VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, JUNE 15, 1901.

NO. 1.182.

The Catholic Record. London Saturday, June 15, 1901. " PRUDENT" CATHOLICS.

There are a few individuals who derive a good deal of comfort from the axiom that one can catch more flies with honey than with vinegar. They believe in being "sweet" to everybody-Sweet to the verge of cowardice and beyond it, solacing themselves the while that they are models of prudence. But they are altogether too saccaharine. We also have a due regard for social amenities, but when it comes to having a grievance righted by a section of the secular press, and we pin out faith to sand and not to

CATHOLIC COLLEGES SUPER-10R. Apropos to the expected advent

of athletes from Oxford and Cambridge, we read in the secular press that they will be met on the cinder path by the students from the two leading universities, McGill and Toronto. Now where and when who, according to reliable and unpreour leading universities? Upon what is it based? Is it an empty compliment or evidence that Catholic institutions are so inferior as to be not worthy of consideration? McGill and Toronto certainly do lead in the matter of large endowment, but the arrogation of superiority over Laval and Ottawa is, so far as genuine education is concerned, a mere hallucination. Our universities aim to perfect the whole man: they have a philosophy and not an eclectic medley of philosophic cdds ant has his own lideas about the measand ends-in a word, a system that has uniformly manifested itself as the greatest blessing to individuals and nations. Toronto, have had to battle with the to State reasons, but whatever may be whom they should receive help and sympathy. We can bear with opposition from outsiders, but the ignorant criticism of those within the fold, their lack of enthusiasm in just this matter one's equanimity. But let us remember that the Catholic system that turns out the right kind of man and keeps only one entitled to the patronage of

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EY,

that too often the pulpit keeps on in from all interested parties they gave a old lines refuting decaying errors and ready ear only to the inventions of a old lines refuting decaying errors and ready ear only to the inventions of a of wisdom over ignorance, when all anathematizing bygone immoralities few infidel renegades. Their some other means of impressing His doctrine anathematizing bygone immoralities.

But wherein is the difference between the evils of to day and those of former times? They may exist in different surroundings, and have different names, but they are the same of the evils of to day and those of former times? They may exist in different names, but they are the same of the evils of to day and those of former times? They may exist in different names, but they are the same of the means of impressing his doctrine of impressing his doctrine of impressing his doctrine of impressing his doctrine of the means of impressing his doctrine of the law of the law of the Gospel and the virtue of the law of the Gospel and the virtue of catholicity of the law of the Gospel and the virtue of the law of the Gospel and the virtue of the law of the Gospel and the virtue of catholicity of the law of the Gospel and the virtue of the law of the Gospel and the virtue of catholicity. The pages is involved, and the king down of God in our country is involved. It is not an organized explicits there were newcomers every night. Would your own people the pages soldier Longinus, after price to his statement it may be State, gone so far as to distunt the doserved that good men, animated by there newcomers every night. Would your own people (Catholics) to attend lectures in a Protestant church? If not, why?"

Out of the conversion of Catholicity prevented them from the State, gone so far as to distunt the doserved that good men, animated by there newcomers every night. Would your own people the pages of the same that there were newcomers every night. Would you allow your own people (Catholics) to attend lectures in a protestant church? If not, why?"

Out of the law of the Gospel and the virtue of charity, do not attributed bad or understance of the law there were newcomers every night. Would you allow your own people there were newcomers every night. Would you allow your own names, but they are the same as when they aroused the eloquence and indignation of the early preachers. We have the same consuming passion for the goods of the world-the dread of poverty-the dislike for the cross-the abhorrence to humility. We have our learned men railing at the supernatural and planting the germs of despair and death in the souls of their followers In a word, modern civilization aims at and loves the things that possessed the hearts of those who lounged around the Roman baths and sought nothing nobler than "bread and the games." Our contemporary, however, believes in denouncing existing evils and asks would St. Paul preach exclusively on the exact meaning in a theological sense of the term "grace." Well, we don't know. Perhaps he would deliver the epistle to the Romans-a very good sermon indeed against infidelity; but we venture to say that if he did treat of grace he would not err on the side of inaccuracy, and, furthermore, we believe that a knowledge of what grace is will do more to keep us from sin than any amount of denunciation. Once let a man understand that he becomes by grace a tabernacle of the Holy Ghost and a partaker of the Divine Nature, and that, by and through it, he can withstand any assault of the tempter, and he will have a grasp of a sublime and soul-fortifying doctrine that must steady him against the onrush of evil. And while attion, especially when it is done "with all patience and doctrine," we think of the sacred Scriptures is no less im-

that the pulpit can take care of itself. and we can, for our part, always receive the teachings of our spiritual guides "not as the word of man, but as the word of God."

The Roman correspondent of the Catholic Standard and Times gives a very interesting account of an interview with Archbishop Nozaleda of The Special Devotion in June, the Manila. The prelate's authoritative presentation of things in the Philippines may serve as an antidote to the false and misleading reports circulated reassure the good people who were frightened by them.

Since the day on which the United States troops landed in the Phillippines there has been a determined and persistent effort on the part of many to blacken the reputation of the Religious, by the coarsest kind of calumny. Ministerial tourists and sensational journalists have lent themselves to the task of defaming the individuals did they acquire the right to be styled judiced Protestant authorities, have wrought a wonderful improvement in the social condition of the natives of the Philippine archipelago, and have contributed to make them "the most moral and religious people on the face of the globe." The Archbishop admits there is per-

secution of the Church, but goes on to say that it is due, not to the hostility the aucient abbeys of Bath, Westminof the natives, but to the opposition of ster and Whitby, and in many other the American authorities. It would seem, too, that the military command ure of freedom to be awarded to the been tested time and again, and has Filipinno. He can, for example, separate pastors from flocks who revere them and desire their ministra-Our institutions, unlike McGill and tions. Perhaps it is due to bigotry or apathy and prejudice of those from the cause, the history of unprincipled despotism and malignant attacks on the faith of the people will not, we believe, Archbishop, further, says that the of educational support, is trying to Taft Commission took cognizance of the information furnished by the ference too often to themselves. natives, who have always been haters of the religious corporations. Its dehim right by having habituated him liberations were one sided from first to last. And the members of that com-mission are, consequently, not a whit that one naturally utters a prayer of to the help of the sacraments is the to last. And the members of that commore deserving of respect than the upholders of lynch law. They were com missioned to make judicial enquiry into the conditions of life in the Philip-An esteemed contemporary says pines, and instead of obtaining data

> We are also told by the Archbishop that the American Protestant mission. aries are largely responsible for the present condition of affairs.

Now it strikes us that it would be good policy to be tolerant at least to the religion that has endowed the natives with the constituents of good citizenship. Of course, we are not surprised that the preachers should con spire to have the Friars banished from the islands. It is their one and only policy. "Persecution is the deadly original sin of the reformed Churches, said Hallam. It is the warp and woof of Protestant propaganda. They adopted that policy in the Sandwich Islands to the extent of degrading, enslaving and robbing the native population. We do not anticipate any such results in the Philippines. The sturdy faith of the people will preserve them immune from tinkered creeds and from the inaptitudes of the evangelists, " who demand," as Macaulay remarked, " freedom of conscience, yet refuse to grant it ; who execrate persecution yet persecute ; who urge reason against the authority of one opponent and authority against the reason of another."

REASONABLE " ROMANISM."

The Citizen thus makes a good con-"Protestants employ a council of wise and learned men to revise and re-translate the Bible. Why not a coun-

portant than the correct rendering rom the Hebrew and the Latin.

"Ah! 'but this is the Romanist po Well, is it not the reasonable position, too? Will Protestants imitate the bygone bigots of the British Parliament who refused for years to adopt Pope Gregory's calendar-pre-AFFAIRS IN THE PHILLIPINES ferring to disagree with the stars sooner than agree with the Pope?"

THE SACRED HEART.

It was in 1675 that our Lord revealed to a nun of the Visitation mon-astery of Paray le Monial, Margaret Mary Alacoque, His desire that a feast should be established in honor of that Sacred Heart which had spent itself for the love of men. This feast was to make reparation, too, for the ingratitude irraverence, coldness and even sacrifice shown by men towards the

Sacrament of Love.

Devotion to the Sacred Heart had long existed in the Church. Our Lord first revealed the ineffable mysteries of His Heart to a holy nun in the Benedictine manastery of Helfta, Eiseleben, Saxony; she became known to the world in after years as St. Gertrude the Great. This revelation was made in the year 1281, and from that time till its public manifestation to the world at large through Blessed Margaret Mary it continued to be the cherished devotion of many a holy soul in the seclusion of the cloister. That it was a favorite object of devotion in the monasteries of Great Britain even before the Reformation is evident by the numerous examples which still remain of the representation of the Sacred Heart in painting and sculpture in monastic churches.

The devotion was approved by Pope Clement XIII. in 1765, and spread rapidly throughout Europe. The late Pope Pius IX, of hely memory, is recorded to have said: "The only hope of the Church and society is in the Sacred Heart, for there we shall find a remedy for all our afflictions.
Spread this devotion everywhere and
it will save the world." What better
encouragement for the success of our League could we hope: "Learn of Me for I am meek and humble of heart."

