laid up week after the wedd recovered sufficient work on the city started it off entirely shake it off entirely he gave up the place nent position in Ril lighter work, and chance to recupe recuperate so rapid would, however, and Riley induced him rest. He rested at Father Casey call quently and bringi Sacrament often. Sacrament often. quite a year after l left his Kate a wid baby boy an orpha Tim and Maggie

wedding, one mo friends were prese went back to work the next week Ma Maggie was a during the year of Mike's death, as month she had oft and cared for it cradle, while Ka

They gave Mike his wedding had b hacks and ca chaises wended way to the cen Casey said the l and he began to One day, shortle covered wagon be door, and four me the mangled ren was dead; killed foundry, and she alone, too.

They gave T
Father Casey pr

and Maggie retu began to labor for For a while M very ostentation bought little M and things, and and Kate was le Nobody but I left alone from vidows became up rather delic precocious. H Maggie's Tim, spondingly elat not proportion never expected as Kate's. Ka smart tricks to consummate ta sions for displa

noted on the st

nobody noticed

He was simply

with a pug nos Soon they

school, and the

to Sister Ma

learned the A months. Mic the head of h near the foot. began to assu towards Tim, admitted me humbly asser told him that learned to be was hard wo chap to keep Mickey, for I cap Mickey b tricks that thinking any and to accep ard : while could teac prayers and Sometimes Tim had a he might b thought of

mother was followed it This was When they sicial acco different. tolerated in always nee ness in disc not perform for him a p qualified.

> and taugh manner spicacity, was in sor him for hi Of cours gang tha Sheehan's for in the

air of jack-sones, who at all pleased by the receiving that no one t. Remmy judged that sans of procuring attentions alarm for therefore squatt shimr and made a hideous per about to swallow the at one bit. The roar aset up at this stranga set up at this strange brought two women room; but Remmy was n, and as demure as (to similitude) a dog at a hem! The elder of the d a low woman of the to Remmy, who acknowl-ondescending nod and a

ge.
lad, here, thought I was
im, I b'lieve, my good

e is, sir—O fie, Jemmy, sech at the gentleman! r be seated?"

Remmy, with an affabe and, and then laughing to

passed to the chair (the which the good woman or him with her check the chair! Well, that's droll other!"

hen you a good evenen', said the young woman her. "Come along,

estch even before her engagement to
Mike was whispered of.
The same block supplied the young couples with tenements, and the same furniture house supplied them with

nounces and ribbons were more numer-ous and brighter than any other girl's in the street, and you could always tell

she was near before you saw her. Everybody knew she would make a good

furniture house supplied them with furniture at the same rate per month, and they started houseker ing Mike and Kate had had a grand wedding. "All the street" were there. It lasted all night and well into the next day, until, in fact, everything was used up, and everything was a great deal.

Mike was laid up with a cold for a week after the wedding, and, though he recovered sufficiently to go back to his gook on the city streets, he could not

week after discretely to go back to his recovered sufficiently to go back to his work on the city streets, he could not shake it off entirely, so, after a month, he gave up the place to take a permanent position in Riley's salcon. It was lighter work, and would give him a chance to recuperate. He did not recuperate so rapidly as he thought he would, however, and after a few months, Riley induced him to stay at home and rest. He rested at home a few months. Father Casey calling upon him frequently and bringing him the Blessed Sacrament often. But one day, not onite a year after his wedding day, he Sacrament often. But one day, not quite a year after his wedding day, he left his Kate a widow and a month old

baby boy an orphan.

Tim and Maggie had had only a quiet wedding, one more in keeping with their lower social status. Only a few friends were present, and next day Tim went back to work in the foundry, and the next week Maggie returned to her

looms.

Maggie was a good friend to Kate during the year of Mike's illness. She had left her looms some months before Mike's death, and during that last month she had often taken Kate's baby and cared for it with her own in on cradle, while Kate was nursing poor

They gave Mike a funeral as grand as his wedding had been. A great cortage of hacks and cabs and buggies and chaises wended a slow and mournful way to the cemetery, where Father Casey said the last prayers for Mike, began to become forgotten.

One day, shortly after Mike's death, a covered wagon backed up to Maggie's door, and four men lifted into her home the mangled remains of her Tim. He was dead,; killed at his work in the foundry, and she and her boy were left

alone, too.

They gave Tim a modest funeral.

Father Casey prayed at another grave,
and Maggie returned to her looms and
began to labor for her boy.

For a while Mike's friends paid Kate

very ostentations attention. They bought little Mickey clothes and toys and things, and then they forgot them,

and things, and then they forgot them, and Kate was left to struggle alone.

Nobody but Father Casey ever paid much attention to Maggie. She was left alone from the first, but the two widows became great friends. Each lived for her boy. Little Mickey grew up rather delicate in body, but very precocious. He talked long before Maggie's Tim, and Kate was correspondingly elated, though Maggie was not proportionately depressed; she never expected her boy to be so smart as Kate's. Kate spent hours teaching never expected her boy to be so smart as Kate's. Kate spent hours teaching smart tricks to Mickey, and then with consummate tact would create occasions for displaying them, so that the Widow McCarthy's baby was soon noted on the street for its cuteness, but nobody noticed poor little TimFlaherty. He was simply an ordinary Irish baby with a pur nose.

with a pug nose.

Soon they were old enough for school, and their mothers brought them to Sister Mary, from whom Mickey learned the A. B. C's in short order, while Tim struggled with them for months. Mickey was nearly always at the head of his class, and Tim always began to assume a dictatorial attitude towards Tim, a thing to which his admitted mental superiority gave a certain warrant, and to which Tim humbly assented. Tim's mother had told him that he must be like Mickey, and he tried to be, for he very early a privacy of her kitchen, he had deand he tried to be, for he very early learned to be obedient to Maggie. It was hard work though for the little was hard work though for the little chap to keep abreast of a genius like Mickey, for besides the natural handicap Mickey had, Kate was so successful in featuring her prodigy and his tricks that folks got accustomed to thinking anything he did was elever and to accept his conduct as the standard; while poor, modest, timid Maggie could teach Tim nothing but his prayers and help him with his primer lessons. She had no accomplishments herself, and she could teach Tim none. Sometimes it occured to her that if Tim had a smart mother like Mickey he might be smart, too, but the mere thought of anybody else being Tim's mother was so dreadful that she never followed it to a conclusion.

This was all in things intellectual. When they got into the sphere of physicial accomplishments had a second the sphere of physicial accomplishments.

This was all in things intellectual. When they got into the sphere of physicial accomplishments things were different. Mickey was occasionally tolerated in right field, but Tim was always needed behind the bat. Yet even there Mickey's mental nimbleness counted in prowess by his masterfulness in discussing. He could tell the proper and best way to accomplish feats of courage or agility that he could not perform, and this faculty often won for him a place on a team that properly

lowed the gang to congregate there partly because it was handy to have them around when "hurry" orders were to be delivered, but mostly because he couldn't help himself. His estimate of the number of times he had ordered them away varied from ten thousand to ten million, but both were exaggera-tions, though he did frequently drive

them off. Whenever that happened Tim would run away from Mr. Sheehan with the rest of the boys, for Mr. Shee-han was inclined to be violent on such occasions; but Mickey always sauntered towards him and into the store which proved that Mickey was rapidly adding to his other accomplishments a capacity for reading human nature. He rightly judged that it was not in Mr. Sheehan's Irish nature to suspect a boy

who walked calmly into his hands.

The perquisities of the delivery of
Mr. Sheehan's hurry orders was usually five cents, and Mickey always secured more than his just proportion. The other boys credited this fact to Mickey's luck, and Mickey always fostered the notion; but in very truth it was due to Mickey's eternal vigilance and acumen. While the other boys would become engrossed in the distractions of play, and oblivious of such things as hurry orders and nickels, Mickey never al owed himself to get into such a condition of mental abandon as to forget

It was an easy transition for Mickey from this condition of occasional use fulness to a position of freedom behind the counter, and from that ground of vantage the few nickels that had ecaped him before were saved, and Mr.

Sheehan came to rely entirely upon him to deliver his hurrry orders. But this was not without its dis-advantages. Mr. Sheehan knew of other things a boy might do about his store besides run errants, and, being a thrifty man, he early took advantage of Mickey's very evident satisfaction in being given the freedom of the store to order him to do them. There were windows to wash and floors to scrub, and, hardest of all, second hand vege tables to sort in the cellar. Mickey's lofty soul demurred at the scrubbing and rebelled at the sorting, but Mickey's practical mind bade his soul have patience. Sometimes when Mickey had more errands than he could do, he called Tim, and, in consideration therefor, he induced Tim to pick over the decaying vegetables and to do the scrubbing, while Mickey wrapped up sugar and soap for admiring contemporaries of the other sex or punched Mr. Sheehau's new cash register for more tied and the sex or punched with the sex of the sex or punched with the sex of mystified old ladies.

At school the relative position of the

boys in class remained unchanged; Tim continued near the foot of the class, and Mickey always at or near the head. Every one but Sister Mary was discouraged at Tim's prospects. His mother and himself could see nothing for him but a life of toil, but Sister Mary said: "Don't you mind, Mrs. Flaherty, Tim is one of the best boys in my class, and he will be a smart, good

man."
"Oh, that's yer blarney, Sister. He's
a good boy, God knows thanks be to
Him and His blessed Mother. I'd know wha: I'd do if he wasn't but by the papers you send hone to me every month he isn't smart. But it's not his fault, poor boy, his mother never gave

him any help."
"Why, Mrs. Flaherty," Sister Mary
answered, "there isn't a mother in the answered, "there isn't a mother in the parish who has done so much for her

parish who has done so much for her son as you have done for Timothy, " which, of course, was true. It may have been the knowledge of this fact that prompted it, but for some reason Sister Mary took an unusnal interest in Tim. She gave him extra interest in Tim. She gave him extra time after school hours, and, when graduation day approached she as-signed to him a declamation, and Mickey had one, too, by right of his intellectual pre-eminence. Sister Mary drilled him to the very limit of perfection, but on commencement day he ignominiously failed, while Mickey covered himself with more glory.

The mental state of the widows corfailed in his declamation it fell to the depths of complete depression. She was so sanguine about that declamation! Only a few hours before, in the sacred privacy of her kitchen, he had declaimed it for her alone without pause or hesitation, and with a fire and spirit, that she knew in her soul was beyond utterly beyond, any of the clan of McClarty. And then to have him fail so ignominiously before Kate and the crowd! Those were a terrible few moments for her while Tim was frantically scoring as far as the frantically scoring as far as the "burning deck" but she writhed more under Kate's hypercritical "Ain't it too bad poor Tim broke down?" For in truth (and Maggie knew it) Kate was much relieved by Tim's failure. She feared Mickey's laurels as the most

proper and best way to accomplish leats of courage or agility that he could not perform, and this faculty often won for him a place on a team that properly belonged to others more legitimately qualified. There, too, he made I'm his debtor. He talked about the things that required wind and directed him as to their manner of doing with so much perspicacity, that Tim addingth and directed him as to their manner of doing with so much perspicacity, that Tim actually thought he was in some measure dependent upon him for his success.

Of course the boys were part of the gang that congregated in front of Sheehan's grocery store on the corner, for in the progress to higher or lower things "The Corner" played a part in the life of every boy who lived in the street. Mr. Sheehan, the grocer, al-

time the master thereof certified to the world that Michael Francis McCarthy world that Michael Francis Michael Phanes had creditably taken the course of his school in penmanship and bookkeeping, and was entitled to his diploma, and Mickey was launched as a master of the intricacies of accounts.

With Maggle and Tim the matter was much simpler. They were agreed that Tim's life pursuit must lie along lines of labor and accordingly they sought work for Tim to do. The only individual of any provinence with whom they were familiar was Mr. Sheehan, the grocer, and to him they went for advice. He knew already something of Tim's capacity for work, and, mixing a benevolent desire to Tim with a selfish desire to help himself, he offered Tim a place in his

"Of course," he explained to Maggie, "I can't pay him much at first. He will only be in the way lor a

long time, but he is a good boy and I I am wiltin' to give him a chance."

They were delighted with their good fortune. They knew a young man who was paid twelve dollars a week by a Yankee grocer up town, and, while they hardly expected that Tim would they hardly expected that Tim would ever be paid that great salary, it was possible that some day he might earn

nine or ten.
Tim entered into his new duties with great vim. Sorting vegetables and scrubbing floors and windows was irk some work, but he did it so well that Mr. Sheehan's windows reflected floors always as bright as Maggie's kitchen, and the grocer confided to his wife, but only to her, that Tim saved him several times his wages in keeping his vege tables sound.

tables sound.

It was a very tired boy that Maggie tucked away the first few nights, but also a very proud and contented one—proud to be at work helping Maggie, and contented because he had no rea-son to be otherwise. He had plunged into a life of hard work but he had always expected hard work; and then, too, it was something of a distinction to be clerk in Sheehan's store—to stand behind the counter with a clean white apron and wait upon customers and make change for them and charges against them; to manipulate the scales and the cash register, and help them to make a choice. And somehow the old difficulty he had at school disppeared. He had no trouble learning the cost and price of gools, and soon he knew the market so well that Mr. Sheehan dared to leave the store in his charge occasionally. Then when he was nine-teen and had been with Mr. Sheehan a long time, he was promoted to the very exalted position of driver, that gave him the dreamed of salary of nine dol-

How elated they were, Maggie and Tim! It was simply and incident of dreams coming true. The acme of his ambition had been attained. He was ambition had been attained. He was the man of the house now, and his order was that Maggie should leave her looms and keep house for him; and Maggie, though she demurred some at first, was not very loth, for her twenty years with shuttle and warp were telling on her, and he was beginning to grow tired.

grow tired.

One day Mr. Sheehan said to him,

'Tim, some of these up town grocers
'Il be after you soon, and when they do Il be after you soon, and when they do you let me know what they offer, and I'll give you the same." And sure enough, not long after a leading grocer of the town offered Tim twelve dollars per week. Tim told Mr. Sheehan of the offer, and that gentleman replied; "All right, me boy. You stay right here and draw three dollars a week more for me hereafter."

more for me hereafter."

Now he was in the dizziest of opu-lence. Twelve dollars per week!
What would he ever do with the money? He ordered Maggie to leave the old block and follow Kate and Mickey's lead to a better neighborhood—an order which Maggie obeyed only after great She was attached to the street and its atmosphere. She knew it well, and the street knew her. She feared the prominence living in a better neighborhood would give her. Her old friends of the street would hardly dare visit her there, and she impactly dare visit her there, and she impactly dare visit her there. The mental state of the vacuum state of the success of their sons. responded to the success of their sons. When Tim did big things on the dia When Tim did big things to heights agined all sorts of strangeand formal agined all sorts of strangeand formal to observe in a better locality, and the to observe in a better locality, and the social life of the street had been so unconventional and informal! But Tim was obdurate. Driving Sheshan's delivery wagon, he had learned other things besides groceries; he had seen something of the comforts of other homes, and he insisted upon the change. He was so insistent that he announced his intention of referring the matter to his intention of referring the matter to Father Casey, and then Maggie submitted. She knew what his decision

would be.

Meanwhile Mickey's position as bookkeeper lent him a distinction in the ward that he was not slow to turn his political advantage as soon as the ward that he was not slow to this to his political advantage as soon as his years permitted. He was nominated for the Legislature, and on more than one occasion during the campaign feared Mickey's laurels as the most brilliant declaimer in the school were in jeopardy. But Father Casey gave I'm a diploma engraved just as prettily as the one he gave Mickey, and Maggie was in some measure consoled.

And now each mother and her son began to consider his prospects. At first Kate and Mickey considered the pulpit, the bar and medicine for Mickey. The pulpit faded before Father Casey's somewhat curt refusal to consider him, and the bar and medicine before the financial obstacles that have so often killed the aspirations of embryotic geniuses. The professions sometimes thought they knew his views concerning them, but they frequently expressed their admiration for the agility with which he could change his mind. One newspaper hinted broadly at bribery and corruption in connection with those measures, and country in

pronounced it a "great time.

Mickey made a speech that was followed by three cheers and a "tiger."
The crowd asked in stentorian chorus "What is the matter with Michael F. McCarthy?" and as loudly responded that he was "All right." He went among them greeting them affably, and shaking their hands, and in due time

met Tim.
"Hello, Tim, old boy. I'm glad to
see you here. I was kind of afraid you wouldn't come. Come and have a drink with me," he said. Tim had received from Maggie, who

got them from her father, a disciple of Father Matthew, more or less rigorous notions of the virtue of total abstinence, and he declined the invitation. But Mickey insisted, and Tim said, "All right, I'll have a glass of soda."

"Not on this occasion you won't have soda," Mickey answered. "We need

soda," Mickey answered. "We need all we've got for chasers. This ain't no time for soda, anyway. Have something that means something—a glass of lager. It'll do you no harm."

Tim expostulated that he never drank a glass of lager in his life, and Mickey solided. "Thek's all right. Don't ever

replied, "Tnat's all right. Don't ever drink another. Why, man, you and I have made the fight together. We have have made the fight together. We have been chums since we began to creep, and now, when I'm on the top of the heap, do you think I'm going to let you celebrate it with a glass of wishywashy soda. Not on your natural life. Come, boys, make Tim have a glass of larger!"

Ready for anything that looked like fun they crowded about Tim and bantered and ridiculed him until he consented to drink just one glass of lager. One of the crowd, seeing a chance for more fun, prepared the glass chance for more fun, prepared the glass by mixing it with a large portion of strong liquor, and then, after all had filled their own glasses and testified thunderously that there was nothing the matter with Tim Flanagan either, they all drank.

It was not long before the powerful stimulant affacted noor Tim's brain

stimulant affected poor Tim's brain, and soon he had another and another, until he reached a state of complete intoxication. Then Tim was the feature of the occasion, and he vied with the thers in boisterousness and gluttony. At length, when the early hours proounced it Sunday, and the celebration had reached such a state that the policeman on the beat was compelled policeman on the beat was compelled to choose between the wrath of the powerful Mickey and the public, the party broken up. They hustled Tim into a carriage, and, depositing his limp and flaccid form at Maggie's door, knocked

and drove away.

Maggie had spent a night of torture.

Never before had it happened that midnight came and she did not know where Tim was. All sorts of horrible misgiv ings has entered his mind. Something must have happened to keep him away from her until that hour, and whatever irom ner until that nour, and whatever it was, it must be direful or he would send her word. She was on the point of going in search of him when she heard a loud knock at the street door. She hurriedly opened it, and Tim's body full in. She almost swooned at body full in. She almost swooned at the sight, but her mother's love over came her womanly weakness, and, half carrying, half dragging him, she man-aged to get him into the house and

She understood the trouble now and wept—bitter, bitter tears. In all her misgivings she had not thought of this—the worst of all. After a sleepness, terrible night of anguish, she arce to prepare his breakfast. She had planned her conduct. By no act or word of hers should he discover that his

mother knew.

He had been awake long before he heard her call, but he had lain there suffering untellable anguish. His poor little mother! He knew she knew, and he understood her suffering. Remorse, most unbearable of torments, tortured him, and when she called he detected the note of sorrow in the tone of cheer

hardly dare visit her there, and she imagined all sorts of strangeand formal conventionalities that she would have to observe in a better locality, and the went about her usual Sunday daties, bustling about breakfast and his Sunday clothes, and scolding him for being careless about "his best things." but her scolding lacked its true ring and her bustling was forced. and her bustling was forced. She chattered about trifles but her chattering was artificial and her trifles too ing was artificial and her triles too triling. Each mement the tension grew tighter. She noticed his dejection and it added to the poignancy of her own sorrow. She could hardly keep the tears back, and on her every excursion to the kitchen she seized the chance it may to wing them away.

cursion to the kitchen she seized the chance it gave to wipe them away.
When breakfast was over she arose and, blessing herself, said, "Hurry, Tim dear, we'll be late for Mass."
The word of endearment was the last straw. The flocd broke loose. His tears would not be stayed longer, and throwing himself on her hosem, he

straw. The flood broke loose. His tears would not be stayed longer, and throwing himself on her bosom, he sobbed, "Oh, mamma, mamma! I did not mean to do it."

It was the first time he had used his babyhood's endearing term since he was a baby, and it brought a gleam of sunshine through the clouds and made him her baby again. They cried together long and heartily. Heart to heart they solaced each other with wordless sympathy, until at last she said. "There, now, acushla, don't cry no more. Dry your eyes, darlin, an'we'll go to Mass, an' next week, God willin,' we'll go to the sacraments together an 'ax God an' His Blessed Mother to guard you agin' all evil."

They went to Mass together with hearts comparatively light, and the following week Maggie's uggestion was carried out. It must have been effective, for there never again has been reason to ask God and His Blessed Mother to forgive Tim for the sin of intemperance. — J. B. Duggin in the Guidon.

DEJECTED WHEN, HE FALLETH INTO SOME DEFECTS.

My son, patience and humility in adversity are more pleasing to Me, than much consolation and devotion in

prosperity.
Why art thou disturbed at a little thing said against thee? if it had been more, thou oughtest not to have been

moved. But now let it pass; it is not the

first, or anything new, nor will it be the last if thou live long.

Thou art valiant enough, so long as no adversity or opposition comes in thy

Thou canst also give good advice, and encourage others with thy words

but when any unexpected trouble comes to knock at thy door, then thy counsel and thy courage fail thee. Consider the great frailty, thou often experiencest in small diffi-culties; yet it is intended for thy good, as often as these or such like things befall thee.

Dark days lead us to know our own helplessness, and bring us to Him Who only can bless us, Who only can absolutely love us. I used to wonder why loneliness and sorrow seemed to have a sweet undercurrent of satisfaction. Is it not because Help so near us these

because He is so near us then?

Are your corns harder to remove than those that others have had! Have they not had the same kind! Have they not been cured by using Holloway's Corn Cure! Try a bottle. same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

PREVENT DISORDER.—At the first symptoms of internal disorder. Parmelee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets, taken before going to bed, followed by doses of one or the pills for two or three nights in succession will serve as a preventive of attacks of dyspendia and all the discomforts which follow in the train of that fell disorder. The means are simple when the way is known.

Cucumbers and meions are "forbidden fruit to many persons so constituted that the least induigence is followed by attacks of cholera, dysentery, griping, etc. These persons are not aware that they can induige to their heart's content if they have on hand a bottle of Dr. J. Nellogy's Dysentery Cordial. a medicine that will give immediate relief, and is a sure cure for all summer complaints.

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nen to you then, an' tell I'll be over wither to.

I expect 'em both now ther day, tell her." The shild departed. "I ask pardon," the old lady ming to Remmy, who was to keep his risible muscles to.—" may be you'd take after the road?" be at all about it. Try eign parts, I suppose, sir, id Mrs. O'Lone, after she an Englishman born and Remmy, with admirable usting that his mother's dialects would not enable the very lame assumption accent which he used.

sn't maken too free wit said Mrs. O'Lone, after a considerable time, while ed himself with a dish of citoes) "since 'tis from you are, sir, may be you'd 'the O'Lone's there." Where, my good woman?"
plase your honor."
the place that's abroad, n. If you hadn't a better an that goen looken for a

y and nevur coom within a les o' one another—ay, two ay be. ay be."

e! (an exclamation of surh! It's a large place, sir."
ken o' the O'Lone's, I
neeten one o' them in me
em ah O'Lone, I think—"
-or Remmy, as we used to
prt—"

long, I met such a fellow

ht be both abroad together

countrymen—"
ymen, sir! I thought your ou wor an English."
at? an' so I am, honest
of that? It's true I was land, but what hurt? No can is born in a stable that e a horse."
enough, sir. But about
, you wor sayen that you

as big a vagabone as there to himself." gentieman, sir, you don't hould hinder me? 'm sure ught to know him well. He st innemy I uver had. he had raison?" said Mrs. tone of respect gradually

n' I'll you a secret. If I

ito one of greater familiarcholer rose and her fingers a search of the tongs.
a guard, what raison would
me? An idle, theiven, me, that'll coom to the gal-me or other."
nonor is makes fun o' me, know that 'tis his mother

TO BE CONTINUED.

REARING OF TIM. ver guess that it was called street," though possibly in the aboriginal Yankee it may fairly pleasant. There may a time when the solitary elm, ark showing the ravages of the solitary elm, ark showing the ravages of the solitary elm, and comatory Irish urchin, had combeflowered and beshrubbed o such a time the memory of denizens runneth not. nply a dismal, dusty, dirty, ed street "where the Irish r, when the Irish came to tead of getting into the

where the rents were cheap tmosphere was charged with and sunshine, they herded in st quarter where rents were the atmosphere was charged bid breath of the grog shop-ilooked like an architectural for the buildings were monstroaties; things that the seed to the genus "block," and these were boarding houses,

these were boarding houses e herding was even more f these boarding-houses there Tim Flaherty and Mike Mo-nd about the same time Tim Maggie O'Toole and Mike ate Sullivan.

ate Sullivan.

s a thrifty chap who worked foundry and sent his savings a mild and unobtrusive char.

b liked to work and be left is Maggie was much the same andest, timid, loving little match was deemed a nd the match was deemed a

as a rather boisterous popu-

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LETTERS OF RECOMMENDATION,

Apostolic Delegation. Ottawa, June 13th, 1905. the Editor of the CATHOLIC RECORD,

o the Editor of the CATHOLIC RECORD,
London Ont.

My Dear Sir:—Since coming to Canada I have
been a reader of your paper. I have noted
with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbured with a strong Catholic spirit. It strenuously defends Catholic principles and rights,
and stands firmly by the teachings and author
ity of the Church, at the same time promoting
the best interests of the country.
Following these lines it has done a great deal
of good for the welfare of religion and country, and it will do more and more, and its
wholesome influence reaches more Catholic
homes.

homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and bes milies.

In y blessing on your work, and best in the continued success.

Yours very sincerely in Christ.

DONATUS, Archibshop of Ephesus,

Apostolic Delegate.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1800.
London, Ont:
London, Ont:

Dear Sir: For some time past I have read four estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervadesithe whole. Therefore, with pleasure, I can recommend to the fathful.

Blessing you and wishing you appear.

thful.
ing you and wishing you success,
Believe me to remain.
Yours faithfully in Jesus Christ
† D Falconio, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, SEPT. 2, 1905.

CLERICAL CHANGES.

His Lordship the Bishop of London has made the following changes among

the clergy: Rev. Father Langlois, Pastor of Til bury, will go to Tecumseh, which parish was recently left vacant by the death of Father Villeneuve. Rev. Father Parent will go from McGregor to Tilbury; Rev. Father Pinsonneault from Clinton to McGregor, and Rev. Father Hanlon from St. Augustine to

A STRANGE SUPERSTITION.

A special telegraphic despatch to the Toronto Mail and Empire states that among the members of a sect known as the Agapemonites, who live in a retreat at Clapton in North-east London, and known as the Abode of Love, there is great rejoicing because of the birth of a son to the head of a sect who is known to the outside world as the Rev. S. H. Smyth Piggot, but who calls himself "the Messiah." The mother of the child is Ruth Grace, who recently joined the Agapemonites, and the child has been named Glory Snyth Piggot. The parents claim that the child is a divine being like the father, who asser s that he is him " the Lord Jesus Christ who died and rose again and ascended into heaven."

Charlinch in Somersetshire, England. He was a person somewhat reserbling John Alexander Dowie in appear-

ance, and having the same egotistical organs highly developed, as phrenologists have stated to be the case also with Dowie. Like the Mormons, Prince repudiated

the doctrine of the inviolability of the married state, and started a religious community on the basis of his ideas on this subject. He asserted that he would never die, but he died, notwithstanding, in 1899, foretelling be fore death that the millennium or reign of Christ on earth for a thousand years was at hand. A number of wealthy maiden ladies

were induced to join Prince's sect and were always ready to subscribe to his plans so that he lived in princely state. After Prince's death, the sect fell

into obscurity for a time, and then in 1901 Pigott assumed the pastorate of the Agapementite Church at Clapton which is called the Ark of the Covenant. On September 7th he anmonneed himself to be the Messiah in these words :

"Brother Prince was sent before the Lord's face to prepare the way for the second coming of Him Who suffered for sin. His testimony was true and the work of the Holy Ghost was perfect in him, and I who speak to you to night, I am that Lord Jesus Christ Who died and rose again and ascended into heaven. Yes, I am He that liveth, and behold I am alive for evermo e,' with much more of the same kind of

Pigott is said to have about one

thousand two hundred followers These are called Agapemenites, from the Greek word Agape, which signifies love, and is frequently used in the original Greek of the New Testament as in St. John xv. 10: "Abide in my love," whence the community house is called "the Abode of Love." Their church cost about \$80,000, and is a

very handsome building. Pigott has been in turn a sailor, a miner, an Episcopal clergyman, and a Salvation Army soldier. His followers are people of the middle class who support him in luxury, and discard the sacredness of marriage, living in com mon. For several years they have shunned publicity, as their manner of life shocked the people of London, and led to their being several times mobbed and stoned when their religious ceremonies were carried on in a manner which attracted public attention.

Pigott's eccentricities are frequently shown by uncontrollable fits of laughter in the pulpit. As a Salvationist, in his zeal, he was wont to throw himsel on the ground face downward for a considerable time, and to do other strange freaks.

The present freak of declaring his son to be a divine being is paralleled by the case of Joanna Southcott who began in 1792 to claim supernatural powers. This fanatic is said to have nad as many as one hundred thousand followers at the time of her death in 1814. She declared that the second Saviour was to be born of her, and this was believed by her dupes.

A man named Twort in 1825 professed to be the Saviour announced by Joanna Southcott, and gathered many of her followers into congregations, and in 1851 the English census showed four such congregations to be in existence, but they soon after this date dwindled away to zero. The last heard of them was in 1860 when there was a small community of Southcottians at Wenth

It is one of the effects of the principle of private judgment being made by Luther the supreme tribunal of religious faith that superstitions like those of the Agapemonites, Mormons and Southcottians should appear from time to time, and obtain many followers from among those who follow that principle. It very rarely occurs even among uneducated Catholics that they are deceived by such impostors, as Catholics are usually well instructed in their faith.

BLASPHEMIES FROM THE PULPIT

In our last issue appeared an article taken from the New York Freeman's Journal under the title : " Blasphemies against our Lord." In the course of this article it was shown that Protestantism is rapidly eliminating the divinity of Christ from its creed. needs no argument to show that by the rejection of Christ's divinity the primary doctrine of the Christian religion is set aside, and the resulting religion, which is the form to which Protestant. ism is coming, has no more claim to be called Christianity than has Judaism or Islamism or the ancient Gnostic her-

The Rev. Dr. Frank W. Gunsaulus. of a prominent Methodist Church in Chicago, is quoted in the article res having blaspher placed President Roosevelt on a par with our Lord by saying recently in a The Agapemonite sect was founded lecture in Denver, "the one man of by one Henry James Prince in 1845, at the world who matches Jesus Christ in seriousness of purpose, in purity of I fe is the President of the United States;" and another Protestant preacher in Denver is referred to as having expressed himself as in doubt whether or not such words are justifled, and even in doubt whether Christ may not have been a minor sinner at least in His earlier years, from which we might easily infer that the President was possibly the more holy being. It must be here remarked, however,

> that Dr. Gunsaulus has stated that he was wrongly reported. He had only stated, he says now, that there are two great men on this earth who displayed Christ-like qualities, steadfastness of purpose, vigor, etc. These are the Emperor William and the President of United States. We shall not affirm positively whether or not the rev. gentleman's explanation is correct, but we may presume, that it is so. Even so, these two potentates should not have been thus put upon the same moral plane with the Saviour of mankind. But the case of the Rev. Dr. Gunsaulus is not at all unique in the history of modern Protestantism. It must not be supposed that never till that attributed to the Rev. Dr. Gunsanlus used in the Protestant pulpits

of the United States. Forty years ago, the most popular preacher in that country, the Rev. Henry Ward Beecher of Brooklyn Tabernacle, made a similar comparison between President Lincoln and Christ, in which, indeed, the higher rank was given to Lincoln, both for character and for the cause for which he suffered

death. This occurred in a panegyric preached in the Tabernacle on Abraham

The Rev. Mr. Beecher indicated the circumstances under which Lincoln was assassinated. This event took place on 14th April, 1865, just at the time when the cause of the Southern Confederacy was undoubtedly collapsed, though the end of the war was not actually proclaimed until 26th May following. The Confederate General Lee had already surrendered on 9th April. The Confederates had been driven out of Mobile; the Union flag had been replaced on Fort Sumter, at Charleston, N. C. It was known that the Confederate Generals Richard Taylor and Kirby Smith were so hemmed in that they must surrender within a few days, and the Confederate President Davis's capture was almost a certainty, as he was already fleeing before his pursuers. He was actually captured on 10th May.

It was while these events were going on that President Lincoln was enjoying a play in Ford's theatre, Washington, on 14th April, which was Good Friday, when he was shot by John Wilkes Booth. He died on 15th April at 7:30

The Rev. Henry Ward Beecher in his panegyric of the dead President. mentioned that he was killed on the anniversary of the day when Christ suffered death on the Cross, and he added "who will say that the martyr whose death we are mourning to day was not a holier man slain in a noble cause?'

This blasphemy was, if possible, even worse than that attributed to Dr. Gunsaulus, yet it was listened to, in a so-called Christian church or "Tabernacle," and by a supposedly Christian congregation, not in silent horror, nor in tumultuous indignation and reprobation, but with rapturous applause. The fact betokened that even so long age as 1865 the trend of Protestantism was toward the abyss of Deism, if not ab solute Atheism. The Rev. H. Beecher's sentiments were indeed repudiated in some pulpits, and by part of the religious press, but it would be difficult to say whether those who repudiated them or those who approved predominated. Mr. Beecher's church is Congregationalist.

But these are not isolated examples of the open denial of the most funda mental doctrines of Christianity by prominent ministers under circum-stances which gave special importance to these pronouncements.

We may instance a series of lectures delivered in Montreal Presbyterian College in November, 1901, by a Presbyterian clergyman from Edinburgh, the Rev. Dr. D. W. Forest, under the auspices of the College authorities, and in presence of the Principal of the College, the Rev. Dr. McVicar.