Pope Leo, in the solemn consecra be very pleasant reading for genuine tion of the world to the Sacred Heart lovers of American institutions. The of Jesus, said the sin of the present age is selfishness. Self-worship is the curse of our humanity. Men even when they ask favors of God have re-

The general intention of the devout Apostolate for the present month is The triumph of the Heart of Jesus." The triumphs of the Heart of Jesus

thanksgiving for them as well as the prayer of petition that their fruits may never cease and that they may be mul-tiplied beyond number. The long, anbroken series of its triumphs began when Christ appealed to His disciples "Learn of Me, because I am meek and humble of heart." It was a triumph There was a triumph again of faith over doubt when the apostle St. Thomas put his hand into the wounded side of Christ and bowed down adoring and exclaiming, "My Lord and my God!" and a triumph of confidence over mistrust when the evangelist John, leaning on Jesus' bosom at the Last Supper, asked and obtained of Him the secret

of Judas' treachery so painful to re There still remain greater triumphs tor the Heart of Jesus Christ, or, to speak more correctly, repetitions of its former great triumphs which we can, by our co-operation, hasten and in me measure enhance. An age which is growing aggressively selfish and proud needs the lesson of Him who is meek and humble of heart. A people whose motives are low and sordid, whose principles are purely natural higher things, to inspire it with a sense of its supernatural destiny and of its true Christian dignity. Finally, there is one triumph which we cannot extol too much. By the mercy of God, devotion to the Heart of Jesus Christ know His sentiments and to appreci-

has drawn us sensibly into a close union with Him. It has enabled us to | soul ? His interests. It has led to adopt both at our own. It has, in a measure, identified us with Jesus Christ, ranged us heart to heart with Him. It has made us what true Christians should beother Christs. To this triumph of the Heart of Jesus our own Apostleship of Prayer has contributed more than any other human agency. It is but proper, then, that we should be most zealous by our prayers and good works to preserve in ourselves and in others the fruits of this triumph of the Heart of

TO NON-CATHOLICS.

Thirty five Converts the Immediate Fruits, of St. Francis Xavier Mis-

Philadelphia Catholic Standard and Times. That the mission to non-Catholics en lightens those outside and strengthens those inside the Church was never better illustrated than at St. Francis Xevier's last week, where the interest was so intense that Father Sutton was asked to stay another night to speak on "The Blessed Eucharist." Every night was prolific of interest-

ing episodes, and the question box was most liberally patronized. The attendbring forth a rich harvest. The immediate fruit consists of thirty five earnest converts. The class of inquirers under Rev. F. C. O. Kavanagh is even now receiving daily accessions, and quite a number who attended the mission are under instruction at other

churches.

There were many pleasing and significant incidents. On the first night a gentleman came up to the sanctuary rail and asked for a copy of

'Clearing the Way."
"I am not a Catholic," he said, "but I never had any use for those other people ; they came into the world one thousand five hundred years too late

INCIDENTS.

A lady came as a proxy for a High Church Episcopalian, whose "father confessor!" of the Anglican denomination forbade her to go to the lectures. The substitute was urged to listen attentively and report to the other. The result was that the obstacle placed in the path of the " High Church " member by her pastor served as a stepping-stone for her friend.

The latter, to quote her own words, " came to scoff and remained to pray." She is now studying the Church's

teachings.

In the light of this development it is not surprising to hear that the Anglican "fathers" are not notably lenient with the penitent who may have strayed for the nonce into a church of the "Roman branch." An Episcopalian lady of Manayunk who attended the lectures given by Father Sutton during his recent mission there, and who afterwards went to coufession (!) to one of the Episcopalian clergy, re-ceived as penance the "Miserere," with the "Our Father" after each verse, twice a day for two weeks.

A Quakeress has gone under the in-struction of the Sisters in an adjoining parish, and a prominent Lutheran is being instructed by a priest in a more distant part of the city. An old lady who attended one of the lectures took book home with her, saying she was going to study the matter up. Next day she had a paralytic stroke and immediately sent for a priest.

THE QUESTION BOX The question box was liberally pat-ronized. All the old questions and some new ones were put. All, with one exception, were in the kindliest spirit; and how that writer's left ear must have burned when Father Sutton handled him without gloves and gave him a deserved drubbing for his evilmindedness !

It was strange to see how often the there were newcomers every night.
"Would you allow your own people Here he spoke of the experience of The Catholic Standard and Times rep resentative with a Second Adventist "question box" in West Philadelphia and his invitation from two young ladies to stay at home.

"Where is the trunk to be found of the three branches, the Anglican, Greek and Roman Churches?" Ask the Anglican and Greek Church, which

What is an indulgence?" A remission in whole or in part of the temporal punishment due to sin. In sin we consider two things, the guilt and the punishment. Guilt is a moral state into which we fall by transgressing a moral law. Punishment is two fold, temporal and eternal. When God remits the guilt He remits also the eternal punishment, but very often the temporal punishment remains and and pagan, needs the symbol of the must be satisfied either in this life or Heart of Christ to elevate its gaze to the next. An indulgence is the remust be satisfied either in this life or mission of the temporal punishment. David, whom He forgave, yet punished.

Would a Catholic be justified in joining the Methodist Church if he thought it the best way to save his He could only join it for worldly motives and would be a hypocrite, hat is, provided he was instructed in his Catholic faith.

"Is the immortality of the soul taught in the O.d Testament?" The inquirer was referred to Wisdom The celibacy of the priesthood was

so frequently the subject of a question that it is no wonder Father Sutton has added "Why Priests Don't Wed," his list of lectures. One man asked, "Why do they have married priests in South America?" The answer was reference to those who condemn the married state. The answer was that on the occasion of his conditional bap- sensational sermons.

the Apostle spoke against those who tism into the Catholic Church :

guilt, but no one has a right to supernatural happiness. It is God's gift, given on fulfiling His conditions. "A Staunch Protestant," after ask ing several of the regulation ques-

tions, said: "I also wish to say, though a Protestant, I am one with the though a Protestant, I am one with the Roman Catholic Church on the subject of diverge. I do not believe in it be of divorce. I do not believe in it because it is unscriptural, and I very much admired what you said on it and marriage on Wednesday night."

A questioner objected to the use of Latin in the service, saying: "You would draw many a lest sheen if you would draw many a lest sheen if you Father Hogan's advice is to marry

would draw many a lost sheep if you would use the English language."
This sounds as if he were well on the ings, no matter how small this may

on our own brethren who know too night and take in all sorts of amusemuch to read a Catholic paper or book. He said: "If the Roman Catholic He said: "If the Roman Cathoric Church is the true Church, why do so many Catholics know so little about They are as responsible as the young They are as responsible as the young They will not marry a young This was signed by John Calvin.

Another asked if Father Sutton be for predestinationers to get the creeps when these questions came into coniunction.

can tell a Catholic from a Protestant?" after he has passed the twenty-five was one of the startling themes sug-gested. The mission is the talk of the

the Way" were distributed free to onesidered seriously. The population of the Sacred Heart parish is the largest in the city and there were feware sold to those of the faith.

AN ASPIRING HIERARCH?

New York Freeman's Journal,

cused has a right to be heard in his own cehaif. Cardinal Manning is a better judge of his own state of mind oldest priest in Trenton. and inner consciousness than is Gold
win Smith, and to those who are familiar with the records of both, his words
will be at least as weighty. They should be more weighty. For assuming that two men are of qual verseity, the one who speaks from intimate knowledge is more deserving of belief as to a fact than the one who makes a phia, said in a sermon last Sunday : mere guess as to the probability of that fact. This is a primary law governing the relation between evidence and

We have heard Prof. Smith on the same question bobbed up, showing that in reference to his statement it may be motive that actuated Manning. And

ones.

Let us now hear Manning on his own motives. Writing to his brother Frederic he said: "I have weighed earthly happiness against what seems to me to be plain duty, and, after the case more strongly and truly than this, but will our good presbyterian friend go further, and great and prolonged suffering, my de-liberate choice is to do what I believe right, at the loss, if it must be so, of all I love best in life."

Three months before entering the Church he wrote to a friend :

Church he wrote to a friend:

"I cannot resist the conviction which forces itself upon me, like light, on every side, that the Church of England is in a position at variance with the Will of God, and that to upholy it in that position is to fight against God. When the thought, even the sight, of my home, flock, and church come over me my heart breaks, and no human solace so much as touches me. The only one thing left is a conscience clear and at peace."

And in one of his diaries he wrote, stayed on God than to be in the thrones of the world and the Church.

extract, which though written in re-

tism into the Catholic Church:

"It was the end of a life. Manning behaven immediately after death?"
Yes, if it was pure enough.

"Is tright to pray for a Protestant after death?" was also answered affirmatively.

"Will a child which dies immediate ly after birth and is not baptized go to hell?" The child will not suffer, because it has not incurred personal guilt, but no one has a right to super.

"It was the end of a life. Manning beautivity for him. He had indeed, without the slighest hesitation, resolved to get himself ordained as a priest; but there his views stopped; he thought of living and stively.

"It was the end of a life. Manning beautivity for him. He had indeed, without the slighest hesitation, resolved to get himself ordained as a priest; but there his views stopped; he thought of living and stive is a priest; but there his views stopped; he thought of living and the shadow of the sanctuary. He had at last, after so many storms, found peace, as is attested by his letter: I feel that I have no other desire to form than to persevere in solul said to Dante: E de martirio venni a questa pace.

PRIEST AIDS CUPID.