In the first of these lectures, or 'the Authority of Christ," the lecturer declared plainly : " Christ was not omniscient." It is true, he quoted Scripture to maintain this assertion, but this was undoubtedly a direct denial that Christ is God. This gentleman in the same lecture acknowledged "It is true indeed that Christ did often show knewledge which He could not have ascertained," then he pro ceeded to show that this knowledge of down to the present date. Christ was "no more wonderful than the knowledge of Elisha, Peter and Paul manifested on certain occasions. He inferred : "Christ's knowledge was not different in kind from that given to other men. For this reason it is wrong to consider Christ as a final authority on Old Testament criticism. He everywhere took the Old Testament as he found it, and his beliefs were the ones current at the time." That is to say whatever may have been the errors current among the Jewish people were believed and taught by Christ. Thus he accounted for Christ's acceptance of "the history of Jonah, the flood and other disputed points," but which must "not be taken as confirmations of these events." and "His attribution of the one hundred and tenth psalm to David must be considered as an illustration of

what He was saying at the time." Thus we see that the teaching which was given to the young Presbyterians of Canada impugned the truth of Christ' own words, and the historical value of the whole Old Testament. But the New Testament did not escape the iconoclasm of this commentator; for of what value would be the teachings of this book, whereas it was written by the disciples of One who could not give an assurance of the truth of His own the year 1905 was such language as doctrines? Nothwithstanding this assertion that His Apostles should learn all truth from Himself and from the Holy Ghost, the Para clete whom HE would send for the purpose of teaching them continuously to the end of time. They could not be more sure of their doctrines than were the teachers from whom these doctrines were received, and Christianity should necessarily be founded upon an uncertain basis. How then could the Church

of God be what it was pronounced by St. Paul to be, "the pillar and ground of truth ?"

Was it to be taught thus that the Presbyterian fathers and mothers of Canada sent their sons to be educated in Montreal Presbyterian College; some for the neologist ministry, and others to uphold the cause of a mutilated Christianity in their secular occupations and professions?

We may add that in the other lectures delivered by the same rev. gentleman, the same fundamental principles were inculcated. We are not surprised at the boasts which are frequently made at Unitarian assemblies and conventions, that their principles are rapidly and surely permeating the Protestant churches. This sect itself is not indeed increasing either in Canada or the United States, on a par with the increase of population; but the Protestant denominations as a whole are fast adopting the Unitarian teach ing. Thus, in the decade from 1891 to 1901, the professed Unitarians increased in Canada from 1777 to 1934, being only 8.8 per cent., whereas the increase of population was 11.14 per cent. But this falling behind on the part of Uni tarianism is only apparent, as during the same period the other sects them selves have become more and more unitarianized. What need was there to go over to the Unitarians bodily, when those who felt impelled in that direction could enjoy all the Unitarianism they wanted within their own fold?

THE NEWSPAPER IRISHMAN.

One cannot help thinking that the managing editor of the Montreal Star could possibly find more entertaining and certainly less offensive matter to fill the eight or ten inches of space in the so-called "Passing Hour" in the issue of that paper of the 17th inst. than the picture of a "sky-scraper" with the added supposed "Irish bull" in a dialect that no one ever heard from the lips of the most illiterate. The Irish "brogue" in itself is not at all objectionable, but the burlesque of it is highly offensive; while many of the 'bulls." so called, often cover a depth of meaning beyond the reach of the dullards who sneer at them. "Passing Hour" is not always of the most bril liant, but frequently of the most inane character.

A NIGHTMARE.

Our sweet-tempered contemporary the London Free Press, has not en tirely recovered from the effects of the nightmare, with which it was so sorely afflicted during the hot spell which preceded the recent re-election of the Hon. Charles Hyman as representative of London in the Dominion Parliament. The bugaboo of the conquest of Canada by the Pope was the dominant horror of our contemporary's dreams during that cam paign, and the horror was thoroughly realized notwithstanding the desperate efforts of the Free Press to avert the calamity. The Pope won the election But our contemporary has fished out among the Chicago newspapers a piece of news from Canada of which our other enterprising Canadian daily papers have not become aware at all even

The story runs, as told by the Free Press of Aug. 23rd, that "Prince Henry of Battenburg has arrived in Canada with six cruisers of the British navy," and "has been spending the time in amusing himself with balls, fetes, parties and reviews."

We were all aware that Prince Louis of Battenburg, a Rear Admiral of the Navy, is in the country, and that he was received as a member of the Royal family, with great demonstrations of joy and loyalty by the people of Canada from Halifax to Quebec and Montreal, and was welcomed in the latter city by Mayor Laporte and the city Council without distinction of race or creed, on the very day when the Free Press received its alarming despatch from Chicago announcing Prince Henry's arrival at the head of a British fleet-a fact of which no one but that journal is conscious.

But the imaginary Prince Henry has serious work on hand of which neither Prince Louis nor the people of Canada had any thought! The Free Press des patch informs us that he is studying the conditions existing in the Province of alarm to the British Government. It is stated that the fleet is "menacing the citidal of Quebec, as a mild warning to the French residents that they must give up their dreams of a new France.' We are then informed that the " new French party" of the Province of Quebec is determined to break away from Great Britain," and that "a boycott has been started against all Eng lish speaking residents. The French language is becoming more in evidence every day, and politics are now dominated in Quebec by the French."

This is surely serious news. The French Canadians do indeed rule in

Quebec province, because they form almost the whole population outside the cities and the " Eastern townships' in which there is a considerable pro portion of English-speaking people; but we were not aware until the Free Press burst this intelligence upon the coun try that there is an effort being made there to overthrow the British Government and annihilate the English-speak ing residents by means of a boycott and perhaps by other methods.

It is well that the Free Press has determined to save the Dominion by exposing the plot which the Chicago Journal reveals, and of which no one in Canada has an inkling.

And who in the world is at the bottom of this plot? The Free Press despatch gives us this information : "The powerful French section of the Catholic Church," and "France is ready to assist the new colony."

Never since the days of Napoleon III. has there been so much friendly feeling between France and England as exists to day, and only a few days since a French fleet was received with the greatest cordiality at Portsmouth by the English people. The Free Press is the only Canadian newspaper to tear away the mask, and show that it covered mutual hatred and plottings. And we are told that "Prince Henry" has made the wonderful discovery that "90 per cent. of the residents of Quebec, and 75 per cent. of those of Montreal, and almost the entire rural population are French." It was certainly worth the Prince's while to come to Canada with a fleet to make this discovery. Rat where is this Prince Henry now We fear that he is nowhere to be found except in the nightmare of our contem

porary, the London Free Press. In connection with the Chicago Free Press bugaboo it is well that our readers should know that on August the 23rd Rear Admiral Prince Louis of Battenburg, in company with Archbishop Bruchesi of Montreal visited the Catholic seminary of St. Sulpice where he was received with the honor due to his high office, and was shown a number of historical pictures and the first baptismal register entry made on the island of Montreal in 1642. The Prince subsequently visited Notre Dame Church and the Hotel Dieu. It will be remarked that the date coin cides with the date when the cock andbull story of the Free Press was published. It does not seem probable that Prince Louis's slumbers will be disturbed by any terrors of a French Canadian insurrection, whatever may be the character of the dreams of the imaginary Prince Henry.

WARNING.

Announcement was made in St Peter's Cathedral last Sunday by the Rector, Rev. J. T. Aylward, that certain persons had lately been calling upon the Catholic people of this diocese for the purpose of selling what they claimed to be a blessed picture. It re presented two hearts, and was said to pe painted by a nun who claimed to be inspired to do this work. These pictures, it is asserted, are blessed, and therefore cannot be sold, but'a charge of one dollar is made for a card which accompanies them. We again warn our people not to be imposed upon by these hugs. Whenever it is they should be handed over to the police.

MECHOES OF THE AUTONOMY DEBATE.

The Autonomy Bill for the two new Provinces of the North-West having been fully passed and being now the law of the land, the people of Alberta and Saskatchewan, which are the names by which these provinces are to be known in future, are preparing to cele brate their inauguration with due eclat.

It was easy to be foreseen that the Orange camp would be deeply stirred by being so utterly routed, both in argument and in the overwhelming Parliamentary majority which hid them out of sight as if buried by an avalanche. But we must say the aftercarnage has been somewhat unexpected. The Autonomy Bill voted has actually been followed by a storm in the Conservative Parliamentary ranks which

threatens to annihilate the whole party. W. F. Maclean, M. P. of South York, has come forth with loud denunciations Quebec which are a cause of great of Sir Wilfrid Laurier for having proposed the Autonomy Bill, and the whole Reform Party for having supported it. This was to be expected. for there was no more violent opponent of justice to the Catholic minority than this same Mr. Maclean, who was sharply rebuked by the Speaker for his unruly language in Parliament while the dis cussion on the Bill was going on. The Toronto World also, which is Mr. Maclean's paper, was one of the most outrageous of all the papers which endeavored to create disturbance and dissension in the country on the occasion of the discussion.

But Mr. Maclean, having failed in

his purpose, has brought up his conplaint outside of Parliament, and now he is quite as bitter against Mr. Borden and the Conservative Party as he has been against the Liberals. He de. clares that Mr. Borden was vacillating in his attitude, and that he only adopted a half hearted policy by brieg. ing forward his motion for referring the school question to the Legislatures of the new provinces to be decided by them instead of their being obliged under their constitutions to continue the recognition of Separate schools for minorities, as they have existed from the beginning, and authorized under the territorial constitutions of the year 1875. In fact he did not even propose his amendment till he was forced to it by his Orange followers.

Mr. Maclean has also blamed Mr. Borden and the Conservatives as well as Sir Wilfred Laurier for having voted in favor of a larger payment to men bers of Parliament for the labor they under-

In fact the Toronto Mail and Empire has read Mr. Maclean out of the Conservative party for his violent onslaught n Mr. Borden.

Mr. Maclean indeed was himself one of those who voted for the increase of the indemnity to members, as it was passed unanimously; and he discovered the iniquity of the act only when he saw or thought he saw a chance to get a little popularity by creating an agitation or the matter after the thing was accomplished. The Mail and Em. pire thus deals with the case : Mr. Maciean has volunteered to

assert, not merely that his own friends are as guilty as the Government, but that they are a good deal more so. All of them are grafters of the worst type, according to his story, and Mr. Borden is the most notable of the bunch. is the most notable of the bunch. On the other hand, Sir Wilfrid and the coterie of innocents in the Cabinet were mere instruments in the hands of the designing opposition. These saints fell into the trap set for them by the opposition operators, and consented to the deal. While the Conservatives as a whole were blameworthy there is just one noble, high-minded man among them who is not responsible, and is to be viewed as superior to his fellows This gentleman is W. F. Maclean. I is true enough that Mr. Maclean was hot for the extra indemnity. It is also true that he made no protest against it in Parliament. True it is that he took the money and administers it. But then he has purged his offence by becoming a witness against his late col-leagues and by charging them with the against his late colguilt in which, if they really were guilty, he must have shared."

We must here mention that Mr. Maclean since receiving the money has estentatiously handed it over to some charitable institution ; but if the act of receiving it was wrong, he should have restored it to the Dominion Treasury, as it was not his to dispose of thus at will, but it belonged to the people of Canada.

Mr. Samuel Hughes, M. P., was another of the noisest opponents of the Autonomy Bill. He it was who encouraged Mr. Maclean in his outrageous insult to the speaker of the House and to the Government. Col. Hughes, speaking aloud, in defiance of all Parliamentary rules, told Mr. Maclean: " Don't let him (the Speaker) bluff you," and when rebuked persisted in his impertinence to such a degree that he was only brought to order by a threatening cry which arose through the House of Commons: 'Expel him. He thought he could browbest the

whole House of Commons, but he failed. Later, on Aug. 3rd, the Colonel had published in the Lindsay Watchman-Warder an interview the purpose of which was to put himself forward as the one champion of honesty and courage in the House of Commons. This came to our notice through the Lindsay Post of August 17.

In this interview Col. Hughes has the brazen yet sneaking audacity to insinuate that Sir John Thompson, who was in 1893 the able and fair-minded leader of the Conservative Government and a Catholic, but who died suddenly while in Windsor Castle, a guest of our late gracious Queen Victoria, was really assassinated by Jesuits. "It was hinted," says the Colonel " that his death was due to the Jesuitical wing of the Church, finding that he could not be made pliable to ulterior ends, and wishing to have one as premier who would consent to grant Church concessions.

This statement we treat with the contempt it deserves. We record it merely to show the malice and brutality of the man who spoke so indecently.

Mr. Hughes regrets that the Conservative party then supported Mr. Mc-Kenzie Bowell's Remedial Bill to restore to Catholics their school rights in Manitoba.

Once more Col. Hughes declares that an oppressive measure was imposed on the North West Territories by the Liberal Party under the Government of Alex. Mackenzie, Separate schools being conceded in the Territorial Constitution of 1875.

This measure was so just that it was suggested and supported in Committee by John A. Macdonald and Edward

Blake, and was passed by th Commons by a unanimous v It would have been much able for Mr. Borden and th tive party during the de recent Autonomy Bills risen to the statesmanlike leaders of both parties in Borden made a serious allowing himself to be driv just attitude, by the Toronto who raised a rac cry to create dissension in On the question of the nity of members of Par Hughes takes the modest

it was requisite to increase members who had benefit try so much as himself. hinself as a patriot who his own interests for th country, and should he n reward? He declares th present when the increa to members was voted, have voted for it if he ha He adds: The boys and the m

and Haliburton say that much to Canada as is a tive to the United State In eference to all th

Pat remarks : "There was a fool who thou He proudly strutted and his Men laughed who heard the How wonderful am I.'"

JURY PACKING I

The correspondent would be a misnomer correspondent-of the may always be depende darkest side of occurre Recently he sent to that over the "lawless" County Galway, quot denunciation of crime mination to establish by the infliction of le prisonment on those un who were tried-and course "convicted" means taken to secure is thus told by the I Journal : " The main busine

assizes," says the "concluded July 29 ing of the prisoners found guilty by packeting against the grazin ing against the grazing trials were a disgrad coercionist procedur the Attorney Genera given by the Jubile arranged that the me by a special jury—in they should be tried ively composed agents, graziers as against whose mono Galway the perso actively protesting. such a panel the pris

Questioned in Par ject, of course the denial and in part Government. "T Ireland is as it has words of Lord Denr Lords on the appe tion of O'Connell in a delusion and a sn Lord, how long?

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able for Mr. Borden and the Conservative party during the debate on the recent Autonomy Bills if they had risen to the statesmanlike level of the leaders of both parties in 1875. Mr. Borden made a serious mistake in allowing himself to be driven from their just attitude, by the agitators in Toroato who raised a race and creed cry to create dissension in the country;

On the question of the extra indemnity of members of Parliament, Co'. Hughes takes the modest position that it was requisite to increase the pay of members who had benefited the courtry so much as himself. He represents hirself as a patriot who has sacrificed his own interests for the good of the country, and should he not receive his reward? He declares that he was not present when the increased indemnity to members was voted, but he would have voted for it if he had been there.

The boys and the men of Victoria and Haliburton say that I am worth as much to Canada as is any representative to the United States." In eference to all this the Lindsay

Pat remarks : There was a fool who thought himself a king. He proudly strutted and his head was high: Men laughed who heard the poor fool mutter-How wonderful am I."

JURY PACKING IN IRELAND.

The correspondent in Ireland-it would be a misnomer to say the Irish correspondent-of the Montreal Star may always be depended on to give the darkest side of occurrences in Ireland. Recently he sent to that paper a jeremiad over the "lawless" condition of the County Galway, quoting the Judge's denunciation of crime and his determination to establish "law and order" by the infliction of long terms of im prisonment on those unfortunate people who were tried-and as a matter of course "convicted" before him. The means taken to secure the convictions is thus told by the Dublin Freeman's

"The main business of the Galway ssizes," says the Dublin Freeman, assizes," says the Dublin Freeman, concluded July 29 with the sentence from the prisoners who had been tound guilty by packed juries of agitating against the grazing system. Their trials were a disgraceful exhibition of coercionist procedure. First of all the Attorney General, using a right given by the Jubilee Coercion Act, arranged that the man should be tried arranged that the men should be tried by a special jury—in other words, that they should be tried by juries exclusively composed of the land-lords, agents, graziers and their friends, against whose monopoly of the soil of Galway the persons charged were actively protesting. But even with such a panel the prisoners were denied

Questioned in Parliament on the subject, of course the result was in part denial and in part subterfuge by the Government. "Trial by jury" in Ireland is as it has always been, in the words of Lord Denman in the House of Lords on the appeal from the conviction of O'Connell in 1843, " a mockery, a delusion and a snare." How long, O Lord, how long?

CATHOLIC SCHOOLS EXCEL.

The following editorial, from the Montreal True Witness of Aug. 3, will be of interest to Catholics every The Toronto News, the self constituted organizer and tribune of the anti-Catholic element in Toronto, anti-Catholic element in 1910aus, played a strange prank upon itself the other day. After publishing a wordy and vehement communication from the Rev. Dr. Carman, a Methodist firebrand, charging Catholic school with maintaining the lowest standards, and with fostering ignorance and medieval ism, the News launched out on its own account as the duly appointed re-former of this deplorable state of things. But in the news columns of the paper another tale was unfolded. There the results of the entrance examinations for the Collegiate Institutes of Toronto published. Over 1,200 children drawn from the Public schools, the Separate schools and the private academies entered the contest. About 60 per cent. of the total number passed; but the News reporter, with unexpected devotion to detail, pointed out that a large percentage of the children from the Catholic or Separate schools went through successfully than of any other group. Less than 20 per cent. of the Catholic children failed, the children who, according to Dr. Carman and the editor of the News, learn nothing in the Separate schools but catechism. The Separate schools of Carechism. The Separate schools of Toronto are taught by the Christian Brothers, the St. Joseph Sisters, and the Loretto nuns. These religious teachers, according to Dr. Carman and the News, are the cause of "virtual stagnation of social and national progress;" and they "call it education." But they show that they educate their pupils better than the teachers of the Public schools along the lines down by the State Department for public school

"Good Catholics do more for the hurch than good controversialists" Church than good controversialists," says a writer in the Catholic Universe. This is true. It isn't what we

its old landmarks is goirg on with ac-celerated speed each year. All of us who have crossed the half century mark know from our own observation how radical have been the changes in the eachings of the Protestant sects during the last quarter of the Ninete Century. Judging from the past it is safe to preciet that long before the first half of the tentieth century will have been rounded out the fragment entary remains of Protestant doctrinal teachings will be disintegrated to such an extent as to present little in com-mon with what the Protestant Churches a generation ago held to be indispensably necessary for member ship in them. Already what was once taught in regard to original sin, the Incarnation, the Divinity of Christ, the Atonement, and other essential trines of Christianity have gone by the board at d the work of emptying Protestantism of its Christian content is still going on. Who can say where it will all end.

A letter signed "Churchman," which appeared on the editorial page of last Sunday's New York Sur, to which the Sun devoted an editorial, brings out in strong relief the trend brings out in strong relief the trend we have been speaking of. The writer of the letter in its that Mr. Goldwin Smith, who is so well krown in Canada and the United States, rightfully belongs to the Episcopal Church, although Mr. Goldwin Smith (rankly belong to the terminal which is a strong which is the though Mr. Goldwin Smith (rankly avows his disbelief in doctrines which formerly were considered as constituting the very fundations of the Episcopal Church. The New York Sun, in referring to his [atti ude toward that Church as vs.] Church says :

Church says:

"Our correspondent who so kindly and liberally invites Mr. Goldwin Smith to membership in the Episcopal Church really begs the question which that gentleman has raised in his letters to the Sun on religious matters.

'Churchman' says that practically his unbelief would not keep him out of the Church because 'most churches 'have Church because ' most churches safely outlived the period of medievaland have advanced much fur ism' and have advanced much the rin reasonableness than those who stand outside are aware." The question which seems to trouble Mr. Goldwin Smith, however, is whether loyalty to the truth is compatible with the formal profession of a faith in dogmas which conflict with truth as he

If a church were simply a species of social club, whose members are drawn together by vague, undefined aspirations atter the good and the true Mr. Gold-win Smith, and all those who hold his views would be able to become members of the Church, which is the outgrowth of the many wived Henry's rejection of the spiritual supremacy of the Pope, and this they could do without laying themselves open to the charge of acting contrary to their professed beliefs. But the Episcopal Church is no such social the Episcopai Church is no such social club. It possesses a body of doctrines to which all its members are supposed to subscribe. One rejecting these doctrines cannot be consistently an Episcopalian. The correspondent of the New York Sun signing himself "Churchman" thinks otherwise, thereby show. man " thinks otherwise, thereby show man" thinks otherwise, thereby showing how little store he and those who are of his opinion in this matter set upon the teachings of the Church to which he and they profess spiritual allegiance. He scouts at the idea that Goldwin Smith, who acknowledges openly his disbelief in the cardinal principles of Christianity, is not eligible for membership in the Church to which for membership in the Church to which he once belonged. Here is the dictum of "Churchman" on this subject.

"Not believing in the Mosaic story of creation and the blood atonement, Mr. Goldwin Smith thinks he does not Mr. Goldwin Smith thinks he does not belong among Church people. But he does. He is just as much a Christian as many of the ministers who are worrying about his 'attitude toward

referred, which has been going steadily not only within the Episcopal Church but within the other Protestant sec:s Belief in the Bible, in the Atonement, in the Divinity of Christ and in other essential teachings of Christianity is no longer a test to determine the orthodoxy of those belonging to these sects.

The follo ving list of "don'ts" which "Churchman" suggests Mr. Goldwin

"Churchman" suggests Mr. Goldwin Smith should submit in applying for admission to the Episcopal Church is in-

teresting:
'Let him rehearse the articles of his belief and see if they will keep him out. Let him say: 'I do not believe in any once for all inspired ravelation: I do not believe in the fall of man myth I do not believe the world was created out of nothing in six days; I do not believe in the infallibility of a church or a book: I do not believe in the survival from paganism known as the blood was shed for me doctrine; I do not be lieve in the miracles.'

Mr. Gollwin Smith is invited to over against these "don't" his individ-ual credo which he is assured will be an open sesame to the Episcopal Church. Here it is:

Let him present the articles of his faith. 'I believe, with Herbert Spencer, in an "eternal energy from whom all things proceed: " I believe in human responsibility; I believe reverently in the discoveries of science and that through them and through the and that through them and through the human heart we may reach God; I be lieve in a divine plan known as natural law; I believe in the brotherhood of man law; I believe in the orothermoot of man; I believe in the church chiefly because she has out-lasted the men who have preached and the people who have practiced; I believe in the pursuit of truth, justice, love and mercy, and I believe in Jesus Christ as the great

statements, if they represent in a general way his belief, to Dr. Hunting ton, Dr. Greer, Dr Jefferson, or a dozen other ministers in New York,

Blake, and was passed by the House of Commons by a unanimous vote.

It would have been much more creditive of the Commons it add landwarks is gaing on with a consists in being and doing rather than

n believing. "
Comment on this is hardly necessary. The form of religion here outlined may satisfy some, but it is not Christianity. A religious organization, be it the Episcopal Church or any other Protestant sect, approving or countenancing such views as those given above is not en-titled to call itsel! Christian. The acceptance of these views must lead inevitably to the stripping of Protestant ism of the last vestige of Christianity it inherited from the Catholic Church.—
N. Y. Freeman's Journal.

Catholic Belgium Progressive.

Belgium, which the other day cele-brated the diamond jubilee of its in dependence, is a living refutation of charge that countries in which the Catholic Chnrch is powerful are not progressive. At the recent celebration none were more enthusiastic than the Catholic bishops of the country, who took occasion to issue a joint pastoral eulogizing the sentiment and duty of patriotism. "The Belgian Bishops deserve well of their land," says the Catholic Telegraph. "For twenty one years Belgium has been under the sway of a Catholic government. They have been years of enormous progress. The Bishops have blessed that propress, and nevel obstructed it.—Sacred Heart Review. Catholic Chnrch is powerful are not

HIGHER EDUCATION AND CRIME.

Higher education and crime is a subject to which certain professors in our so-called leading non-sectarian universities seem to be devoting considering attention. The time was, and not see long arm either when to an sidering attention. The time way, and not so long ago either, when to as sociate the two in the presence of these learned gentlemen m ant severe verbal chastisement to the bold offender.

But the offenders have grown in numbers, in force of argument and are heard from onits frequently.

heard from quite frequently. They have been gathering statistics, making comparisons and drawing conclusions. The prependerance of the latter indicate that the figures are against higher education and in favor

t crime. In a recent lecture delivered to students and teachers of schools at the University of Chicago by Professor James of Harvard, we find him making some startling declarations. Among them that our schools and colleges are increasing crime by developing intellects which in many cases have criminal tendenc'es. We ask you to bear the assertion in mind, as we shall shortly

return to it.
Again, he insists that "fifty years ago schools were supposed to free us from crime. "We do not indulge in any such sanguine hopes at present, for the schools and colleges merely aggravate the evils instead of curing them. It is true that higher educa tion has freed us from the more brutal forms of crime, but the very education itself has put even meaner crimes in our way." Finally he forcibly hints our way." Finally he forcibly hints that teachers were conducting "schools of crime and furthering the reign of

We have no desire to dispute the We have no desire to dispute the professor's statements. By his occupation as a developer of intellects he is an accessory to the crimes of which he complains, and therefore a most valuable witness. But it wou'd be instructive to know by what process the criminally inclined intellects are detected, why it is their criminal tendencies are not corrected in place tendencies are not corrected in place

However, let that pass. What Pro-However, let that pass. What Pro-fessor James charges is beyond denial, and we agree with him thoroughly, with this distinction, that he means that system of higher education which is divorced from moral training—that is the everteen which obtains in our so is, the system which obtains in our so worrying about his 'attitude toward Christianity,' and, whether he knows it or not, he belongs in a pew every Sunday."

This is very suggestive of the disintegration to which we have already referred, which has been going steadily not only within the Euisconal Charch.

This is a state near easy of verification.

This is a state neut easy of verifica-tion. Any given number of graduates under the two systems will disclose the truth. And if additional evidence be desired we point to the legions priests, other religious and laymen in the Catholic Church throughout the the Catholic Church throughout the world; children of the Catholic system of education, primary, secondary and superior. They are the high est types of higher education. How happens it that they did not discloss criminal intellectual tendencies? That crime has not been increased by developing their intellects! It is the system, Professor James, under which they were tutored, a system which insists upon moral and mental training? And it is because other systems have And it is because other systems have excluded the first of these features that the schools imparting the higher education of which you speak are schools of crime and furthering the reign of vice." Hence to change the conditions of which you and othe justly complain all that is necessary Hence to change the others a change of system. Get Jesus Christ and morality into your primary, secondary and superior education ary and superior education and the reign of crime and vice will be brought to a close. This is the only solution of the problem.—Church Progress.

Forms of Devotion.

Forms of Devotion.

Everyone should be careful not to confuse his mind by a multiplicity of devotions and prayers. We must bear in mind that most forms of devotion are optional, and all persons are not specially attracted to the same forms. One person may, like Father Faber, be most drawn to the devotion to the Precious Blood; another, like Blessed Margaret Mary, to the Sacred Heart. Some persons are very devout to St. Some persons are very devout to St. Joseph; others to St. Anthony. What is necessary is to remember that the is necessary is to remember or remember that the Creed contains what we should believe; the Commandments what we should do preach so much as what we practice ton, Dr. Greer, Dr Jefferson, or a ton avoid; while the Sacraments and to the fast that they, and none others, prayers are the means of obtaining to the fast that they, and none others, prayers are the means of obtaining to the fast that they, and none others, bear the commission of Christ, to go does not visit and see if they would say no to his and see if they would say no to his and see if they would say no to his and see if they would say no to his and see if they would say no to his and see if they would say no to his and see if they would say no to his and teach all nations.—Sacred Heart others who has learned it well himself.

precisely the same novenas, or know about every indulgence, or invoke our dearest saint. Let us serve God with liberty of spirit; do conscientiously all that is of obligation; and leave the rest to sweet charity and to God.—Sacred Heart Review.

A SERMON FROM A PRISON CELL.

When Henry North, the Detroit wife slayer, delivered himself behind prison-bars, of an anathema against over-in-dulgence in intoxicating drink, he gave expression to a sermon, on the curse of expression to a sermon, on the curse of liquor, which is more potent and impressive than any ever addressed from a Christian pulpit on a similar subject.

The voice from a prison cell, of a man, who for years drank deeply, on the influence which blights men's lives and brings unhappiness to others, should girl deep into the hearts of the

should sink deep into the hearts of the young. This sermon from a father, now a wife murderer, should be hearkened to by all heads of families who spend more hours, and more of their wages, in the atmosphere of saloons than they do in homes that should be sanctified and blessed because of temperate lives and the lofty example of upright manhood.—

THE CHURCH IN NORWAY AND SWEDEN.

The recent action of the Norwegians in severing their connection with Sweden makes of interest the treatment accorded to Catholics by the ment accorded to Catholice by the one-time Catholic but now Protestant people of these two Scandinavian countries. There is a great difference between the way Norway and Sweden act towards the Catholic religion and those who profess it; and the attitude of Norway is the more liberal of the wo nations.

In Norway Catholic parishes can be formed, churches opened, and property acquired without any special authorization from the State. Any Catholic can open a school. Dissenters from the State Church are excused from from payment of the tax for the sup-port of the Lutheran schools and churches. Any religious order ex-cept that of the Jesuits can establish itself in Norway, and it is considered highly probable that the prohibition concerning the Jesuits will soon be concerning the Jesuits will soon be withdrawn. Almost the only restriction placed upon the Catholic propagands in Norway is contained in the law which obliges any one wishing to leave the State Church (Lutheran) to make a statement to that effect in writing or by word of mouth, to the writing, or by word of mouth, to the minister of his parish. Nearly all official positions in Norway may now filled by Catholics.

The case is far different from Sweden Dissenters from the Lutheran Church in that country can not open any place of public wership or form a congrega-tion without special permission of the tion without special permission of the king. Such a permission is by no means granted as a matter of course. Quite recently it was refused to the Catholics when they wished to open a church at the important town of Norr Koning.

Norr Koping.

The work of the Catholic Church in making converts from Lutheranism is hampered by a law which prescribes that any Lutheran over eighteen years of age, who desires to join another religious community, must give notice religious community, must give notice of his intention to the minister of his parish, and must send him the name of the community which he wishes to join. Should he persevere in his intention, he must present himself two months later before the clergyman of the parish and inform him once more the parish, and inform him once more of bis desire to abandon Lutheranism. The fact of his succession will then be The fact of his succession with solution entered by the pastor on the church books. No Lutheran can take this step before he is eighteen. Religious bodies outside the national Church may be successed by the succession of the church may be successional church may b step before he is eighteen. Religious bodies outside the national Church may be death of the permission of the king. No monasteries or nunneries may be established in Sweden. Religious may not wear their habit in public. No schools or orphanages receiving children under fitteen years of age and in which religious instruction is given may be set up by Dissenters (which of course includes Catholics) without special fleave from the king. If such an establishment is opened without the royal permission it is liable to be closed and the proprietor to be fined from five to five hundred crowns. All from five to five hundred crowns. All from five to five hundred crowns. All said another; while a third referred to said another; while a third referred to said another; while a third referred to special fleave from the king. If such an establishment is opened without the royal permission it is liable to be closed and the proprietor to be fined from five to five hundred crowns. All Dissenters have to pay the taxes which are levied for the maintena Lutheran churcues and schools. maintenance of

We commend these facts to the Northwestern Christian Advocate, which still believes that Spain is the most intolerant country in the world as re gards religious liberty.-Sacred Heart

WHY CATEOLIC MISSIONARIES SUCCEED.

"Lincoln," the special correspondent of the Boston Transcript, writing from the Canadian Northwest says: "The missionaries should not be overlooked among the advance guards of civilization in this enormous area, now coming unto its own in response to the economic demands of the modern world. They have nushed into the wilderness with have pushed into the wilderness great intrepedity, to convert the Indian Cy Warman whose familiarity with the customs and institutions of this Region is unexcelled, believes that the Catho lic missionaries are much more efficient than the Protestant, because of the sym bolic side of the Catholic ritual further because the Catholic missionaries have more tact in dealing with native races.'

Much as Cy Warman knows about the customs and institutions the customs and institutions of the Northwest, he is entirely mistaken in thinking that the greater success of Catholic missions among the Indians is due to "the symbolic side of Catholic ritual," and to the tactfulness of the That is how Catholic missionaries. That is how worldlings explain it, but the success of Catholic missionaries is due now, as it was in the days of the apostle, to

Fruit-a-tives ore good than any other Liver and Kidney Mrs. W. R. CARSON, Fort William, Ont. At druggists-50c. a box. Manufactured by FRUIT-A-TIVES Limited, Ottowa,

Bishop Ludden of Syracuse, N. Y., has ruled that henceforth in his diocese persons who meet death by accident while on Sunday excursions etc., and who through their own fault have not attended to their religious duties before going on such excursions will not be buried with the rites of the Church. For this stand the Bishop has received from Andrew D. White —a man who has no especial love for things Catholic

-a letter of warm commendation.
"I have for some time past watched with ever increasing regret, says Dr. White, "the tendencies in our large cities, and indeed, to some extent in our country districts, toward a complete paganizing of American life, as regards the first day of the week. The extremes to which our communities have gone of late in appointing every sort of game and amusement through the morning hours and of making Sanday resorts less and less decent, are such as to create just alarm among all thinking citizens. It was under this conviction that I observed the very bold and noble stand which you have taken."-Sacred Heart Review.

PROGRESS OF THE CHURCH IN SCOTLAND.

It is interesting, in this very year when Presbyterians are celebrating the quadri-centenary of the birth of the Scottish Reformer John Knox (the man who wiped out—or thought he wiped out—the Catholic Church in Scotland), to find Archbishop Maguire of Glasgow declaring, as he recently did that the Catholic Church is now "the great est religious body in the West of Scot The whirligig of time has indeed brought in its revenges when in such a year as this, such a significant statement as this can be truthfully made.

ment as this can be truthfully made.