Advises His Young Parishioners to Get Rapidly.

Father Hogan's advice is to marry This sounds as if he were well on the road to join the ninety and nine.

"Did Christ ever exist?" The point is not disputed. Josephus and Pliny tell of Him, and the Mohamme dans and Jews believe that He was a "The question of salary," said the the control of the college of th

good man.

Predestination showed up also, no doubt in honor of the Presbyterian General Assembly's meeting.

Due non-Catholia media. one rown brothern who know too

"The young girls should take this man newadays unless he is earning a lieved in ghosts. It was near time large salary, so they can dress in silks and satins and make a great showing on the streets. If this step is not taken early in life the young man forever abandons the idea of marrying

gested. The mission is the talk of the entire neighborhood and will no doubt result in many conversions.

Eight hundred copies of "Clearing considered seriously. The population considered seriously. The population that is the large. est in the city, and there were fewer marriages in this church in the past year than any other of the Catholic churches in Trenton.

The priest also insists that the mem-Manning in time followed; an aspiring bers of the Sacred Heart church should hierarch who would probably have stayed in the Church of England if they had made him a Bishop.—Goldwin S.n.th in the N. Y. Sun. This is a serious charge, and the ac faith just to marry away from home.

Rev. Henry C. Minton, one of the visiting commissioners to the Presbyterian General Assembly in Philadel-

"God forbid that I should say an ill word against our public school system, the safeguard of our nation, but is the educational machinery subsidiary to the only worthy end of fashioning character? Have we, so morbidly afraid of uniting the Church with the threatens, but a God-forgetting seculariem.

Presbyterian friend go further, and warn his co-religionists not to make infidels of their sons and daughters, through a morbid fear of giving the Catholics a little aid and comfort in the Christian education of the young of their flock?"

SENSATIONAL PREACHING

The Episcopalian Bishop of Ohio, Dr. conard, in his address to the ministers in convention in Cleveland, con demned sensationalism in the pulpit. 'Our people tell me," he said, they do not desire politics, civic ques-And in one of his diaries he wrote, Certainly I would rather chose to be stayed on God than to be in the gentlemen who know but little of what they are talking. The vulgarities that are advertised along our city Nothing else will go into eternity."

That Prof. Smith has not been the first to question the motives of Cardinal paint brush and the sheets of brown Manning, is seen from the following wrapping paper may seem to catch the passer by, the empty headed, the silly ply to others, is equally a reply to him.

The Cardinal says:

passet by, the cardy are growing to be most repugnant to the serious minded, The Cardinal says:

I have been accused both by friends and enemies of ambition. Every man who rises is supposed to have desired and sought it. Have I done? * * * When I was made Arnothescon [Anglican] of Chichester at thirtyone, I began to be conscious of influence; a desire and dream of rising carse upon me. I was in the full stream, and constantly named for this and that. But when I hat the offer of office of sub-almoner to the Queen which led directly to a bishopric, I refused it. This was not ecclesiastical ambition." it is of eternal duration. What care you and I for such palterings when we stand knee deep in the mire of sin?" it. This was not ecclesiastical ambition."

Extract from Diary, cited in Vol. 11 of Purcell's biography, p. 667-8.

stand knee deep in the mire of sin?"

Dr. Leonard will have a job to convert the ministers from sensational preach-This, when applied to Prof. Smith's ing. They are afraid to preach sin, insinuation, sounds like a voice of pro

test from the grave.

Francis de Presseuse, a French Processeuse. They provide only because they don't have them. The Francis de Presseuse, a French Procongregations. They provide only same questioner asked about St. Paul's testant, the son of a Calvinist minister, what is wanted—if there were no desays, in his Life of Cardinal Manning, mand, there would be no supply of

REN THO IT BE A CROSS."

MY K. L. W.

CHAPTER VIL-COSTISTED.

But Evelyn said nothing to her sister of what had passed, and, Kathleen, ac-customed to her wild outbursts of passion, had no enspicion. As usual, when the storm had spent itself, she laid the poor, on her breast, and sang to acting bearing as a mother might have billed to sleep a child that had cried itself weary. For, of all the spells that had weary. For, of all the spells that had held her heart in the past the music of Kathleen's voice alone remained to com-

pert day, and during many days The next day, and during many days that followed, there was no repetition of the violent scenes that lately seemed to have become more frequent. Wrapt in impenetrable gloom. Evelyn eat the weary hours through or wandered from room to room, similess and silent as some magnist ghost. Marrelling at the change, Kathleen hong over her with, if possible citode, and the nurse looked on, not during to explain, and trembling with apprehension for the result of her interference. See longed to speak to Evelyn, to tell her of her removes, to lavish upon her all the overflowing tender-ness of her heart, but this dumb deepsir, infinitely more pathetic than any out-burst, grieved and frightened her. She

One day when she had done some little service for her, she ventured to stoop down and kies the pale cheek. Evelyn drew herself away from the caress, not roughly nor angrily, but simply as though she would not be disturbed. Evidently she was thinking, for when Mrs. Mason came into the room again, she said ab-

ropaly.

Nome, what did you mean when you arrestlying for said Kathleen gave up everything for

Ob, my darling, I did not mean to

make you sagry. I only—"
"No, no?" the girl said impatiently,
"Never mind, that, I only want to know what you mesait. fell me."
So she told her of the night that had followed her father's funeral, of the vigil she had kept with Kathleen, and of the

struggle she had witnessed. She did not feel that she was betraying confidence. It seemed to her right that Evelyn should rnow and she told her. It was not often days that snything had power to arrest the blind girl's interest, but she listened with breathless attention to Mrs. Mason's story
"But, nurse," she said, "What was it

that Kathleen gave up for me?" "I couldn't ever quite tell that, Miss Evelyn. But, whatever it was, I know that it cost her dear, though she never spoke of again, and she wouldn't have spoken nen but she wasn't quite herself with

Evelyn became preoccupied again, and Mrs. Mason resumed her work. She said

every selfish interest for the promotion of another's welfare, and through all these years of sacrifice to cling, unswerving, to her purpose, comparing her sister's vol-untary yielding up of life's fairest hopes with her own unholy resistance when they were wrested from her, trying to place. calculate the probable outcome of night's struggle had she been in I that night's stroggle had she been in Kath-leen's place; and, incidentally, picturing to herself Kathleen under her affliction, stricken blind and helpless. Then her stricken blind and helpless. Then her norse's words would come back to her— "If she lost her eyesight now, she would

per one earthly care?

reflections arose, naturally. a sense of the atter selfishness and in-gratitude of the part she herself had And, as one learned to recognize her own short-comings, and to appreciate, at their real value, the blessings, of which, hitherto, she had taken no account, a shrinking fear that her unnatural con-duct had cost her Kathleen's love took root in her heart, and as the weeks went grew and deepened till it absorbed every other consideration, and, strange as it may seem, there was a keener anguish it now than in the thought that she Kathleen had loved her with all a mother's self-forgetting love. The solicitude and patience that had striven against her waywardness and sought to draw her theart, to God; the generous pride that had rejoiced in her success and encouraged her ever to nobler efforts; the care that had followed her always, withfall or falter-these were not merely the fulfilment of a sacred duty; they were, above all, the expression of a deep and engressing affection. That Kathleen engrossing affection. That Kathleen would be faithful to her and stand by her would be faithful to her and stand by her through weal or wee on to the end, she never for a moment doubted. But, her excited fancy, it did not seem possible that a love, even so disinterested and but the trial that impure, could have withstood the test to pure, could have withstood the test to pure through the trial that important the trial that im

to tell her trouble to Kathleen and ask from her what comfort she had to give. Perhaps it was a shrinking from having her fears confirmed; perhaps it was a remnant of her old, sullen reticence that withheld her, but, time after time, when she would have spoken, the words died on her lips. At length, however, when the suspense became intolerable, they broke from her impetnously.

broke from her impetnously.

"Kathleen, why are you so good to me?
You cannot care for now."

The evening lampe had just been lighted, and before taking up her work, Kaihleen was bending over her sister's chair, arranging the cushions and trying to make her comfortable. At the words, freighted, not with bitherness or reproach but unspeakable sadness, she started and a look of pain came into her face. Throw-ing her arms about Evelyn, she said al-

most passionately.
"Oh, Erslyn, don't! How can you— But it. blind girl drew away from her embrace s interrupted her.

Wait! I allow what you would say. But do not understand. So long I have been thinking of it all, and now you must answer me. Don't think it will be kind to soure me. You are good and patient and bear with me always because you are corry for me," a painful flush over-spread her face. "You would pity any spread net have. Too would ply any one so miserable. You used to love me, I know, though I didn't deserve it, even then. But, now, after all the surrow and trouble I've brought you, after all the croel things I have said and done, after it all-Kathleen tell me, do you care for me a little yet?"

Tears streamed over Kathleen's face, and she was trembling. But her votce wes very calm and deep, with the ring of a great tenderness in it, as she answered.