The occasion of the sermon wherin Ar:hbishop Maguire made this declaration was the solemn dedication of the new chancel of St. Mary's Church, Paisley. He said it was now fourteen years since their beautiful church was first opened and yet within that period the Catholic Church in Paisley had made remarkable progress, two other made remarkable progress, two other new churches having been opened in the town whilst a like in-crease had taken place in their schools

crease had taken place in their schools and other departments of Catholic work. This progress was not confined to Paisley. It was general all over the country. So far as the Glasgow archdiocese was concerned Catholic churches schools and presbyteries were being erected so quickly that he (the Archbishop) was unable to matter how much he desired quickly that he (the Archbishop) was unable no matter how much he desired to personally attend the respective opening functions. The remarkable progress of the Catholics, the Archbishop held was due not only to their perfect organization as a Church, but to the unity that prevailed among them to their hoing out of the turnmail of conto their being out of the turmoil of con flicting sects groping for truth to the intense happiness they experienced in the knowledge that the Faith they held was the same as that held in the first centuries and to their implicit trust in the promises of Christ to be with His Church teaching her all truth to the

"Knex's fight against priesteraft and tyrauny.

But the ministers in Scotland do not represent the tolerant spirit which is making itself felt in that country, as slowly but sarely the Church wirs back her own; and one of Ediabargh's most induential daily papers grantly rebuked the ministerial bigots with the remark. The taste of accuracy of the ministers' statement may be left to the judgment of intelligent boys and girls,"—Sacred Heart Raview. Heart Review.

GOOD CATHOLICS IN PARIS.

A correspondent of the Observer Glasgow), writing from Paris, has a gratifying account to give of the Catholics of that city in the matter of church attendance. He says:

"It is the common cry that in France

religion is left to the women, but this can hardly be observed in Paris. On a nardly be observed in Paris. On a Sunday crowds attend the Masses, and it seems worth while to point out that religion has not ceased to be fashion-Women with distracting clothes, a delicate fragrance and rustling of silk, kneel devoutly before the prie dieu, and elegant men fulfil the obligations by being at least bodily present There are disturbing features; many s: many

of the men stand all through the Mass and neither kneel nor genusiest, and the moment the priest has gone friends gather in groups, each to exchange social compliments. Yet everywhere, social compliments. Yet everywhere, before the Altar of the Sacrament, the Blessed Virgin, the Sacred Heart, and, above allt the little altar of St. Anthony of Padua, are kneeling groups, earnest in prayer. Sunday or week-day, it is the same, and if Mass is going on there is certain to be a larger con-gregation than most of our home churches can show on a week-day.

BISHOP LUDDEN AND SUNDAY Again one is struck by the fact that it is not the poor who go but those who are bien eleves (well brought up), while many men approach Holy Communion at these week-

day Masses."

Nevertheless many of these same men vote at the polls for enemies of the Church. How is thir paradox to be explained? But at all events it is good that they at least go to church.—N. Y. Freeman's Journal.

TRUE CHRISTIAN KINDNESS.

It is not enough for the well-to do Inristian to speak words of sympathy to his poor and suffering brother. Since it is Christ Whom we really see in the person of the sufferer, surely we should long in some way to bring solid conso-lation to personal service. This does not mean mere alms giving alone, but kindly visits, so that we may learn the daily need, of the sufferers, and our tactful sympathy and advice may show them how they can help themselves to a more comfortable and a happier existence

comfortable and a nappier existence.
How many kind things we can do, if
we only think about it. Yet sometimes
well-to-do people "sell for a song" as
the saying is, or they break up pieces
of furniture that are in their way; or they carelessly dispose of clothes they do not want, and ornaments or toys they have tired of. Would that these people might enter the dwellings of the sick poor, see how bare they are, and learn thus how seemingly valueless articles would find use in these abodes. Much joy can be caused with very

The story has been told of a boy who looked as if he needed almost everything, and who was asked what he wanted most. Instantly the reply came "Suspenders!" A kind person was appealed to and the country askinds was appeared to and the country askinds. "Suspenders!" A kind person was ap-pealed to and the coveted articles were procured. Then the delighted boy went about showing the world these wonderful suspenders, that hadn't wonderful suspenders, 'that hadn't been made out of an old pair, but had been bought, bran-new, out of a shop

for him!"

Oh, in how many ways can the earnest-hearted help? One young woman by teaching the use of piano and organ to an orphan in a charitable institution has given an emobling impulse to a talented soul. How many of our convent school girls could easily spare time after their graduation for aimilar good work in our Homes for the orphan and the destitute! How many children could be trained in needle-work, typewriting, good and clear handwriting, embroidery and thus enabled to earn a living, if only our women of comparative living, if only our women of comparative leisure would take the pains to consult with our good Sisters about such

Then there is Sanday school work. Young men and women who have the time for this should feel it to be a privitime for this should feel it to be a priyilege, a grateful return in some degree for
their own Catholic education. The
teacher while explaining the lesson
and answering the pupils' sometimes too eager questions, should
never "preach" to the class.
"What
teacher says" is apt to have great
weight with the boys; but they do hate
to be "preached at." A certain young
woman often complained that her
brother did all sorts of wrong things.
Finally she dragged him into the
priest's presence and held him there
while she related his ill-doing. Then
the priest said to the boy: "My lad,
what have you to say for yourself?" the priest said to the boy : what have you to say for yourself?"
The boy answered; "Well, Father, if
you had five sisters always preaching to
you you'd be as bad as I am!"

These are only suggestion of a few ways in which the well to do may have help those who are not so favored.
"The poor we have always with us." How many of those who are blessed with a fair share, or a great abundance of the world's goods, go on day after day unmindful of these words of Our Lord-unmindful of the great good they

might do if they had only eyes to see the suffering round about them.

The poor, the sick, the suffering—they are our brothers and our sisters they are our brothers and our sisters in Christ. We are not to approach them as if they were a different order of beings and offer them our help or our alms supercilously. That is not of beings and oner them our neep or our alms supercilously. That is not true Christianity. We are to treat them as if they were our own flesh and blood, and be as tender of them and blood, and be as tender of them and
of their feelings as we should be if they
were the highest in the land. And of
a truth, are they not indeed the highest
in the land? Are they not Christ's poor ?

Above and beyond all other considerations of this question, however, we should remember that we are obliged to justify the merciful wisdom and justice of Divine Providence by the use we make of our wealth or our We are as a matter of fact not absolute owners but stewards of whatever we may have, and as such we must render account of our stewardship.—Sacred Heart Review.

The 1022nd anniversary of the founding of the Church at Chester-le Street, Scotland, was celebrated recently. The church dates back to the year 883 A. D., when the monks of Lindisfarne, bearing with them the body of St. bearing with them the body of St. Cuthbert, arrived at Chester-le-Street after seven years of weary and perilous wandering. They at once set to work to build their church and found a new bishopric in place of the one vacated at Lindisfarne and Eardulf. The lateBishop of Lindisfarne was the first to rule

of Lindisfarne was the first to rule over the See of Cuneacester, as Chester-le-street was then called.

e treat with the es. We record it nalice and brutality so indecently. ts that the Conserupported Mr. Mcmedial Bill to reeir school rights in ghes declares that

re was imposed on erritories by the r the Government , Separate schools ne Territorial Con-

so just that it was rted in Committee onald and Edward

Hacred Heart Review. LIC CHURCH

TY A PROTESTANT THEOLOGIAN. CCCLXVII.

On pages 336 and 337 Professor Emerton treats of the Albigeness. His description, though brief, is in full agreement with Bossnet's extended de-tails, and with modern Protestant re-search, as expressed in Neander, Creighton, Paul Sebatier, R. D. Hitch-copt, and others. It is utterly at varcock, and others. It is utterly at variance with the traditional Protestant body of evangelical Christians, a mag-nificent anticipation of the Reforma-tion. This is not even true of the Waldenses, as long as they remained properly Waldenses, nor indeed, of Wycliffe or Huss, while it is not true of the Albigenses in the remotest application. These stood entirely outside the bounds of historical Christianty. They would not be recognized as ity. They would not be recognized as Christians by any body of Trinitarian

The first Protestants, naturally enough, but none the less absurdly, were prone to assume that, after the first four or six General Councils, every sect calling itself Christian and connected to Rome, at least in the West. ed to Rome, at least in the West, opposed to Rome, at least in the west, must have been in substantial agreement with them. They did not reflect that negation is no grounp of unity. There might be fifty reasons of separations from Rome, utterly at variance with each other. The adherence of might sometimes combine with each other. The adherence of these might sometimes combine against the common foe, like the Jewish sects at the siege of Jerusalem; but when the crisis was over, or even before, they would be sure to fly spart, and he found at bitter strife with one another. This was even true of the Luther-ans and Calvinis's, a hoven their differences were hardly vital. But for their intense mutual hostility, some think that Protestantism might have estab ed itself down to the Alps and the

That the Lollards at last became Protestants was partly owing to their greatly reduced numbers, and partly to the fact that Wycliffe's system, as Bishop Stubbs points out, was little else than mere denial, while the Roformation, although too largely negative, was far from being all negation.
As it is, Professior Pollard is inclined to think that the semi Catholic char-acter of Anglicanism may be partly owing to its large admixture of Wyclfi-

The Albigenses, however, and the other branches of the Cathari, or Patarother branches of the Cathari of ratar-ences, in Aragon, Italy, Germany, Holland, Hungary, Poland and Bul-garia (in which last country resided their pope) had a very elaborate and positive system and one utterly op-

posed, at every point to the Gospel.

It is perfectly well made out that they were thorough Dualists. They held that they are two Gods, one supreme and perfect, and the author of spiritual life, the other evil, or at best imper-fect and ignorant, who is the creator of matter and framer of the visible world. Matter is essentially evil, and therefore the whole order of the world, as resting upon the existence of matter, is evil also. Especially is Government evil, and still more Marriage, as bringing spirits into material bodies. They allowed the use of no warm-blooded animal food, because this was too strongly material.

They regarded the ignorant and im perfect God as identical with Jehovah, and therefore detested Judaism and and the fold Testament, rejecting naturally every part of the New Testament which they could not interpret away. They scorned the Twelve Apostles, but admitted Paul, after expurgating him to their liking. Doubtless, there were different schools among them, not all equally hostile to the Twelve.

They admitted Christ as a messenger tracking the Susawa God and in a more contained.

from the Supreme God, and in some sense or other, the Redeemer. Therefore they would not admit that He could possibly have had anything to do with matter. Therefore His Briston Baptism, Life, Death, Resurrection, were all purely phantasmal. In other words, they angrily denied "that the Christ is come in the flesh."

As they could not possibly carry out their principles in full, without break-ing everything to pieces, they had to content themselves with first setting up a class of "the Perfect," who alone had the hope of salvation in its full sense, although by their intercession the laity might be admitted to some sort of inferior salvation. The Per-fect could not hold any commerce with the world, beyond receiving from lay hands such vegetable foods and gar ments as might keep them from abso lutely rerishing. They were very rigorous in maintaining this austere self-discipline, and neither Bossnet nor Protestant authors seem to charge them with any evasion of their sternest ob-ligation. Indeed, the Perfect were known by their languid and extenuate condition.

The laity were also forbidden to eat any warm blooded animal food. They were allowed, reluctantly to marry, but were admonished that their marriages must not be fruitful of more than one, or at the most, two children. "Race suicide," we see, was not so displeasing to them as the natural results of natural It was not so much chastity that was enjoined upon them as the

avoidance of offspring.

As they denied all obligation of martyrdom (although, curiously, they looked with favor on suicide) they had no scruple against dissembling their belief to any extent, and against taking part in all the sacraments and cere-monies of the Catholic Church. However, they ascribed to these no spiritual value, and only used them where they must as a protecting disguise. Their one actual sacrament was anointing with oil which they call the Consolam entum. The application of this, by one

of the Perfect, was what advanced a lay person into a Perfectus or Perfecta. If a lay person, in danger of death, had received the Consolamentum, re-covery left the stern obligation unimpaired. There was thenceforward no Perfect or-suicide.

Professor Emerton says that the Progress.

Albigenses were commonly worthy people, that is, they were not given to murder or profigacy or theft or fraud, and they were commonly employed in and they were commonly employed in some useful handicraft. Yet it is hard to call people worthy who favor suicide, and limit the natural fruits of marriage, and who, despising and abhorring the beliefs around them, do not hesitate to conform themselves to them in everything for the sake of their own personal safety. Moreover, no one can be morally worthy in the proper sense except as his conduct of life rests upon a true theory of things heavenly and human, and a suredly the Albigensian theory of God and the world was the opposite of moral health. opposite of moral health.

Those were harsh times, and the struggle took on the nature of the age, but the conflict between Manichesism and Christianity was inevitable, and Paul Sabatier is doubtless right in sayradii Sabater is doubters right ing that the victory of Rome, lamentable as are many of the details from our present standard of feeling, was the victory of right reason, saving Euro-pean society from falling a victim to a sullen and disintegrating irrationality.

Although scholarly research will in time make an end of the elder Protest-ant veneration of the Albigenses, this ant veneration of the Albiguises, this authorizes a still far from being extinct. In the first edition of Johnson's Cyclopedia they are described as excellent people, whose belief and conduct have been foully maligned by Catholic slanderers.
Unfortunately Protestant research now
fully concurs with the elder Catholic authorities. These bring no charge against them of promiscuous immorality, which you only see in ordinary Catholic writers. Bossuet gives the independent reports of Catholic observers, from Aragon to Poland, and they all agree, in substance and in detail, with such subordinate variations as might be expected between various schools of this widely extended move-ment. We know the Albigenses of ment. We know the Albigenses of Provence and Gascony best, but the general name was Cathari, "the Pure." Essential unity was maintained by their common dependence on their Bulgarian pope, although, when intercommunication was so difficult, his practical jurisdiction must have been a good deal limited. limited.

The Methodist Dr. William Rule, in this ill tempered History of the Inquisi-tion, talks in the ridiculous elder style about the Albigenses as "the evangel-ical party." Setting aside its sensual-ism, we might much better call Mohammedanism "the evangelical party," for, as Dr. Dollinger remarks, this is much nearer Christianity than Manichæism was. Indeed, I under-stand that the elder Manichæans, more logical, disowned the Christian name.

Even Vaughan, in his "Hours with the Mystics," describes the Albigenses as having a popular and more practicable form of religion than the Roman Catholic. It is plain that he has not yet so much is a glimmering apprehension that the Albigenses were not Christians at all, any more than the Brahmins of India, except as their constant use of the mutilated Scriptures, and their contact with Church, gave them something Christian coloring, and emboldened them to call themselves Christians.

Vaughan wrote somewhat too early for the Protestant researches, but h had access to the Variations, and these how far from the authentic Gospel al the schools of the Cathari were. ever, he was not likely to make much use of Bossnet's citations. These are too ample, and too thoroughly wel attested to be altogether agreeable to us, who profess "the true faith."

It may be well, in our next paper, to remark a little more at length on the

CHARLES C. STARBUCK. Andover, Mass.

CONCERNING DEATH.

The world is a veritable maelstrom of opinions. Men differ as widely as the time pieces which they carry. Yet there is one point upon which there is positive and universal agree-ment, and that is that all must die. Of this fact all are convinced be youd dispute. There is no uncer-tainty concerning it save the time when it will occur. At the same time it is the one matter regarding

which people are wholly indifferent. Death means that we are all mor tal. It is the punishment pronounced by God upon Adam and a his posterity. In the third chap en and 19th verse of Genesis we read "Dust thou art, and into dust thou shalt return." To this divine decree all men are subject; all of us must suffer death.

Since, therefore, it is so certain and so much depends upon the judg-ment, which follows it, namely, our eternal salvation or condemnation, eternal salvation or condemnation, it behaves us to be always prepared for it. That such is a serious duty, the admonition of St. Matthew, chapter 25, verse 13, should of itself be sufficient: "Watch ye, be cause ye know not the day nor the hour.

But how shall we prepare for it?
The easiest and best method is by
living a good life. The attainment
of eternal happiness is the supreme
business of each of us. It is within
the power of each. As our death is,
or will be converted. so will be our eternity. In the Book of Proverbs we read, "The death of the sinner is the worst of deaths." Also, "Precions in the control of the sinner is the worst of the sinner is the sin deaths." Also, "Precious in the sight of the Lord is the death of His saints."

Hence the eternity of each depends not on how long we live, but on how we die. The uncertainty of its certainty and the importance of meeting our judgment, fortified with the graces which make for a happy eternity, should cause us to give the subject more than an annual thought. In fact, it should be one of our frequent meditations, beired. There was thenceforward no cause these provoke the best preparation. Remember thy last end and thou shalt never never sin.—Church

FIVE-MINUTES SERMON

Twelfth Sunday After Pentecost.

OUR NEIGHBORS. Which of these three, in thy opinion, was eighbor to him that fell among robbers? But le said, he that showed mercy to him. Gospel of the day.)

We are taught in the gospel of to day We are taught in the gospel or to day to love our neighbor as ourselves. Now, if we have this love it shows itself in deeds. If, when we see our neighbor in distress, we pass by, thinking some one else may help him, but we cannot, we are like the proud priest and the Levite, not like the good Samaritan. Our Lord, after describing the charity of this Samaritan, says: "Go and do then in like manner." We can not pass Our Lord, after gescrasses. "Go and do this Samaritan, says: "Go and do thou in like manner." We can not pass thou in like manner." thou in like manner." We can not pass by our neighbor when he is in extreme necessity without sin; and if his neces sity be great we must help him, at least out of our abundance. It is a mistake to think that we are free of obligation in this matter. St. John says: "He that hath the substance of this world and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him?