Never so well, my darling? And Evelyn, the last vestige of her old pride and retitence slipping from her, wept out all her grief and removes on the strong, true heart, that had loved her so faithfully and well. ly and well

After that she clung to Kathleen with a yearning affection she was at no paint to conceal. The hours when her sister was obliged to be absent were inexpressibly long to ber. The longing for solitude, which had grown upon her since her mismed enddealy to have left her She talked freely, and sometimes even cheerfully, to her old nurse, mostly of

"I am so tired of doing nothing," she said to her once. "I wish you would start some work for me. You taught me to knit long ago when I was little, and I think I could do it now. Any way, I'd little to try

So, with her time occupied, the days passed more swiftly. In the evenings she listened while Kathleen read or sang to her, her heart full of a new gratitude to God for the one great treasure spared her from the wreck of her life's freignt. But her own glorious voice, that had been her hope and bride, was always ellent now, and sadly Kathleen missed its most, but she never spoke her looging, fearful al-ways of touching the ever-open wound. Also for her singuing, bird whose heanti-

"Oh, how good the fire is! Do you know, I think that is what makes the city so dreary. One shivers the whole winter through. More than half the comfort of the fire is in seeing it sparkle and shine like this. There they they-"
Kataleen's voice broke in, while she

only regret it for your sake." It was true, for what was the use of all Kath-leen's talents, the object of all her toil, but the well-being of tals sister, who was laid her hand warmingly over the speak-er's lips. "We had a splendid practice to-night. Father Vincent heard ne reto-night. hearsing, and he says St. Cecilia's Angels must come down to-morrow to listen. While Evelyn and Helen were singing my fingers wanted to rest on the notes heard some one saying that large numbers are coming in to-morrow to hear our singing-birds."

As she spoke she loosened Evelyn's wrappings, and drew her gently towards the heat. For Kathleen's ever watchful eyes had seen her sister's lips quiver and the quick tears gather and fall at the thoughtless words. But they were quiet tears, only a passing shower that left no gloom behind

Long after they were left alone, Evelyn still impered, dreaming by the fire. She had been very still all the evening, and now, to any one looking into the pale face, with its working features and contracted brow, it must have been evident that very unusual emotions were at strife in her heart. That night she had prayed, it seemed to her almost for the first time in her life; prayed in the consuming hunger of her soul for help and guidance. And her prayer was not in vain. in the strength only God can give, she was ready now to meet the trial that im-

side her sister's chair, resting her hand her whole soul bowed down in humblest on the young girl's shoulder. Erelyn advantion of God's all-wise and wonderful hers.

"On, Ductor," she said once to her

hers. "Kuthleen," she said a little nervotsly, almost timidly, Kathleen knelt beside her. "I was out for a drive to-day. While you and the girls were fixing the Crib in the church, Herbert called for me when he was going to see Minnie Lister. He thinks she is sinking fast. It is very lonely down there, and she takes so much pleasure in seeing any one that I promised you and I would go down with Herbert to-morrow afternoon." Yes, dear, we shall go.

"Kathleen-Herbert-I thought, Kath-leen, do you love Herbert !"
There was no answer. Kathleen's head was bowed on her sister's shoulder, head was bowed on her maker's shoulder, and for once, she failed to see the tocents of inward struggle on the beloved face, whose every expression she had learned to read. It was bott for a moment, the hast battle with self was frought and woo, the hast sacrifice was made. The next minute Evelyn spoke almost merrily.

"Ab, I know! I shall have a Christmas-box for Herbert. Well, I shall be glad to have a brother." Then, after a long, dreamful pante, "And this is abother sacrifice you would have made for me! Ob, my sister!"

In the summer when the sir was the fragrance of flowers and the June sun-light flooded the world in glory, Kathleen Desmond was married to Doctor Herbert Moriey. The old priest's eyes were dim as he looked from the bride to the blind girl beside her.

And truly, through soffering and sacri-

fice, some wondrons power had been at work in Evelyn's darkened life. She was changed almost beyond recognition. In the pale features there was little trace left of the fire, and passion, and pride that had lighted them of old. But her fare was beautiful, with the passing beauty of a heart at rest. If there was a lorking sadness in its expression now, as she knelt before the altar to witness the con-summation of her life's most chastening

sacrifice, it did not mar its perfect peace were cruel fiames that had seared But, in spite of her mad resistance, quenched by her bitter tears, they had accomplished their mission; they had burned away the dross and cleansed the gold for God. Tensciously she had dung to her earth blos, but they had crumbled in her grasp. Long and fiercely she had wreetied with her fate, and closed her heart against God's grace that would have found an entrance there. But the have found an entrance there. But confect was unequal, and she was w ed in the strife. The bitterness of death was passed when she berself had risided to another the first place in the love she coveted undivided. The conflict was over then, the surrender was complete; and the proud heart, crushed and quiver-ing, lay at the Master's feet. The passing years trailed their

the church. According to their custom the whole party accompanied their young organist and her sister, home.

Coming in out of the chill evening air, they crowded about the fire that snapped and crackled in the old-fashioned fire-place. afflicted and the erring gathered new hope and courage to face the fature. To them she was not a pitying angel, looking on human woe and weakness, which she herself could never know, but a fellow-pilgrim through this vale of tears, im-

and sadness they could scartely under-stand. And she spoke to them as even she had never spoken before, of the bright nome beyond, where they must meet her Mary Josephine a theological reputation! He had been saked three questions, and had not only failed, but given year to rank herexhansted, and for a little space she lay, white and still, seeming scarcely to

kind, I know, to all these poor little chil-

dren that I loved."
Then, as she feebly pressed the band that held hers, she marmared dreamily, "My sister, so good, so patient, so true." She was passing swiftly, but as she felt Kathleen's tears on her hand, she roused beneil's little. "Kathleen," she said, "do not cry for me. Only pray that God will forgive me. It won't be long, Kathleen. Just a little while and you and Herbert and the children will come too. Kiss me, dear, and sing again the hymn

you sang that day so long ago."
It required all the strength Kathleen could command to steady her votes. Every breath was husbed as the sweet notes trembled on the silence-

ne yearest to each was eviceus true has peen ent occupation, and the peculiar-looking baid spots on the heads of several boys play-ing in the alley. There was a sticky spot on either side of his mouth, where the project-ing points of the crescent bites touched his cheeks. After each bite he held the slice of bread some distance from him, syeing it in a contemplative way, as if to ascertain whetbrean some distance from him, eyeing it in a contemplative way, as if to ascertain whet-her it was suffering any diminution in size. He bit of all the uneven places, with a mathe-matical precision born of long practice, and having fashioned the piece of bread to suit his artistic eye, he again bit into the centre.

on homan we and weakness, which she half the herself could never know, but a fellow-pilgrim through this vale of tears, imparting what she might of the bleesed lessons she herself had learned to young in the school of sorrow.

But it was the children, those little twin-spirits of the angels, who were her dearest care, and they, with childhood's hood's unerring instinct, clong to her and loved her as only children can. She is singing the notes lat large who hear is their childish wose. In sickness her voice had a magic power to still their was their childish wose. In sickness her voice had a magic power to still their was their childish wose in sickness her voice had a magic power to still their was their little, clingting hands that led inversed about her; they listened, unwastedly to her gentle teachings, and it was their little, clingting hands that led inly and the long handled spoon plunged into the strangers there were who came from long distances to the pretty church at voice, whose fame, as time went on, had gone out far beyond the little circle that was the singer's world. And they spoke of her she wondrous seraph voice, whose fame, as time went on, had gone out far beyond the little circle that was the singer's world. And they spoke of her she wondrous seraph voice, whose afterwards as "the Blind Singer," maries and contract the case of the law was sold the fame and fortune. Thus, the principal contract the case of the circle that was the singer's world. And they spoke of her she wondrous seraph voice, whose afterwards as "the Blind Singer," maries and contract the case of the contract the contract to hide away in seclusion such noble gifts, that in the great world must have brought her fame and fortune. Thus, the principal contract the case of the contract the case of the contract the contract the state of the was assisted in bring and the little circle that was the singer's world. And they spoke of her should be content to hide away in seclusion such noble gifts, that in the great world mast have bro

ber whole soul bowed down in humbleed adoration of God's all-wise and wonderful Providence.

"On, Doctor," she said once to her husband's fasher, as they shood together, watching Evelyn and her little court counting towards them through the sandjut.

"How short of eight and small of faith we are! Do you remember the time you came to the dily to see as after the trouble? When you were going away you told me to be trustful, that all would come right yet. You never greened how croel the words seemed to me. They string like a bittler transfer every time! I thought of them, for, I could see no hope of relief for either of us errosp in death. It did not seem possible to me then that light could ever break out of that terrible claritones."

"God is very, very good," the old man said reverently.

More than fifteen years had passed finos Evelyn Diemond, stricken down by the hand of God, in the frenty of her first detapart prayed for death to set her free fetper prayers so much.

So the children away. Let them all come in and stary with me, for I need their prayers so much.

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So the children away to the child ren away. A need the provides the substitute of them were not had not story the children away. I had the provide by a new of the children away. The them all come in and stary with me, for I need the care in merry votice business the first Hady Communion, and to refer the secon was. The sound and the provides and the first had been then to the merry votice brains and the first had was iruning, with the awful news. Thomas had diagraced the family and biasted forever ery in addition.

What were the questions," saked the

mother husbily.

Now Sater Euphrasia asked him who "Now Sater Euphrasia asked him who "Now Sater as an be "Now Sister Emphrasia asked him who was the trushle bend of the Church was, an be want to be here, Evelyn," Kathleen said, as her husband knell by her side. "Herbert, you will pray for me always, won't you? You have been so good to me. You and Kathleen must teach the little ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me, too. Do not let this ones to pray for me always, where the beaut of the Church was, an 'be said 'Father Kelly' was. An 'ste asked him who was the time the third one?' said the widow. Who was the only person that ever came to the third one?' said the widow.

sin?" recited Mary Josephine.
Share he knew that anny way. What
til he say?"
"Be said George Washington."
"On the herein! the infine!" the widow

"Oh the heretic! the infine!" the widow cried, "wait till I lay hands on him!" The heretic was present at dinner, but re-The heretic was present at dinner, but received no sign of recognition from his
mother. Mary Josephine made gestures
across the table suggressive of the judgment
to be visited upon him hate. Thomas did
not seem greatly affected, however, with remore of conscience, and appeared at his accustomed hour for the usual since of oread
and molasses,—and received it. This time
he seemed to feel his mother's silence and
stood in the kitchen doorway watching her
at the incuming board, seeking to find some
sign of releating. Receiving no ecocuragement he finally withdrew to the front of the
house.

It want to the widow's heart to treat him
so, but it was time for stringent measures.

It is fargree and troubs.

The proposed precent with a common prec

nd door you herver get no oreast an mlasses when yer hongry? inquired Thomas after a pause. Jimmie hung his head and said nothing. Here was a pozzle for Thomas. A boy who didn't have to go to catechism was certainly to be envied, boy who didn't get bread and molasses bis motion; get oreas and minasees from his motioner, when he was hungry, was cer-tainly to be pitted. Ferhape he was hungry now. He turned his head to see if he was observed. No one was in sight. He never dreamed of his mother. He slowly stretched out the piece of bread until it was within reach of the other, and then turned away. Jimmie looked at the bread as if to refuse. limmie looked at the bread as if to ref but the temptation was too strong. it with a muttered thanks and stampered down the street. Thomas looking after him, heard a step behind him, and turned to find his mother's gaze full on him. He hung

and his mother's gaze full on him. He hung his head guiltily for a moment, and then raised it dediantly. "Well." he whispered, "he wur hungry, an' his mother's drunk." She caught him to her breast and kissed him through her tears. "God bless ye." She left him there on the porch and want back to the ironing. Mary Josephine, the his, the lighting twins, the bot kitchen, the spotted collar, and the catechism lesson were all forgotten. She was happy for she remembered Thomas, Jr.

A Big Quarter's Worth.

is always found in a bottle of Polson's Ner It cures rheumatism, neuralgia, toothache headache, sick stomach, in fact is good fo everything a liniment ought to be good for.
Mothers find it the safest thing to rub on
their children for sore throat, cold on the
cheet, sprains and bruises. Never be with
out Polson's Nerviline, It - ill cure the pains
and acket of the active families and acket. and aches of the entire family and relieve rast amount of suffering every year.

vast amount or sunering every year.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant adults like it. like it because it is pleasant, adults like because it relieves and cures the disease.

WHEN YOU are feeling tired and out of sorts you will find Hood's Sarsaparilla will do you wooderful good. Be sure to GET

THE BLESSED PALM

Leaves From the Lenters of a Mission.

The following extracts are from the etters of Pather Gandissand, S. J., one of the missionaries to China who were driven from the city of Tai-ming-ion and obliged to fiee in disguise. concealed themselves so well curing four weeks that every one believed them dead, and news of the massacre was sent to the Society of the Propaga. tion of the Paith. Pather Gaudissard's story, therefore, is like a voice from the dead :

fou, June 26, in the evening several men presented themselves at our dwelling and addressing my catechia ordered him to take down the cross from the door of entrance.

Upon the refusal of the catechia they declared that it was the formal order of the mandarin, "for," added the sight of the cross example. ates the people and it is the table of the drought

"Two men went on top of the roof and tore down the angust sign of the Redemption.

The mandarin followed in person. commanded all the doors to be opened and made an inventory of what he found in the room and in the chapel

Three days afterwards, the prefect and the sub-prefect came to our house and, followed by their satellites, laid bands on everything within their reach ; clothing, furniture, crnaments, What they did not want the mob seized; even the doors and the windows were taken ; a boufire was made of our books and the pictures that ornsmented the chapel.

"The catechist, the porter, the cook, a poor lame orphan found in school and another pupil of the city were led before the tribunal of the sub-prefect He commenced by questioning the eatechist : Where is the money

"There is none. The "great man" looked for it himself a few minutes ago:

and he declared that there was nothing in the closets or in the money chest 'But there is some money deposited in a bank in the city.

'You are Christian?' Yes; there is no wrong in that.

"It is no longer permitted: you must change your religion: blasphene God and the Blessed Virgin. That is impossible.

" 'Ta!' (Strike him.)

Then the cathechist was thrown to the ground and covered with blows. Half dead, he was carried into the neighboring prison where a chain was out about his neck : the next day, to be rid of him, the mandarin sent him back. In consequence of the wounds. the heroic confessor hung between life and death for a month, and he is not yet altogether out of danger.

The porter, an honest man, who had never wronged any one in his life, was treated in the same way and manifested the same courage.

The cook and the pupil of our city school, both catechumens, found rela tions or friends who went security for them. They were released.

When it came to the orphan's turn, the poor child could answer in no way but crying. Persuaded by the mandarian to apostatize, he said : Teannot; since my infancy I have been cared for by the Fathers."

"Speak no more of them, answered the mandarin: 'there are none left; they have been driven away.

As the child continued to cry without replying, the mandarin commanded that he should be led to the same prison as the catechist. The next day, he was set free.

One of my Christians died a glorious death confessing the faith. The acis of this martyr have an official the history of this persecution. "The facts are these:
"On Wenn Yinn was tifang

(mayor) of the Christian part of his village, and when the pagans came to demolish the church, he opposed them. Denounced before the mandarin, he was brought to judgment. Knowing that he could not escape with his life, he threw himself on his knees before his aged mother to bid her farewell

This heroic woman said to him:
"'If you die for the faith, God will take care of us; do not be concerned about me or your children. If you apostatize, I shall disown you as my

son.'
" 'Mother,' he replied, 'be assured With the grace of God, I shall not apostatize.

'You are Christian?' the sub-prefect asked him. 'That is no longer permitted; you must change your 'I cannot.

" 'Ta !' (Strike

"The executioners inflicted the punishment of bastinade on the confessor until he lost consciousness. When he recovered his senses, the mandarin again proposed that he should apoststize; upon his refusing, he was beaten second time, with no different result Then he was suspended in the cage of wood. The martyr said to him:

" When on account of my suffer ing, I shall no longer be able to speak and you see me move my lips, I shall not be uttering words of apostasy but of prayer. At the end of a few moments of

the torture of the cage, the execution. ers hastened to take him down, judging by the change of his features that he was going to die. They were too late; On Wenn Yinn had gathered the palm of the eternal victors

"The following is another sublime instance which occurred at Tsing ho A Christian of Si Kao Chang, who had made a brave defense against the

Large Knives when they attempted to burn the church of his village, was taken by them. "'You are Christians?' they asked

him. " 'If you apostatize, we will have

compassion on you.'
"I will not apostatize; you can not only cut off my head, but you can cut my body into two or three pieces;

cut my body into two or three pieces; and each piece, if you question it, will reply that 4t is Christian.

After this proud profession of faith, he was put to death.

"It is sometimes said that the time for martyrs is over. This account proves the contrary and we ourselves may still cherish the hope of gather. ing the blessed palm."

LOURDES IN 1901.

Chauncey M. Depew's Testimony.

Philadelphia Catholic Standard and Times. The Trained Nurse and Hospital Re view, N. Y., recently published an article slurring Catholic faith in Lourdes. Other articles of like import are being published from time to time in various parts of the country. In view of these and similar misrepresenta-tions the International Catholic Truth Society takes pleasure in placing be fore the readers of the Catholic Stand-ard and Times the following letter from one of its members who recently isited Lourdes :

The profound peace of the little town of Lourdes presents a sharp contrast to the storm of discussion and contention which the mere mention of the place is This serene atmosphere, so marked

as to impress even a casual visitor, is argely due to the earnest faith and religious fervor of the crowds who kneel in silent prayer about the grotto. Rich and poor, noble and peasant, the cul and the ignorant are grouped together, each one oblivious of the other and intent only on his own de-The excited spirit of a "revival

was utterly foreign to the pilgrims is saw at Lourdes. There were ten thou sand of them there during my two weeks' stay, and at each visit to the shrine, I was struck anew by their calmness and recollection. The sick of whom there were about twenty were brought every day in little in valid carriages, which were placed near the grotto, and, Mr. Zola to the notwithstanding, I saw noth ing in the least repulsive or heartrend ing amongst them.
A SPECIMEN SLANDER.