Are not all men creatures of God?
Are not all men redeemed by the Blood of Christ? Does God give more of this world's goods to one man than to another because He loves one more than another? Not at all. The poorest in this world's goods may be rich in God's grace. It is plain, then, that if God has charity for all men, we cannot have owards all, and particularly our neigh bor in distress. We must leve those whom God loves if we love God, and this love must be active-" not in word nor in tongue," says St. John, "but in deed and in truth."

deed and in truth."

We all pray to God for mercy; but if we would find mercy we must show mercy. "Blessed are the merciful," says our Lord, "for they shall obtain n ercy." But, says St. James, "judgment without mercy to him that hath not done mercy." Mercy shall be granted to the merciful, but it shall be denied to the hard of heart. "Deal denied to the hard of heart. thy bread to the hungry," says Isaias, "and bring the needy and the harbor-less into thy house. Then thou shalt less into thy house. Then call and the Lord shall hear.

St. Jerome says: "I have never known a merciful man to have a bad death." The word of God encourages us " to redeem our sins with alms and our iniquities with works of mercy to the poor." It says further: "For alms deliver from all sin and from death, and will not suffer the soul to go into dark ness." We are taught also in Holy Scripture that Christ considers as done to Himself what we do for the poor, but that if we refuse to help those in dis-tress it is as if charity were refu ed to Christ Himself. The sentence which shall decide our eternal happiness or woe will be according to our behavior towards our neighbor in distress

Let us take care not to be deaf to the cries of the suffering poor; let us rather the lovely virtue embrace with affecti of mercy. Bishop Challoner says: was mercy which brought the Son of God down from heaven to us, and it is mercy which carries us up to Him.' He calls "mercy the favorite daughter of the great King." The reward of the merciful will be very great. "He that hath mercy on the poor lendeth to the Lord, and He will repay him."

Those of us who labor in the sacred ministry and those who do work in the Conference of St. Vincent de Paul meet continually with persons whose distress appeals most powerfully to our charity. How we wish the offerings for the poor were more generous! How we wish God would inspire pious Christians te send in donations for the poor! If you would sometimes send into the churchoffice envelopes containing money for the poor, what good use we could make of it, and how it would call down the mercy of God upon your souls! Breth-ren, we have Jesus Christ with us in the persons of the poor.

INFLUENCE OF THE GRAVE.

Standing recently at the open grave of one laid away to rest, the uppermost thought was "Is this the promised end, the last farewell?" It was a bleak wintry day, and the pastor's voice sounded thin in the sharp air; and all around were graves, but above them was raised the cross. No, not the end. The open grave, it teaches a great and solemn truth. "Earth to earth"—and yet it presages the dawning of the morning of that bright and happy day when all these dear ones sleeping in when all these dear ones sleeping in peace shall arise. Lest we forget, the eternal years of God are theirs. Nat-urally we associate sorrow and gried with the grave, and we bedew it with our tears; still if there is a sacred place hallowed of religious joy it is God's acre, where that which is sown in mortality will be reaped in the im-mortal. The influence of that grave where is laid away the just and good survives. These sainted loved ones are living. We will be able to do greater works, because they have gone to their Father .- Pittsburg Catholic.

Let Us Save Our Own.

"Let us save our own." Yes, no duty is more sacred. And take a congregation in which the pastor has a non-Catholic mission—does he not thereby save "his own," even his most perilously placed parishioners, saves Catholic souls from doubt and despondency? And does he not find numbers of "his own" among non Catholics? Many of these immediately reveal their attraction towards the Catholic Church, and a few, perhaps more than a few earnest souls are con-verted. "Let us save our own," and seek our own, and claim our own, wherein we can find them.—The Missionary.

Tobacco and Liquor Habits

9. Happy the makkers up o' strife; for her sal be countit for hairns o' desire for the weed in a few days. A vegatable medicine, and only requires touching the tongue with to occasionally. Price \$2.

Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from the sake o' gude; for they'se hae the kingdom o' God!

10. Happy the makkers up o' strife; for her sal be countit for hairns o' deals with a sore throat, a cough, a cold, or bronchitis.

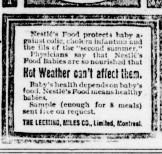
11. Happy sal ye be when folk sal misca' ye, and ill-treat ye, and say a' things again ye wrangouslie for my strife; for her sal be countit for hairns o' deals with a sore throat, a cough, a cold, or bronchitis.

12. Happy the makkers up o' strife; for her sal be countit for hairns o' dell' a sore throat, a cough, a cold, or bronchitis.

13. Hat's how Scott's Emulsion deals with a sore throat, a cough, a cold, or bronchitis.

14. Happy sal ye be when folk sal misca' ye, and ill-treat ye, and say a' things again ye wrangouslie for my





LAST DAYS OF VACATION.

A few weeks more, and the summe at an end. Soon the army of children will again be gathered for further educational advantages, in primary, socondary and higher institutions of

It is proper and opportune, therefore for parents to give the matter their careful consideration. Tardiness in this particular frequently leads to serious mistakes. The selection of schools for children is a matter of no less importance than the guarding of their companionships. Parents as a rule, are quite solicitous concerning the latter, from a social standpoint. They should be more so concerning the former, from conscientious religious convictions. Of course, we are speak-ing of Catholic parents.

During the past two months we have on many occasions prozen to them the absolute pecessity of moral as well as mental training. And we have demonstrated the fact by quoting the opinions not only of eminent Catholic authorities on the subject, but also the opinions of prominent non-Catholic educators. In fact, the views of the latter have made use of more frequently than those of the former.

From the great mass of evidence adduced but one conclusion follows, namely, that religion and citizenship are suffering because our system of popular education is divorced from moral training. Therefore in these last days of vacation, when parents are about to make their selection of schools, the testimony should be kept prominently in mind. If they would have their children faithful to God and country they must have them trained morally and mentally. They must place them in the hands of thos

whose curriculum embraces both.

This means the parochial schools for those ready for primary and secondary education. It means the Catholic college and academy for those pre-pared for higher education. It can not mean any other, because there is no other which combined moral and mental training. Therefore, no other which stands for real education—the development of both sides of the child. No other which expands the child into a really educated man or woman: no other which will make them firm in faith and honorable in citizenship.

Consequently, as Catholic parents are solicitous for both these results, they will see to it that their children are in the parochial school, the Cath olic college or the Cathelic academy, as the conditions demand. But more than that, it is a duty they owe children and a responsibility imposed upon them by God Himself. To Him they must render an account.—Church

THE BEATITUDES IN SCOTCH.

These are the Beatitudes, according to the Scottish version of the New Testament which is shortly to be publi-And, seein' the tharng o' folk, he gaed up intil a mountain; and when he was sutten-doon, his disciples gather't

aboot. And he open't his mouth, and instructit them; and quo he: 3. Happy the spirits that are lown and cannie; for the kingdom o' Heeven

is watin' for them! 4. Happy they that are makin' their maen! for they sal fin' comfort and peace! 5. Happy the lowly and meek o' the

yirth: for the yirth sal be their ain hadden! 6. Happy they whase hunger and drouth are a' for holiness; for they sal

be stegh'd! 7. Happy the pitifu'; for they sal win pitie theirsels!

win pitie theirsels!

8. Happy the pure heartit; for their een sal dwell upon God!

9. Happy the makkers up o' strife; for her sal be coontit for hairns o'



The Uncertainty

of existence is matched only by the certainty of life insurance. The one suggests the other as the best means of securing to the family a guaranteed provision for the comforts of life.

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L. GOLDMAN, A.I.A., F.C.A. JOHN L. BLAIKIE,
Managing Director,
W. B. TAYLOR, B.A., LL.B., Secretary. 12. Joy ye, and be blythe! for yere

12. Joy ye, and so bythe: for yere meed is great in Heeven! for e'en sae did they till the prophet, afore ye!

13 The saut o' the yirth are ye; but gin the saut hae tint its tang, hoo's it to be sautit? Is it no clean useless? be culsten oot, and trauchl't under folk's feet.

Some folks seem to be born cheerful, and this, in fact, may have something to do with a certain but very small pro-portion of the light hearted beings in existence. It doesn't make much difference how we are born, or where, so far as our dispositions in life are concerned. We can acquire most any virtue by applying ourselves to the task.—Leigh Mitchell Hodges.

A MODERN MEDICINE.

DR. WILLIAMS' PINK PILLS CURE DIS EASE THROUGH THE BLOOD.

Medicines of the old fashioned kind will sometimes relieve the symptoms of disease, though they can never touch the disease itself — they never cure. Ordinary medicines leave behind them indigestion, constipation, biliousness and headache; purgatives leave the patient feverish and weakened. Dr. Williams' Pink Pills, on the other hand. do direct good to the body, blood and nerves. They fill the veins with new, rich, red blood; they brace the nerves; rich, red blood; they brace the nerves; they drive out disease by going right to the root of the trouble in the blood. They always do good—they cannot pos-sibly do harm. Mrs. Geo. Henley, Boxgrove, Ont., says: "It is with thanks that I tell you that Dr. Wil-liams' Fight Pills have cured me after liams' Pink Pills have cured me after my doctor had said I could not be cured I suffered from an almost constant fluttering of the heart, and sometimes severe pains. The least exertion would leave me breathless and tired out. My appetite was poor, and my head ached nearly all the time. I had lost all ambition to do any work, and felt very hopeless. I had taken a great deal of medicine without any benefit, until I was advised to try Dr. Williams' Pink Pills. These have made a remarkable change in my condition, and I am feeling better than I have done for years. I gladly give my experience in the hope that it will benefit others."

Now, Dr. Williams' Pink Pills build up strength as they did in Mrs. Henley's case in just one way — they actu-ally make new blood. That is all they do, but they do it well. They don't act on the bowels, they don't bother with mere symptoms. They go right to They don't the root of the trouble in the blood. That is why these pills cure anaemia, headache, heart palpitation, indiges-tion, kidney trouble, rheumatism, lum-bago, neuralgia, St. Vitus dance, paralysis, general weakness and the special ailments of growing girls and women. But you must have the genuine with the full name Dr. Williams' Pink Pills for Pale People, on the wrapper around every box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville,

The Better Way

The tissues of the throat are inflamed and irritated; you cough, and there is more irritation-more coughing. You take a cough mixture and it eases the irritation—for a while. You take

SCOTT'S EMULSION

and it cures the cold. That's what is necessary. It soothes the throat because it reduces the irritation; cures the cold because it drives out the inflammation; builds up the weakened tissues because it nourishes them back to their natural strength. That's how Scott's Emulsion deals with a sore throat, a cough, a cold,

One of the first and principal temp-One of the arst and principal temp-tations of the evil one is to tempt as precisely on the subject of prayer. At the moment when he sees that you have the most need of prayer, he labors to turn you away from it and to make it almost impossible for you to pray. Understand his wiles; and at any price, baffle him. I cannot promise you that you will not have much to softer in these conflicts; but hold it for certain that each victory thus gained is worth

Do Nor Delay.—When, through debilit digestive organs poison finds its way interpreted by the prime consideration is to ge poison out as rapidly and as thoroughly a sible. Delay may mean disaster. Parm Vegetable Pils will be found a most valued the prime of the prim

thousand others.

seat of the trouble and work a perm IT KEEPS THE MUSCLES PLIM given to muscular sports and ex-these who suffer muscular pains of riding will find Dr. The mass be something worth trying As a in will keep the muscles pliable and pains which eften follow one ant u without softening them or impos-strength. For bruises, sprains and it is without a peer. it is without a peer.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Drop fall to get a bottle of Mother Graves Worm Exterminator: it is an effectual medicine.

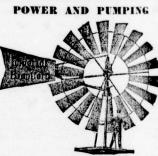
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Too many young men whine about "not having They plod along, dreaming but doing nothing to win work at what is before the parting in any more attacked. work at what is before to putting in any more strokes have to, never looking abo something to do whereby the putting to do whereby the swould be increased, never a head and preparing them able to fill a higher position of the putting they have no luck, the pull," they have no influent something them in a better point them in a better point them in a better point to the putting the puttin put them in a better pos put them in a better por they will never sugceed unt to depend upon themselves lose their belief that merit out.—Catholic Columbian. An Examplar and Patron

SEPTEMBER 2, 1905

St. Aloysius is the angelic purity, of manly true nobility. He is a loft a sweet and elevating me ful, an enduring ail to merely because he realizectously realized, that he territy, and not for time eternity, and not for time that the men of world around him were most disastrous sense of the because he saw that there because ne saw that there of new systems, but only devoted and steadlast use had already given. Men in general, and sometime formed Catholics, in a stabled and conference of the sample control of th deluded, self-complacent falsely regard the saints amiable indeed, yet need of the cloister and of r the daily shock and outer world's ceasless tion. The real truth is of God are the mental ar of the human race, and this assertion is the fact even wishing or intend with a strength and a and heart so great as task unconscious, they very heavens and have dashing names upon t fadeless scrole, while th ishly commiserate the moment upon the troubly transient and trifli ink into nameless obli this supernatural stren representing as it does noble in nature as well Aloysius in his few l stripped the vast majo and gained the further and gained the further sublimest moral grand undying fame. He is sion of all that we hav He is that which you And yet his highest a And yet his highest are is that he was a since as such sought first God and His glory, an were added unto his Denver, D. D., to Josephs College, on Aloysius.

Who can ever es present civilizatian o of the self sacrificing teachers, artists, mus who believe there is in the world than mo thing finer in man brought out by eare r? Men in all would regard it a commercialize their salt which flavors civ a strong man, of g refuse to turn his into mere money mal

of how much more are the men who has simplest inventions to real comfort, and they have died poorin poorhouses,—the money! The really who have contribute the happiness and their fellows-to life, and to the a wisdom of the wo have merely piled O. S. Marden in St

Two Kine Father Faber so his books savs: mits himself to be A rational being s iness. He ought in cupations to hol ight to manage

In the race fo desire to climb hi men gradually their ambitions. for relaxation a themselves leisu duties. No black by the whip as ha on by greed. A good is it all to frequently is pre ous prostration, i Johnny Horner and put in his th plum," was in a than any of the they have little permits himself

> There are too indolent are is a sin. The work. Idle peofold their hands or to meditate rather to be pit Pleasures alon finally pall and

"But pleasures You seize the Cowper had Burns. He wr "Pleasure admitt Coslaves the wi 1905.

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CHATS WITH YOUNG MEN.

Too many young men now-a days whine about "not having a chance." They plod along, dreaming of success, but doing nothing to win it. They work at what is before them, never putting in any more strokes than they have to, never looking about them for something to do whereby their usefulness would be increased, never planning ahead and preparing themselves to be able to fill a higher position. They say that it is no use for them to aspire they have no luck, they have no "pull," they have no influence. They want somebody else to pick them up and put them in a better position. But they will never succeed until they learn to depend upon themselves, until they luse their belief that merit will not win out.—Cathelie Columbian.

An Examplar and Patron of Intelligen

An Examplar and Patron of Intelligent Yourh

St. Aloysius is the synonym of angelic purity, of manly strength, of true nobility. He is a lofty inspiration, a sweet and elevating memory, powerful, an enduring ail to all mankind, merely because he realized, and efficaciously realized, that he was made for carriity, and not for time; because he eternity, and not for time; because he eternity, and not for time; because he knew that the men of the impicus world around him were fools in the most disastrous sense of that term, and because he saw that there was no need of new systems, but only of an earnest, devoted and steadfast use of what God had already given. Men of the world in general, and sometimes even ill informed Catholics, in a spirit of selfin general, and sometimes even ill informed Catholics, in a spirit of self-deluded, self-complacent, self-flattery, falsely regard the saints as weaklings, amiable indeed, yet needing the shelter of the cloister and of retirement because of their inability to withstand the daily shock and turmoil of the outer world's ceasless energy and action. The real truth is that the saints of God are the mental and moral heroes of God are the mental and moral heroes of the human race, and the proof of this assertion is the fact that, without this assertion is the fact that, without even wishing or intending to do so, with a strength and a power of mind and heart so great as to render the task unconscious, they have scaled the very heavens and have written their dashing names upon their broad and fadeless scrole, while those who so foolishly commiserate them move moment upon the troubled tide of mere ly transient and trifling affairs, then sink into nameless oblivion forever. In this supernatural strength of the saints representing as it does all that is most noble in nature as well as in grace, St. Aloysius in his few brief years out stripped the vast majority of mankind and gained the further summits of the and gained the further summits of the sublimest moral granduer and of pure, undying fame. He is the living expres-sion of all that we have sought to say. He is that which you should wish to be He is that which you should wish to be And yet his highest and his only praise is that he was a sincere Catholic, and as such sought first the kingdom of God and His glory, and all other things were added unto him.—Rev. D. A. Denver, D. D., to students of St. Josephs College, on the feast of St. Aloysius.

The Really Worthy. Who can ever estimate what our present civilization over to the quality of the self sacrificing clergymen and teachers, artists, musicians and others who believe there is something greater in the world than money making, something finer in man than can ever be brought out by a dollar chasing care r? Men in all walks of life who would regard it as desecration to commercialize their talents are the lit who flavore, admiliaration. It takes salt which flavors civilization. It takes a strong man, of grand character, to refuse to turn his God given ability into mere money-making instead of life-

Of how much more value to the world are the men who have made some of the simplest inventions which have added to real comfort, and have ameliorated the hard conditions of life, even though they have died poor—yea some of them in poorhouses,—than those who have done nothing except to accumulate money! The really worthy are those who have contributed to the comfort, the happiness and the well-being of their fellows—to the enlargement of third and to the augmentation of the of how much more value to the world life, and to the augmentation of the wisdom of the world—not those who have merely piled up selfish dollars.— O. S. Marden in Success.

Two Kinds of Fools.

Father Faber somewhere in one of his books says: "The man who per mits himself to be too busy is a fool." A rational being should not be a mere iness. He ought not to permit his oc-cupations to hold the throttle: he aght to manage and control that him-

In the race for wealth and in the desire to climb higher than necessary, men gradually become enslaved to their ambitions. They have no time for relaxation and even begrudge themselves leisure for their home duties. No black slave was everdriven by the whip as hard as they are lashed on by greed. And cui bono? What good is it all to them? The harvest frequently is premature old age, nervous prostration, insomnia, etc. "Little Johnny Horner who sat in a corner and put in his thumb and pulled out a plum," was in a sense, a greater man than any of these mountain climbers. When busy about these "many things" the In the race for wealth and in the When busy about these mountain climbers. When busy about these "many things" they have little or no time for "the one thing necessary." We suppose this thought was in the mind of Father Faber when he wrote: "Any one who permits himself to be too busy is a fool."

There are other kinds of fools. Those who permit themselves to be too indolent are in that class. Sloth is a sin. The decree is that we must work. Idle people who do nothing but fold their hands to plan new pleasures or to meditate upon past ones are rather to be pitied than to be envied. Pleasures alone, like aweets alone. Pleasures alone, like sweets alone, dnally pall and disgust.

But pleasures are like poppies spread You seize the flower, its bloom is dead." Cowper had the same thoughts as Burns. He wrote:

"Pleasure admitted in undue degree, designees the will, nor leaves the judgment

never paid his rent and that if it had The idle classes are the dangerous The fulle classes are the dangerous classes. There is an old proverb that "an idle mind is the devil's workshop."
"We should be slaves neither to work nor to pleasure. There are some not been for his good friend, George W. Childs, he would very likely have

positions that place a man in a tread-mill of work. This work is duty, and as such is a species of prayer. The

as such is a species of prayer. The greed of gain and unholy ambition are absent and compensations come to such. Since "the night cometh when no man can labor" we are sure that unending bustle and hustle for the things that reside is not a good or a wise that perish, is not a good or a wise preparation for it. Nor are we to stand in the market place "all the day idle" when there is work to be done in the Lord's vineyard.— Catholic Uni-

"Fate itself has to concede a great many things to the cheerful man."
The man who persistently faces the sun so that all shadows fall behind him, the man who keeps his machinery well lubricated with love and good cheer, can withstand the hard jolts and disappointments of life infinitely better than the man who always looks at the dark side. A man who loves shadow, who dwells forever in the gloom—a pessimistic man—has very little power in the world as compared with a bright,

sunny scul.

The world makes way for the cheerful man; all doors fly open to him who radiates sunshine. He does not need an introduction: like the sunlight, he

an introduction: like the sunlight, he is welcome everywhere.

A cheerful disposition is not only a power—it is also a great health tonic. A depressed mind makes the system more susceptible to disease; encourages its development because it kills the power of resistance. A cheerful soul can resist disease, and it is well known among physicians and there is a greater chance for recovery from exhaustive diseases of a bright, sunny soul than of a gloomy, despondent one. soul than of a gloomy, despondent one.
"Cheerfulness is health: melancholy,
disease." Gloom and depression feed disease." Gloom and depression to disease and hasten its development.

We know physicians who give very little medicine, and yet they are singularly successful because they have sunny souls. They always radiate brightness and good cheer. They know that it is hope, more than drues the that it is hope, more than drugs the patient needs, that it is encouragement and not disheartening diagnosis that helps him to recover. They give him every bit of hope and encouragement and good cheer possible, for they know that these are more effective remedies than are to be found in the pharmaco poela.-Success.

Tell Your Mother So.

"There's nothing wrong with Arthur I hope," said Mr. Lobdell to his daughter, in whose hands were a number of closely written sheets of foreign note paper. Although Mr. Lobdell sat on the other side of the hearth he noticed that several tears had fallen on the the other side of the hearth he noticed that several tears had fallen on the letter Mrs. Benton was reading. "I've never been quite sure, Etlen, that you did the right thing when you let the boy go to Paris to study. It's easy for a young fellow like him to get weaned from home. We ought to have kept him near us. Now, if he's in any

trouble—''
"He isn't, father. He's very well, "He isn't, father. He's very went, and busy with his work, and he has written me such a dear good letter for my birthday that—well, it made his foolish mother cry a little. Read it, father." Mrs. Benton gave him the letter, and then took from the mantel a betteranh of a bright, boyish face, petter, and then took from the mantel a photograph of a bright, boyish face, whose fearless, honest eyes seemed to answer her tender gaze.

Mr. Lobdell glanced at the first page

Mr. Lobdell glanced at the first page hastily. The pleasures of correspondence had never especially appealed to him, and he was rather scornful of long letters. In a moment he adjusted his glasses more securely and began to read slowly. When at last he came to the end he folded the sheets carefully and replaced them in the conscious

for him, but it takes me back to my own boyhood. Arthur says that the thought of you is his inspiration, his safeguard; that he carries your image safeguard; that he carries your image in his heart, and with your picture in his pocket he cannot go to any place where he couldn't take you. It was just so with my mother. The thought of her goodness kept me out of many a scrape, and I loved her just as Arthur loves you, but I never told her so. What wouldn't I give, Ellen, to have written her a letter like this one!"

Mrs. Benton knelt by hor father's side and took his hand.

"Grandmother always understood,"

"Grandmother always understood," she said. "She knew how you loved her."

her."
"Yes, perhaps, but what a comfort
"Yes, perhaps, but would be to me to,
and a pleasure it would be cond bless and a pleasure it would be to me to, have told her as your boy—God bless him !— has told you."

Vacation.

Vacation is an asset. It should yield large and substantial dividends. After the battle of business has been fought there should be a lull in hostilities and a time reserved for the contending armies to gather renewed strength.

Every one should have a vacation. Vacation

a time reserved for the contending armies to gather renewed strength.

Every one should have a vacation. And the more arduous and difficult is the work in which one engages the greater necessity is there for a period of renewal. The human machinery runs down. It needs rest, recuperation, the husbanding of resources. A man's best work is done when his vigor is most abundant, his vitality richest. Only those who should be exempt from vacations who have not labored hard during the winter months. Travel, see something of the world, be an observer of man himself, his struggles, in many moods, his tragedies in many keys. There is nothing that bears a richer harvest in the spirit than the observation of many men and climes. See new faces, try to read the heart back of those faces, the soul that gives them meaning and value.

During this vacation season do not waste time. "Loaf and enjoy your soul," was Walt Whitman's imperative. But remember that the good gray poet

No, don't "loaf," Read—read carefully, thoughtfully. Read good novels—if you must have the lighter forms of literature.—The Republic.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By Louisa Emily Dobres.
The Visitation

The Visitation

AN ACT OF CHARITY.

"I am sure you feel for us," said Mrs. Hamilton simply; and the doctor saw how worn she was from her many vigils and the terrible anxiety.

"Indeed, I do. He was such a capital little chap," said Dr. Humphry. "I am so grieved that I could not come before."

"Term thought, you had forgation.

"Tom thought you had forgotten

"No, I had not. But just after you left Anhouses my own boy caught the fever, and for the time being I thought of little else."
"Did he recover?"

"Pid he recover?"

"Yes. He had a battle for life, but he won it," said Dr. Humphry, fearing lest his words might sound cruel to the poor mother whose child was even then falling in the battle. "He is my only

"I am glad he was spared you. But you were going to South America, I thought?" "I was, but family matters kept me

in England, and I am not going after "I must go up now—I grudge every minute," said Mrs. Hamilton.
"Do you think he would like to see

me?"
"I will ask him. Will you go in there and wait?" said Mrs. Hamilton; and the doctor found himself in the shabby old drawing-room which Tom, who had chattered nineteen to the dozen during his convalescence, had so dozen during his convaiescence, had so feten described to him. On the chim-ney piece was a photograph of a small iron building which he remembered as Everly church. He had intended going there afterwards. In a few minutes Mrs. Hamilton came for him, and he went up to the room where Tom lay, his white face lighting with pleasure at the sight of his friend. For he had learnt to love Dr. Humphry very much, and had never wearied of hearing his

and had never weared of heard stories of India.

"My poor little man," was all Dr. Humphry, usually at no loss for words, found to say, and he took the thin hand

"I'm awfully glad, doctor. I did so

want to see you again. I was afraid you had forgotten and gone away."
Then Dr. Humphry explained.
"Tom, do you know, a very wonderful thing has happened. I think you would like to hear about it."
"Yes. I should," said. Tom, who "Yes, I should," said Tom, who, weak as he was, had his mind perfectly

"I have been left a great deal of money. When you saw me at Anhouses I was a poor man — now I am a rich

"Jolly — I am very glad!" And Tom smiled.
"And I am going to give some of it away," said Dr. Humphry, fearing to excite Tom by telling him his intention

too suddenly.
"To the church?" guessed Tom.
"Yes. To build a church in Everly.
I have the cheque here. I was going to give it to you to give the priest."
"Let me see it," said Tom eagerly.
Then the doctor opened his pocket

book and took out a cheque for a sum that startled Tom. It was almost too much for his fast failing strength.

"Oh, doctor!"
"Yes—and it is through you, Ton,"
said the doctor, his voice suspiciously

a thankoffering for great mercies: the restoration of my child to health and my own return to the sacraments."

He had never guessed but that Dr. Humphry was a good practical Catho-lic, and he had talked naturally upon lic, and he had talked naturally upon Catholic subjects to him and quite unconsciously, doing work of which it was hard for Dr. Humphry, who was very reserved, to speak even to a dying boy. "I think I see now," said Tom slowly;

'it puzzled me.'
"What did?" But Tom shook his head. He was getting tired, and could talk no more.

getting tired, and could talk no more. Soon Dr. Humphry took his leave.

Tom was puzzled no longer. He had sometimes wondered why that act of charity he had made in going to his cousin should have ended as it did, in contracting the illness which caused his death. But now he saw that good would be ill had been the result.

ontracting data. But now he saw that good as well as ill had been the result.

The results of our actions, good or bad, are often hidden from view, and it s seldom that an act of mercy has such is seldom that an act of mercy has such visible results as in Tom's case. Father Moore, when he came a few hours later, found the cheque which was to build the much-needed church in the hand of the boy whose act of charity, small as it was had proved the means of proit was had proved the means of pro-curing it; but he had to take it from the hand which could not give it to him, as it was stiff with the cold of

A few years later the Hamiltons were at Mass at the beautiful new church which had risen up in the town of Everly.

It was Willie Hamilton's first Mass, and his mother's heart was full of

thankfulness.

And as they passed cut of the church into the summer sunshine they all instinctively went to a short grave under the trees, which was blackened by the smoke of the factories, and prayed for Tom, whose simple act of charity had been so blessed by Him Who inspired it.

TO BE CONTINUED.

SAVING THE CHILDREN.

SPECIAL WORK OF JESUIT MISSIONARIES IN WISCONSIN.

A new departure in the missionary line is the "Doctrinal Retreats" for children inaugurated with astonishing success some eight or ten weeks ago by Jesuit missionaries in some of the most neglected parts of Wisconsin. The Rev. Cornelius Shyne, S. J., assisted by Fathers Kenny and Sullivan, Jesuits Rev. Cornelius Shyne, S. J., assisted by Fathers Kenny and Sullivan, Jesuits also, and all three from the St. Louis University, have been giving these retreats, especially for public school children, and the enthusiasm of the missionaries is hardly more than that of the children themselves who flock to the exercises and show themselves eager to avail of the splendid series of a instruction offered. Very Rev. Dean McGinnity, pastor of St. Patrick's Church, Janesville, Wisconsin, invited Father Shyne recently to give a children's mission in his parish. Over one thousand children faithfully attended every one of the five exercises each of the three days from the 8 o'clock Mass each monning to the Benediction in the afternoon.

the afternoon. The scene in the church at 3 o'clock The scene in the church at 3 o'clock of the third and last day of the mission was worthy of the best efforts of the most gifted painter. The 1,000 children entered and genufiected before the tabernacle, which was a bower of flowers, electric lights and waxen tapers. They then knelt in silent adoration for a few monents and waited tapers. They then knelt in silent adoration for a few monents and waited
without a whisper or a giddy motion
for the coming of Father Shyne, who in
surplice, stole and cope addressed the
children on their duties to God, to
their country and to their parents, and
then imparted to them with a large
cracifix the pontifical blessing which
Pins X. I as impowered him to confer
upon all the children who attend the
retreat and comply with the other conditions. After the papal blessing
came the Benediction of the Most
Blessed Sacrament and the hush and reverential attitude of the young paople verential attitude of the young people when the ostensorium was lifted up to impart the benediction was in its silence a striking profession of faith in the real presence of the hidden Christ who was presence of the hidden Christ who was blessing them as they bowed their heads in lowly adoration. After the benedic-tion the Boys' Sodality, known as the St. Aloysius Society, was addressed, and over one hundred members joined it. Father Shyne showed the spiritual and temporal advantages of the society.

proved from Scripture, from reason and from the testimony of business men in every walk of life that it was the insurance society of the soul and no small ance society of the soul and no small help to business prosperity. He showed how too many forget the warning voice, "Seek ye first the kingdom of God and His justice, and all things else shall be granted unto you." The young people were made to understand that there is a species without God and that there no success without God, and that there is such a thing as the triumph of failure. Men of St. Louis, New York, Chicago were named, who though born in pov-erty, thought more of the Ten Com-mandments of God than of the schemes mandments of God than of the schemes of grafters, and were blessed by Providence in return. Poverty was shown to be the lot of the three greatest beings who ever lived Jesus, Mary, and St. Joseph, the foster father of the world's Redeemer. The St. Aloysius Society was increased a hundred fold and the boys who joined pledzed themselves before Rev. James - McGinnity, their

boys who joined pied and memseives be-fore Rev. James McGinnity, their director, to be true to their parents and employers, and to all who had in the providence of God the direction of their souls or the right to their service. Next year the retreat will be renewed, Next year the retreat will be released, and no doubt St. Mary's parish, which was so well represented this year, will join with St. Patrick's again for the coming Doctrinal Retreat.—N. Y. Freeman's Journal.

FREQUENT CONFESSION. As God's grace is the means of our As God's grace is the means of our happiness, inasmuch as no one can be really happy unless united with God, it follows that frequent confession is one of the chief means of becoming and one of the chief means of becoming and remaining happy, as together with Holy Communion it, more than anything else, leads us and binds us to God. Although leads us and binds us to God. Although frequent confession is so useful and so necessary to our happiness and advance ment, it is strangely enough neglected by a great many, and even the fairly good are lukewarm with regard to it. This can be best accounted for by the fact that Satan, knowing its vary necessary to God. Although Hon, John Dryden, President. H. Waddington, Sec. and Managing Directo Supt. John Killer. Inspecto

O'KHEFE'S This can be best accounted for by the fact that Satan, knowing its very use fulness and necessity to us, does everything in his power to keep us from practicing frequent confession. Thus we are led to defer our confession, to put it off for little or no reason, and instead of seeing in it a comfort and constead of seeing in it a comfort and con-solation we are led to fear it, something

solation we are led to fear it, something to be feared and abhorred.

To the good and holy, frequent confession is one of the joys of the soul; for it permits the soul to humble itself, to relieve it of its fears, to purify itself and units more glosely to God. The and unite more closely to God. The habit of mortal sin and frequent con

and unite more closely to God. The habit of mortal sin and frequent con fession, we are told by spiritual writers, cannot exist in the soul at one and the same time; we must either give up one or the other; and as mortal sin is the greatest of evils, separating us as it does from God, and maybe forever, should we not gladly take this easy means of keeping us united with God here on earth, that we may insure ourselves union with Him in Heaven?

We find time for so many things which do us no special good, and too often in many cases for things that are sinful and harmful to us, and yet we can find no time to go to confession. It is a happiness, and happiness for time and eternity, and yet, few there are, especially few men, who go to confession frequently. Now what should we understand by frequent confession? Is it going to confession soone several times a year? Surely not when obligation, binding under sin, commands us that we confess at least once a year. Nothing short of going every month, or at the furthest under sin, commands us that we comess at least once a year. Nothing short of going every month, or at the furthest, every second month, should be called frequent confession. It is easy to do frequent confession. It is easy to this; little time is required; the priests are ever at the call of the people for this important work, as confessors are the physicians of souls. As judges of these accusing themselves they are the most merciful and indulgent, and as

fathers of those they forgive, the kindest and most benign. If any one will acquire the habit of frequent confession they will find it so comforting they will never give it up. "Taste and see how sweet the Lord is."—Bishop Coiton in Catholic Union and Times.