Apropos of Zola and Lourdes, th following remarkable statement appeared recently in the Trained Nurs and Hospital Review :" Thirty thousand patients are some

times gathered together in one week They are herded like cattle on th railroad at Lourdes. They lie mostle on the hospital floor, and no medical treatment is allowed them, for hav they not come to be cured by a mi They are left unwashed, una tended and uncared for, save for th spasmodic voluntary service of a sorts of untrained 'hospitallers' they are called, men and women of s trades and callings, who accompan the pilgrims as a penance for the sins. Many Catholic Sisterhoods a represented in the traveling corteg Few are trained and their ministr tions to these, the worst cases th Europe can show, are kind, but ame

In answer to this extract I would so first that there is in Lourdes a finel equipped modern hospital, where n only are the sick carefully nursed the experienced Sisters in charge, b where expert physicians are in co stant attendance. A patient serious ill is not even allowed to be taken the grotto without permission of t doctor attending him. By "the h I presume the writ pitallers " means to allude to the "brancardier who are not in charge of the sick all except to wheel them to and from the grotto. These "brancardier are recruited from the gentlemen come as pilgrims to Lourdes and w desire to perform some works of chity whilst there. Priests and not men are frequently found in th

ranks, where service is, of cour

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The only time in the year w

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THE "CURES"

There is a prevalent idea "cures" are reported by the aut ties at Lourdes on very slight gro and that temporary relief from brought about by hysterical ex ment is put down as a miracle. observant visitor will see on his issio n.

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The only time in the year when there is a vast crowd at Lourdes is on the occasion of the national pilgrim. age which comes from Paris just before the 15th of August, that being one of the principal feasts of Our Lady. Fifty thousand people sometimes as semble, but only a small proportion of these are sick persons. A special train for the infirm is provided and members of a religious order accom pany them to act as nurses on the jour nev. It is incredible that so many as thirty thousand sick could ever be found in a pilgrimage of fifty thousand, when not more than fifty all told accompanied a pilgrimage of ten thousand which I saw at Lourdes a few weeks before the arrival of the national pilgrimage. Express trains now go from Paris to Lourdes in eighteen hours, and too many travelers find their way there for such exaggeration to pass unnoticed. There is no doubt vercrowding of hotels and hospitals during the few days' stay of this great national pilgrimage, but such unavoidable inconveniences do not represent the ordinary state of affairs and should

not be dwelt upon unduly.

THE "CURES"

There is a prevalent idea that There is a prevalent idea that "cures" are reported by the authorities at Lourdes on very slight grounds and that temporary relief from pain brought about by hysterical excitement is put down as a miracle. Any observant visitor will see on his right leged cure. The testimony, however, of the New York medical student, of of the New York medical student, of the English doctor Hawler of Humanity: 'Lord! Lord! Lord! Healer of Humanity: 'Lord! Lord! how wooderful art Thou! and how generous! And what a dread Purga. Whole sanctities may follow from corresponding to one single inspiration.—Farsure hast given me here.'"

Large Knives when they attempted to burn the church of his village, was taken by them.

"'You are Christians?" they asked him. charge. He showed me a book in which the record of those cured is kept. He showed me a book in The "Bureau" before pronouncing on any case requires a written diagno sis from the physician prescribing for the patient before his coming to Lourdes. It requires a thorough ex amination by resident physicians after the alleged cure, this to be supple mented by a written statement from the patient's own physician after his return home. Furthermore, the person cured must return to Lourdes and undergo a second examination at the end of three or six months. After these tests have been applied the "Bureau" passes judgment officially. Nervous diseases are never included in the list of miraculous cures, owing to the well known fact that an excited state of mind will of itself in some instances produce a cure.
As to the sick being left "unwashed

unattended and uncared for," there are resident in Louides, besides the Sisters in charge of the hospital, a number of ladies who devote their lives to the care of invalid pilgrims.

One of them whom I knew well, an American lady, sister to a former Consul to Bordeaux, has spent two years in hospital work and one year at the baths. She told me that three ladies are allowed in attendance at each of the women's bathing rooms. The of Lourdes presents a sharp contrast to the storm of discussion and contention robe, is immersed in the ordinary bath which the mere mention of the place is tub full of water from the miraculous which the mere mention of the place is liable to call forth.

This serene atmosphere, so marked as to impress even a casual visitor, is largely due to the earnest faith and relationship. a patient was made worse by the im-mersion, and she had herself seen several instantaneous cures during the bath. Evidence such as hers, the resuit of long experience, has undoubted weight, but the words of a non Catholic may appeal to some with even greater force. No one regards Mr. Chauncey M. Depew as a guilible man or one likely to be led by enthusiasm into rash statement, yet the following

from his pen appeared in the New York Sun after a visit he made to Lourdes a few years ago: MR DEPEW'S STATEMENT "Being near Lourdes, in the Pyre-

nees, I paid a visit to the shrine. * *
As I was crossing the piaza I heard
my name called from one of the dispensing wagons. It was occupied by a lady and was drawn by her son, a student at the College of Physicians and Surgeons in New York. Both had recognized me, having heard me speak in New York. She said the doc tors at home had told her that science and skill could do nothing more for her and that she must make herself as comfortable as possible until the end, which was only a few months off. So she had come to Lourdes with faith treatment is allowed them, for have they not come to be cured by a mir her hopes and she said: 'Why, a her hopes and she said: 'Why, a miracle was performed this afternoon before your eyes. Did you not see it? That was the cause of the great excitement. This was her story. A young girl who was staying at the same hotel trades and callings, who accompany the pilgrims as a penance for their sins. Many Catholic Sisterhoods are years. She had suffered frightful represented in the traveling cortege.
Few are trained and their ministrations to these, the worst cases that Europe can show, are kind, but amateurish."

In answer to this extract I would say the was cured. I said to the Depew wants to see the patient.' the grotto. These "brancardiers" below wants to see the patient. The grotten are recruited from the gentlemen who come as pilgrims to Lourdes and who desire to perform some works of charity whilst there. Priests and noblemen are frequently found in their lish doctor and I appealed to him. He said he had dressed the leg at noon ; it was swollen and incurable ; he had cut the bandages off a half boor before and the leg was healed and the girl could walk and he showed me the cut bandages . It was about two feet long and had been slit with a knife from top to bottom. I then insisted I must see that

> my student acquaintance came to my hotel with a message that she and her friends would be giad to see me. My son and I started off instantly.
>
> "I found a young lady about seventeen years of age, with a sweet, inno cent, happy face. She told her story substantially as I had heard it and that she had been unable to walk
> a step in six years. I asked
> her if she could walk now and
> she went several times around the room, limping some, but with no apparent pain. I then ventured to request a sight of the knee. Her friends said 'Certainly.' The knee seemed quite normal. The fiesh and muscles were firm and natural. Black spots marked the places where the sores had been, but the sores were healed and healthy skin, not scales, over them I have little faith in modern miracles, but this case puzzled me. Of course its weak point so far as I am concerned is that I did not see her before the al-leged cure. The testimony, however, of the New York medical student, of his mother and of the English doctor

girl. About 8 o'clock that evening

SCIENCE AND FAITH.

There is no Irrepressible Conflict Be tween Them, if Science is True.

In the Boston Sunday Globe's sym posium on the question, "Is there an irrepressible conflict between science and the church at the twentieth cen tury?" the Catholic idea was presented by Rev. W. G. Read Mullan, S. J., president of Boston College, who wrote "The Church," in this question, I understand to be the Cathotic Church, because, as I am a Cathelic, I must answer from the viewpoint of a Cath. olic, and because no other "Church" or body of Christians possess a stable and defined system of doctrine. The second reason is potent, because the proposed question obviously supposes "the Church" to be the authoritative

exponent of the Christian revelation. "Science" I understand to be nat-ural science. There is, besides, meta-physical science, ethical science and so forth. The answer, however, of a Catholic to the proposed question is the same, whether "science" be taken for natural science or for science in gennatural science or for science in general. In this sense the question proposed is the same as the broader question, is there a conflict between reason and faith? The answer to this broader question is given by the dogmatic constitution of the Vatican council, "Although faith is above reason, there are the new real discrepances." there can never te any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, and God cannot deny Himself nor can truth ever contradict truth."

Hence, science, working within its legitimate sphere, cannot, in its legiti mate deductions, be in conflict with the Church. That is, scientific truth cannot be opposed to the truth of faith or revelation; hence, science cannot be opposed to the Church when exercising the infallible authority given her by her Divine Founder for the preserva tion and interpretation of the deposit

of faith or reveistion. If sometimes there seems to be such a conflict, the reason is that "the dogmas of faith have not been understoo and exponded according to the mind of the Church or that fanciful opinions have been taken for the verdicts of reason" (Vatican Council).

The attitude of the Church is thus expressed by the same council of the

"So far, therefore, is the Church from opposing the cultivation of human arts aud science, that it in many ways helps and promotes it. For the Church neither ignores nor despises the benefits of human life which result from the arts and sciences, but con-fesses that, as they came from God, the Lord of all science, so, if they be right ly used, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences in

its sphere should make use of its own principles and its own methods; but, while recognizing this just liberty, it stands watchfully on guard, lest sciences, setting themselves against the divine teaching or transgressing their own limits, should invade and disturb the domain of faith.

MYSTERY OF MARY STUART.

We are to have another look on the We are to have another look on the fair, fascinating Scottish Queen, and it is fittingly to receive the title of a mystery—"The Mystery of Mary Queen of Scots." There are some subjects surrounded by interesting enigmas which lose their charm with time, but the investigation of the life of the eurish."