THE DUTCH CALVINISTS AND FATHER JOGUES.

That Dutch Calvinists should help to make a Jesuit saint is one of the strange incidents in the ecclesiastical

strange incidents in the ecclesiastical process through which the canonization of Father Isaac Jogues, the first Jesuit missionary to enter the State of New York, and the first priest to visit Manhattan Island, is to be effected.

Captured in 1642 by the Mohawks, who were the allies of the Dutch, after the most barbarous torture Father Jogues was ransomed from the savages by Arendt Van Curler, the Dutch Calvinist Governor of Fort Orange, now vinist Governor of Fort Orange, now Albany, for one hundred gold pieces. Sent down the Hudson River to New Amsterdam, he was kindly received by the local minister, Dominie John Megapolensia, and the Director General, William Kieft. They not only clothed and kept him until he recovered from the effects of the Indians' tortures, but sent him back to France with a safe conduct on board the next ship that Van Curler was such a just man, and

so great was the impression his char aster made on the Indians that they used to call his successors as governor by the title of Corlear.—Paulist Cal-



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BLESSED VIRGIN.

On the 8th day of September Holy Church celebrates the Feast of the Nativity of the Blessed Virgin, and the faithful rejoices to begin anew the manifestations of love and devotion to the Queen of Heaven, and give expres-sion to the same by attendance at the services in her honor. We completed the commemoration of her glories with the Feast of her Assumption and Cor-mation in Heaven, and now we begin them again with the feast of her birth.

e feasts in honor of Our Blesses Lady are growing dearer and dearer to the Catholics of America, as witnessed by the numbers that observe her festi vals. Assumption day was observed universally. In our dear Cathedral one was gladdened by the great num-bers at the Masses and at Benediction, and by the numbers who received holy Communion. It was the same in all the city churches, and similar sights were be seen by the lake, on the mountain the hill and in the vale-every where Mary's crowning feast brought out vast numbers of her loving, devot-ed children to pay her their tribute of

In the same good Catholic spirit is the feast of her Nativity celebrated to day. We realize that Mary's birth was the dawn of our redemption; for she was the promised virgin that was to crush the power of satan—and this she did, when in the appointed time she gave birth to the Saviour of the

Saviour, for it was the beginning for men of their freedom from the demon's yoke. It was the aurora of that blessed day of reconcilation between God and man which found its fulness on the day of our Saviour's birth.

As good sons and daughters fondly celebrate the fatal day of the mother who gave them birth, so, too, all Chris-tian men and women hail each birth-day of their Virgin Mother with everincreasing delight. Let us strive to be her worthy children by imitating her life. From time to time during the year we shall be called upon to celebrate the mysteries connected with her life. Let us prepare and be ready to do so by passing our lives daily with her in spirit.

On this, the anniversary of her birth, on this, the anniversary of her birth, let us be born anew in spirit, and resolve every day to so live that we may be her accepted children, and as such have given us more and more of her tender love and care.

PRIEST'S MINISTRY AT BENNING. TON DISASTER.

AN AGED SPANISH-AMERICAN FATHER BROUGHT COMFORT TO MANY DYING SAILORS.

Wherever these is report of some great disaster at any scene of danger and death, the Catholic news editor is always sure to find a "story" of the labors or heroism of a Catholic priest. Therefore we learn as a matter of course that a Spanish-American Father was the first at the scene of the Bennington disaster and the most tireless in caring for the wounded. He is the Rev. Father Ubach, pastor of St. Joseph's Church, San Diego, and pleasantly known to many tourists. Says a correspondent of a Los Angeles paper in his account of a round of the hospitals of San Diego, after the accident:

and walked quickly across the lawn. He wore a long beard of iron gray and his hair was flecked with white, yet the brown eyes were young and the grasp of his hand had all the vigor of

"It was Father Anthony D. Ubach. 'I am glad to see you,' said the Father, and it was his voice alone that said it. These poor boys in here have need for

Father Ubach,' said the doctor.

"That is why I am here. I will go in now if you will let me.' The doctor and the priest, the priest and the doctor, one for the body and the other for the soil. I will go in there now and do wha

I can.'
"And with another grip of the hand

he was gone. 'He was here almost all last night, said the policeman. There is not language on earth that he don't speak and he goes about in there comforting every man in his mother tongue. He'll do 'em good if any preacher can. I'm no a Catholic myself, but I know a good man when I see one, and Father Ubach will do for mine.'
"And so the aged priest went from

room to room, now helping the nurses with the sick and now dropping a few words into a conscious sufferer's ear He was there to say the last word over the dying sailor, and his soft, Andalu sian murmur w.s the last thing that many a dying ear heard last night." The dead of the Bennington disaster

were buried in the military cemetery of Fort Rosecrans, and Father Ubach officiated at the funeral services over the Catholies

Father Ubach, despite his German name, is purely Spanish in every re spect; in his bearing and manner, every inch the grandee and the soldier; in his character and goodness, every inch the minister of God's altar.— Cleveland Cathelic Universe.

A Type of the Good Shepherd. Writing of the death from yellow fever of the Archbishop of New Orleans who contracted the disease while labor ing among those already afflicted, the Catholic Transcript says: "To Mon-signor Chapelle the church historian will assign his place as sterling priest and finished scholar. Honors came to crown his days. In some respects he recalls the missionary priests who came from his native France in the early history of the Church in the United States. None of them laid claim to being ecclesiastical diplomatists. They were good men, fired with the love of souls, real apostles. Some of them de served the name of martyrs, and the lamented Archeishop of New Orleans, ministering to the yellow-fever victims, is no mean type of the good pastor who lays down his life for his sheep."

FRAST OF THE NATIVITY OF THE | Catholics Must Catch The Public Ear

Rev. E. J. Gleason, S. J., The efforts of Catholics to secure an education consistent with conscience, do not enjoy the sympathy and the good will of all our non-Catholic fellowcitizens. There are few questions less understood, or perhaps more misunder-stood, by even the fair-minded, than the Catholic position on education; and few questions which the secularizers are more willing and desirous to leave obscure or misrepresented. Although public opinion does not always settle questions wisely and permanently, yet the immediateness of its influence makes it a world-power to day, and if Catholics allow it to be arrayed against them, they will pay dearly for it both from their pockets and in the privation of their natural and religious rights.

No Color Line in Catholicity.

"The race question," which in this country, especially in the Southern States, looms up so large, does not exist in Rome," says the New York Freeman's Journal. "The Catholic Church has ever refused to recognize such accidents as race and color as good and sufficient reason for discriminating against persons who are created in the image of God, and who are His children just as much as are those whose skin is of the whitest. It is not in accordance with the Catholic spirit to regard the negro as a being of a different order from that to which the white men belongs. The blood of Christ was shed for the redemption of both, and the fact makes both equally precious to the Catholic Church, which never has tolerated and never will tolerate the color line."

The Men Who Don't Desert.

"The pest has broken out in New rleans," says the Catholic Columbian. Already there are hundreds of cases, and some few deaths. The inhabitants are panic-stricken, and many of them are hurrying out of the city. But the Catholic priests are not thinking of running away. They never abandon their flocks in time of peril. They will remain until the end.'

THE YOUNG KING OF SPAIN. The young King Alfonso of Spain, about whom a year or two ago the newspapers were printing lying stories of the most scandalous kind, has evidently lived down the lies then circulated, for though nowadays the stories about the young king are as numerous as ever they show him as he really is—a thorough Catholic and a thorough king. One of the most re-cent of those anecdotes relate an in-cident which ocurred while Alfonso was touring in his motor car near the Sierra de Guaderama Mountains. While so doing he came across a little group of wanderers drenched by a heavy shower, shivering with cold, and above all disheartened. The car was stopped, and questions brought out the fact that the travellers were walking to Madrid in the hopes of finding work, that they had lost their way, and that they had now neither money nor icod. The king and his people gave the wayfarers all their loose money, and then Alphonso bade the women get into the motor, that he might take them to the nearest village; the men were to rejoin them on foot. Arriving at the village, what was the astenishment of the poor creatures to see their benefactor hailed as the sovereign of the country. As he started again on his interrupted journey Alfonso de-plained that in Madrid the wanderers were to go directly to the palace, where he would personally see to it that proper work was found for them. King Alphonso is one of the most in teresting figures among the world's rulers to-day, and if incidents such as that described above, are common in his life, we do not wonder that he is beloved by his people.—Sacred Heart Review.

AMAZED BY CATHOLIC CHURCH ATTENDANCE.

A CONGREGATIONALIST EDITOR SEES, BUT DOES NOT UNDERSTAND.

On Sunday merning last the editor of the Advance passed a Catholic Church well out on the West Side of Chicago as the worshipers were coming out. He was astonished at the great number of people. A gentleman who was near-by said: "And that is the third Mass this morning: there will be still an other, and the attendance at it will be the largest of all." In other words, this Catholic church, without a dense population around it, is filled four times on a Sunday morning, and at two of the services with an overflowing congregation. It would probably be of the services with an overflowing congregation. It would probably be very little of an exaggeration to say that as many people entered this church last Sunday morning as were found in all the Congregational churches of the c ty put together.

A visiting minister looked in at a Christian Science service on a July Sunday, and found every seat in the large auditorium occupied. gregational church to which be after vards went be found a thin and cattered congregation.

In the other Protestant churches o the city the same conditions would probably have been found.

But such observations have become rather worn, and they are not con-sidered agreeable. Nevertheless, it is not a case for the "let alone policy." It is evident that there are churches in Chic go which can and do have large congregations through the so-called vacation months. Practically these churches know no vacation. They simply know what is true, that the vast mass of people are here during vacation. Chicago is a very live and very human town during July and August. Probably not one person in twenty of the population is away for a week during that time. Ride through a populous district of the city on a summer even ing and you see them on porches and doorsteps and sidewalks in swarms. It may serve as an excuse or apology for

empty seats to say that the people are away, but the plain fact is that the great mass are here.

The Protestant churches of Chicago people are not Nor are the business houses, or factories, or newspapers, or other establishments. They could not succeed if they did. Whether the weather be hot or cold, there must be no let down. The department stores advertise more frantically than ever; the newspapers fling out their big headlines; the editors take off their coats and write, and the saloons open summer gardens and turn loose bands of music. Business is kept moving.

The Church must take counsel of these facts. It must get a new move

these facts. It must get a new move on itself. It cannot afford to let so much time run to vacation, with a thinning out a month before and a slow pulling together a month or two

We are not going to say that pastors should not take vacations; that would not be nice. It would not sweeten affection. But we are going to say that there cannot be much success on the present basis. There is too much let down in it. It lacks determined, the present that the present the same of the present that the same of th persistent push. It needs more of the Wesleyan "all at it and always at it." Chicago will not be converted in ten thousand years with the present way of doing things, and we might just as be wise enough to look the facts in the face and frank enough to admit them. The Protestant churches, on such a basis, will do well if they are not driven to the outer rim of the city,

not driven to the outer rim of the city, where the "nice people" and the quite, inoffensive neighborhoods are, while the rest of the city is left to the great mass of the people, the priests and the Sisters of Charity.

The need of something more aggressive, however, is being left by leaders of church work. The ten campaigns are results of this awakening. The reports are so far favorable, and they may lead on to greater activity in the may lead on to greater activity in the same direction. But the churches must realize that it will require a far more determined spirit and aggressive policy to overcome the indifference of the masses and the opposing forces of evil in our great cities.—The Advance

DESERVE NO SYMPATHY.

The prevailing mania for getting rich well or rather sadly illustrated in the failure of J. H. Mansfield & Co., in the failure of J. H. Mansfield & Co., New York "brokers," particulars as to which make up one of the newspaper sensations of the week. This company had a "plan" for piling up money for their patrons and they urged and commended it in circulars which they distributed in thousands through the post of the particular which they distributed in thousands through the post of the company of the particular in the company of the office. They called it the "Put Pro tion Plan," and here is some of what they said about it in their circular:

"Every customer who has availed himself of this plan of curs has made enormous profits. One good customer started with a \$100 account and in less than five months drew out more than \$1,500. With \$1,000 cash and \$3,000 credit you could not hope to make more than \$1,200 in the mercantile business your own energies thrown in. Piace \$1,000 with us under our Pat Protection plan. With \$1,000 you can operate in 100 shares of stock with absolute safety, and if you only get a point a day you are getting \$100 profit a day or \$36,000 a year."

There were many victims, of course, and among the many of then who crowded round the stut office doors of the authors of the "plan" on the day of their collapse was one of whose case we are told in the newspaparer account as follows : "There was one little woman in

widow's weeds who was weeping bitterly
'I put \$3,000 into Mr. Mansfield's 'I put \$3,000 into Mr. Mansfield's hands,' she said between sobs. 'It was every cent of my husband's life insur-He told me that it would make me rich, and he was such a nice-looking

Now, this woman was fairly well off with the provision that her husband had made for her. But she was not satis- James, O. F. M., Chatham Ont.

fied. She wanted to have \$36,000 a year, and evidently she did not care by what methods it was to be got. Get money—h nestly if yolcan—b t get i. Clearly the weeping widow felt that way when she gave her \$3,000 to Mr Mansfield. Does she deserve much sympathy? Another case is thus told by Mr. Billington, a lawyer or agent who had several claims for collection against the Mansfield Company.

several claims for collection against the Mansåild Company.
"Some of the saddest cases I have ever known," said Mr. Billington, "are the results of Manfield's operations. One of the claims given us for collec-tion is for \$1,100. It represents the life savings of a carpenter from the north-ern part of the State, who was so taken by the so called that proposition; that by the so called 'put proposition' that he mortgaged his house, and sent the money down to the firm."

Does this carpenter deserve sympathy? He wanted to get rich quick, regardless of the means whereby. He did not care though the ways by which the Mansfields should make him rich were dishonest. How else could they

Will such cases serve as warnings or deterrents for others? It is hardly likely. The auri sacra fames—unboly lust for gold—is beyond the influence of sad example or experience.—New York Freeman's Journa!.

HIGHLAND BAND.

ONE OF THE SEVERAL HIGH CLASS ATTRAC TIONS AT THE WESTERN FAIR. After completing an extensive tour of the United States and Canada, the magnificent band of the 91st Highland Regiment has been secured to give concerts during the Western Fair. That this enterprise on the part of the Fair management will be appreciated there can be no doubt. The band is composed of forty one musicians all masters on their respective instruments and in every city of the United States where it played was accorded an ovation.

The ring attractions are of the usual high class. They include leaping the gap in a

United States where it played was accorded an ovation.

The ring attractions are of the usual high class. They include leaping the gap in a steam automobile by Mons Breton, the only legitimate act of the kind in the world. Hardy, in some really thrifling high wire work; Rice and Elimer, expert horizontal bar performers; the five Belistzer Sisters, un equalled gynmasts and aerobats; Wolfe and Milton, in a bounding billiard table act; the five Valdares, extraordinary trick bicyclists and unicyclists; Mallin and Correlli, premiers of scrobatic comedy; and Billy Andrus and his Mule Maud.

The fireworks will be the bestever attempted in Lindon, and will give a graphic representation of the historic Battle of Copenhagen. In which the great Nelson gained so much honor and glory for the British navy.

THOMPSON REID - At Branebridge, on July 11, by Rev. T. F Collins, P. P. Francis C. Thompson to Mary Jane, daughter of Mr. Henry Reid, all of Bracebridge. MALONE LEGGE. At St. Lawrence church, Deux Rivieres, Oatl., by Rev. Father Gagne, O. M. I. on Wednesday, Aug. 9, 1995 Mr. Francts M. Malone of R. gina, Assa., to Miss Beatrice Marie, daughter of Mr. Thos. Legge, of Daux Rivieres.

DIED.

MILDEA — At Woodburn, Ont, on July 29th, Joseph Edward, aged twenty-eight years and ten days, son of John Kildea, North Brant. May his soul rest in peace!

HALE,—Of your charity, oray for the soul of the reverend Sister SE. Xavier, (Esle) who departed this life in the Convent of Mercy, Bailina, Co. Mayo, Ireland, on 2nd of August, in the seventy-sixth year of her age and the fitty-first of her religious profession, May she rest in peace! Amen!

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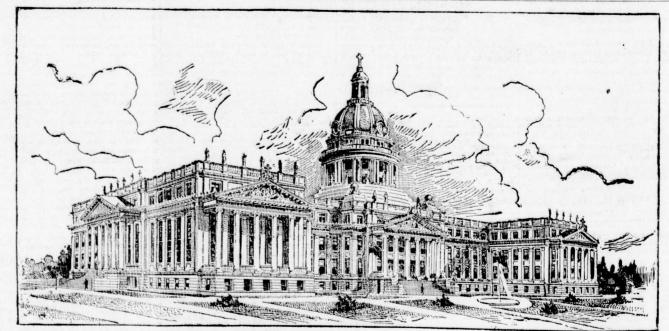
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expression to "Call no man —"For One of In thus add ciating an e truest, deep that the wor And yet to this strong thing: but lu tic in its cal words in fac nine-tenths claim to be minds of al best to this helves of mighty wor on the title in gold on t And get ab voices, to One is ever Of course ciples to o skillful tha paedagogic with the our countr teacher's minds, dri ly styled, trinity," r pupils. B

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