In answer to this extract I would say first that there is in Lourdes a finely-equipped modern hospital, where not only are the sick carefully nursed by the experienced Sisters in charge, but where expert physicians are in constant attendance. A patient seriously ill is not even allowed to be taken to the grotto without permission of the doctor attending him. By "the hospitallers" I presume the writer and selection had called out that got the said to the mass due to the seen of Scots." There are some subjects surrounded by interesting enights which lose their charm with time, but the investigation of the life of the Queen of Scots will ever be attractive to the whole truth is revealed. Germans and Frenchmen and Englishmen and Scots have written on had called out that jects surrounded by interesting enights which lose their charm with time, but the investigation of the life of the Queen of Scots will ever be attractive the whole truth is revealed. Germans and Frenchmen and Englishmen and Scots have written on her career in prose and rhyme, and every one were mobbing the purification room, which she had been taken, to see or to the grotto without permission of the doctor attending him. By "the hospitalizers" I presume the writer ing their best to keep them out and provided by interesting enights which lose their charm with time, but the investigation of the life of the Queen of Scots will ever be attractive the whole truth is revealed. Germans and Frenchmen and Englishmen and Scots have written on her career in prose and rhyme, and every one which she had been taken, to see or to whole truth is revealed. Germans and Frenchmen and Fre I presume the writer ing their best to keep them out and influence of her personality and her with true New York sagacity called out. The distinguished Mr. Chancey the property of the sick at the state of the sick at ery the earth has rarely produced, and the heart is filled with pity for her as the elements of the situation are realized. This time the investigator is Andrew Lang, an honest man and scholar who knows a great deal, but does not pretend like so many literary imposters of our day to know every thing. It may be that he and others will one day give us the true history. Mr. Lang, our readers will remember, is the author of a very fine version of the Pope's New Century Ole which appeared in these columns.

THE PRIEST IN THE SICK ROOM

Apropos of the recent discussion of the effect of the presence of a minister of God in the sick room, the following passage from the story of "Duke Dalmege," in the "American Ecclesiastical Review," is timely:

"And when routed from his wretch-ed pallet at midnight, he (an aged priest in a poor city parish) drew on his dingy clothes and murmured: 'What poor soul wants me now?' And when lighted by the night nurse along the gloomy wards where tossed poor, diseased humanity and some sleepless patient caught the light of his holy face and murmured: 'God bless you!' and when you he came to the couch of the dying and saw the happy lock creep into the wistful eager face that must build schools where a re now turned to death tranquilly, for here was the man who could transform the King of Terrors into an Angel of Light—he murmured, as he uncovered

A RATIONALIST ON THE CATE- YEARNING TO ENTER THE

There is a little book which is put It is the catechism. You will find that it contains an answer to all the questions I have raised. Ask the Christian the origin of the human species, whither it tends, along what lines, and he can tell you. Ask the child who has never given the matter a serious thought why he is here and what will become of him after death, and he give a sublime answer. Ask him how the world was created for what end, why God put animal and vegewhat the upon it, and how the world was peopled, whether by one or more families why men spack different tongues, why they make war on one another, and how all this will end. He can give a ready answer to all interrogations. He understands the origin of the world, that of mankind, and the causes of the varieties of speech and manners and religions, the destiny of men here and hereafter, his relations to God, his duties to his fellowmen and his rights over the inanimate world. When he becomes a man he will be equally clear in his mind on all questions of law, natural, civil, or inter national, because the salvations flow, as it were spontaneously, from his Christian principles. This is what I call a great religion. I recognize it by that sign; it has an answer for every one of the problems which distract the hearts of men. - Jouffroy.

A CONVERT CLERGYMAN AND THE CHURCH.

After some years a Protestant Epis copalian, who went back to hoty Church late in life, thus wrote, in answer to word from two poor Protestants-one of whom, still older in years, is now a Catholic — who wished their former pastor to know how, every day, many times, they continued to think of

"With respect to-and-what can I do but send them my love? Tell them, if you will, how more and more I love the Catholic Church, never ceasing to thank God for so mercifully opening my eyes to the truth. Tell them how ever more and more strongly there reveals itself to me the truth that the Catholic Church had, in God's mind, for its main design, the meeting of the spiritual needs of the poor. Ask them, from me, if, in their heart of hearts they can say this of their own experi ence in the Church of England, apart from any affection they may have formed for any particular clergyman belonging to it. Ask them in short, from me, if the Church of England, as such, has ever filled any spiritual void in their hearts, has been to them, in any degree, what the Catholic Church is to its poor; their strength, their stay, their support, their solace, their joy, their daily food —their all—'an eye to the blind, and a foot to the lame. them, from me, what I see in Montreal how from 5 in the morning till 6 at even, the ebb and flow of the poor, to and from their loved Church, goes unceasingly on-how, burdened and broken down, they enter-how, cheer ful and strengthened for their many and awful trials, they come away-and ask them if their experience of the Church of England answers to this Give them, again, my love, and ask them to think of these things."

different opinions among us as to the most feasible plan for combining religious and secular education in public or state schools, but among all intelli-gent Catholics there is place for but one opinion on the work to be done.

Our children must be taught relig-ion. They must be taught their religion for their own soul's sake. They must be taught it for the sake of the moral life of our country. They must be taught it for the sake of religion itself. There may be time and place when and where it may be sufficient to be known as Catholics, and they may not be able to give a better reason for their being so than that they were born of Catholic parents.

But to-day, and in this country, this is not the case. The lay Catholic here must be able to give an account of his faith that will satisfy honest inquiry and defy the reproach of ignorance. His inability to do so is a detriment to the Church and a disgrace to himself.

Whose duty is it to supply this edu-cation? Who but the natural protectors of the child—the parents?
The Bishop in his diocese, the priest in his parish, the editor in his paper, may sound the alarm, may proclaim in his most eloquent manner the ne-cessity for religious education, but the parents of the children must do the work. How can they do it? First, in their own families ; second, under must build schools where a religious education can be given, and after building them they must support and encourage them, not only by sending their children to be instructed therein,

Whole sanctities may follow from corresponding to one single inspiration.—FATHER SCC. and \$1.00; all druggists.

CHURCH.

From the London Catholic Times. which he is frequently questioned by his superiors. Read that little book.

It is the catechism. You will find the I belong to the Roman Catholic Church, but I cannot as yet see my way to making a confession of faith. If it catarrh, wasting and general debility. were only a question of renouncing ets, catarrh, wasting and general debility. fortune or personal earthly happiness, I feel I would gladly sacrifice all to follow the dictates of my conscience. But (here a reason of a personal kind is given) I am therefore excluded from all the blessings of the True Church, and yet feel my need of them more and more deeply. I have no one to whom I may turn for comfort. If you will be so good as to publish the enclosed lines, perhaps some pious soul may be moved to pray for me. Surely there is nothing impossible with God.

OH, LET ME IN !

Out in the cold I wander, burdened with my sin, So near the home of peace—will no one let I hear the songs from hearts made holy, glad

and free, I sigh and weep, but may not join their harmony. Like one who does a wrong, I sometimes slip Near to the altar of my God, to kneel and

pray, Before His Presence to adoring bow at

least—
Though I may not partake of that Celestial
Feast;
For arms are round me clasped to keep me
in the cold,
And there is not one hand to draw me to the
Fold.

Fold.
But oh! ye do not know, ye sons and daughters blest
Of our most Holy Church, that one is seeking rest;
I therefore pen these lines that some dear heart of love
May send on my behalf one ardent prayer above.

above.

Oh! I would ever bless, when once absolved from sin,
That beart unknown whose prayer of pity let me in!

H. D.

THE FATHER AT HOME.

How different some fathers are in

their homes ! When one man approaches his dwel ling after his day's work is done, chil-dren call out to one another the warn ing announcement, "Papa's coming." Instantly the light of joy leaves their faces; a stillness settles down on their play; toys are put out of sight; ap-prehension lyrks in every eye, fearful of cross words or a rough blow. The mother picks up the baby herself to quiet it, or bids one of the older chil-dren to mind it, while she puts supper on the table for the ogre of the house. If he stays in all evening, the little ones of the family are willing to go to bed early. If he goes out, a genera sigh of relief follows the closing of the

As soon as another father is seen at the street corner, his boys and girls
run to meet him, eager for the first
kiss. "Papa's come!" they cry in delight Proudly they escort him home.
One takes his hat, another gets his slippers, a third draws his chair up to the table. They call out the good news to mother—"Papa's come." They tell him what happened at school that day and he listens with patient interest sympathizing with one, congratulating another, and so on. They gather around for the evening meal, sure of hearing him relate some incident of the day, some bit of news concerning someone they know, some occurrence in his business. If he remains in for the evening, they go to him for help with their tasks. If he goes out, there with their tasks. If he goes out, there is something missing for the happy

evening of the day.

What sort of father comes to your house?-Catholic Columbian.

Irishmen Have Fun. The Irish propaganda has produced upon a submission to truth as slavery of the intellect. This evil is to be confronted, but how? There may be of the enumerators, having been filed of the enumerators, having been filed up in Irish. It is confidently expected that, notwithstanding a great decrease in the population, the result of the cencus will show a considerable in crease in the number of speakers of Irish, the activity of the Gaelic League having produced a very remarkable effect in the country. Another feature of some of the Irish census returns is th entry of " Idolator" in the religious column - by way of protest against the terms of the coronation oath

Nervousness and Nerve.

Nervousness and Nerve he has. That sounds paradoxical—but it isn't, for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take. If you get tired easily, mentally or physically, take it—it will do you good.

Mr. T. J. Humes, Columbus, Ohio, writes:
"I have been afflicted for some time with
Kidney and Liver Com plaints, and find Parmelee's Pills the best medicine for these diseases. Those Pills do not cause pain or griping, and should be used when a cathartic is
required. They are Gelatine Coated, and
rolled in the Flour of Licorice to preserve
their purity, and give them a pleasant,
agreeable taste.

Getting

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

It is food, and more than food: it helps you digest whatever food you can bear.

King's Evil

That is Scrofula. No disease is older.

No disease is really responsible for a

larger mortality.
Consumption is commonly its outgrowth.
There is no excuse for neglecting it, it makes its presence known by so many Children of J. W. McGinn, Woodstock. Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by

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Rates of Advertising—Ten cents per line each insertion, agate measurement.
Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must each London not later than Tuesday morning.
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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your 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 pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.

truly Cathone of the pleasure, 1 can.

Therefore, with pleasure, 1 can.

It to the faithful.

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

London, Saturday. June 15, 1901.

TO THOSE WHO MISS MASS.

The Catholic Citizen of Milwaukee has the following timely remarks regarding those who make flimsy excuses for their neglecting to hear Mass :

Mass:
Catholics happen to make journeys that, improperly arranged, deprive them of the opportunity or hearing Mass. But will the object of the journey outweigh the spiritual loss occasioned? Ought such journeys be taken at such a cost? Late hours on the previous Saturday night, occasioned sometimes by duty and sometimes by pleasure, are occasionally alleged. The presence of friends and visitors is sometimes a pretext. Much better that no such subterluge should be devised; that the sinner should acknowledge his guilt like the publican, and not gloss it over like the Pharisse. A precept of the Church, like a command from God, can not be lightly broken or easily forgiven. Few Catholics can exempt themselves on any such pretexts from attending Mass on Sunday without the guilt of mortal sin."

SECRET SOCIETIES.

The General Assembly of the United Presbyterian Church of the United States, which is a minor sect of Presbyterians, has decided at Des Moines, Iowa, by a vote of 90 to 63, that members of secret societies shall not be admitted in future to Church membership. Some are of opinion that the resolution passed will expel those who are already Church members, but this is not a clear inference from the resolution. At all events it is certain that the members of secret organizations are not to be admitted. It is the conviction of the Church Assembly that these societies draw members away from the Church, and cause them to substitute human associations for the divinely instituted Church of God, and that therefore they should be discouraged. The Catholic Church long ago made this discovery, and forbade Catholics to become members of such societies.

THE S S S

A society has been formed in Scot-President, to be called "the Scottish Self-Control Society," abbreviated into the S. S. S. The members bind them selves to three things :

- 1. Not to drink intoxicants before noon or at any time except at regular meals.
- 2. Not to treat or be treated : that is not to offer or accept alcoholic drinks except during regular meals.
- Not to offer or accept intoxicating drinks in return for services rendered.

It has long been wondered that religious and intellectual people like the Scotch should be so addicted to liquor drinking, especially in the strong form of whiskey. The new society's pledge is certainly not a stringent one, but it will be a decided improvement if even this restraint be adhered to strictly in the "land of cakes and mountain dew."

VOLUNTARY SCHOOLS.

A conference on education was held last week by the four principal Pro testant denominations of Ontario, the Anglican and Presbyterian Synods, the Baptist Convention and the Congregational Association being represented. The meeting was held in consequence of an invitation sent out by the Synod of Toronto to discuss the question of Voluntary Schools. Mr. Laurence Baldwin, on behalf of the Anglican Synod, advocated a "National school system," declaring that

qualify for which the schools should be submitted to Government inspection. The proposal was opposed by Mr. D. E. Thompson on behalf of the Baptists, and Mr. J. C. Copp, speaking for the Congregationalists. The Rev. Dr. Torrance declared himself to be in favor of religious education, but on behalf of the Presbyterian body he could not speak definitely of any plan which might be acceptable. One point was made clear by the Conference, that outside the Anglicans there is no enthusiasm for the establishment of a system of Voluntary Schools in which religion shall be taught. The difficulty lies in this, that, with so much variety of religious belief, no common ground can be found for religious teaching.

SANDWICH COLLEGE.

On Friday, 14th instant, feast of St. Basil, the old students and friends of this admirable educational institution will assemble in large numbers. The annual commencement will take place on June 18th, when His Lordship the Bishop of London will preside. The guest of honor will be Right Rev. Dr. Foley, Bishop of Detroit. Very Rev. F. A. O'Brien, LL. D., one of the most distinguished priests in the diocese of Datroit, will deliver the address to the graduates, of whom there will this year be seven. Next year those young men will attend the seminary.

We are glad to be able to say that last year was the most prosperous in the history of Sandwich College, and it is a notable fact, also, that there were on the roll more Canadians than ever attended before. The students of Sandwich College make their mark in the seminaries of Montreal. Baltimore and Cincinnati. Had the institution all the young men from London Diocese who should attend, and whose parents are well able to send them, the institution would scarcely afford accommodation for them. One of the Professors, Father Vaschalde, as will be seen in another column, has received a distinguished honor from the Catholic University of Washing-

We trust the College at Sandwich will in the future meet with that degree of success which it so richly

VERY REV. DEAN HARRIS. We publish in this issue an editorial article coried from the Evening Star of St. Catherines, Ont., having reference to the departure from that city of Very Rev. Dean Harris. It is pleasant to be able to reproduce utterances of this kind. They are the sentiments of a warm, friendly, honest heart, a fitting tribute to a fellow-citizen gifted in like manner. During the years that Dean Harris had spent in St. Catharines he was spoken of by rich and poor alike as a model priest and citizen. In short, he was beloved by all. And who can measure the amount of good he has accomplished for God and Holy Church during the long period of his ministrations in the city of St. Catharines! Nor is the esteem in which he is held confined to St. Catharines and its neighborhood. Father Harris is known throughout the land as a scholar and a priest who has reflected no little honor upon the Church in which his life work has been spent, and upon his country. He is deserving of rest. We hope it will effect his restoration to good health, and that he will soon again be able to resume the act ive duties of the ministry.

NOMINAL CHRISTIANS.

Dr. Charles L. Thompson declared at the session of the General Presby terian Assembly recently held in Philadelphia that the greatest obstacle to foreign mission work is not the superstition nor the philosophy of heathen nations, but the unholy influence of nominal Christianity. The Chinese uprising against foreigners, he said, was caused by the evident design of Christian nations to partition the Empire among themselves. There is no doubt that it has been a great obstacle to the propagation of Christianity, that so many so-called and professing Christians have shown a putting into practice the precepts of Christianity; but there is another cause which has been frequently admitted, but which Dr. Thompson has quently stated on the very best authority that a very great obstacle to the the want of religious teaching in the progress of Christianity is the multi-Public schools is a serious defect, and plicity of Protestant sects. The heaththat provision should be made by law en are not slow to say to the missionfor the establishment of Voluntary aries, "what contradicts itself cannot

The Catholic Mccord. denominational Schools which should be true, and your religion contradicts be aided by a Government grant, to itself by teaching opposite doctrines, therefore it cannot be true.

RELIGIOUS TEACHING.

Mr. T. A Craig, Public School Inspector of the County of Dundas, speaking at the Pembroke Methodist Conference last week, stated that it is not so much the fault of the Public School system of Ontario as has been supposed that there is so little of religious teach ing in the schools. He said that clergymen do not visit the schools as frequently as might be expected, leaving it to be inferred that the neglect of religious teaching is due to this cause. There may be something in this fact, but we cannot think that the mere visits of clergymen to the schools as permitted by the law would constitute a satisfactory religious teaching. The clergy are, by law, school visitors, but they are not legal teachers, and very few of the teachers would allow clergymen to come into the school whenever they might be pleased to do so, to give a half hour's instruction on religious topics. Perhaps this is partly the cause why the visits of the clergy are not so frequent as they might otherwise be. Of course it is of the Protestant clergy that Mr. Craig spoke. The Catholic clergy generally visit the Catholic Separate schools and give religious instruction as they deem it neces sary; and on the other hand the teachers themselves give religious instruction as part of the school curricu-

METHODISTS AND CATHOLIC PRACTICES.

There are more indications of a return on the part of the Methodists towards certain Catholic practices which have been hitherto stoutly declared by Methodist theologians and controversialists to be superstitious and idolatrous. We had occasion a few weeks ago to mention a solemn ceremony which took place in the Metropolitan (Methodist) Church of Toronto which consisted in the "unveiling" of the pictures of the three Methodist saints, John, Charles, and Susanna Wesley. Now the Toronto Conference appears to be going still further, and it was seriously proposed by Chancellor Burwash of Victoria University to establish a Historical Society for the preservation of "articles of interest in Canadian Methodism," that is to say of Methodist religious relics ; and the proposition was favorably received. The Chancellor said that in the attics of old Methodists there are to be found many interesting relics. Between pictures and relics of saints the Toronto Methodists will soon have not a small collection ; but what is to be said of the idolatry of such things, of which we have heard so much in the past? The chief differences between the Catholic and the Methodist veneration for relics are, 1st, that the latter is new fangled. 2ndly. That the Cathclic relics have usually greater antiquity, as the Catholic Church is nearly nineteen centuries old, whereas Methodism is only a little more than one century. 3rdly. That the Catholic relics have a direct connection with the virtues of the saints, whereas those the Canadian laws of marriage they prized by the Toronto Methodists are sometimes of odd character. Thus we understand that among the relics which the great North-West. have been preserved as peculiarly pre clous in the eves of Toronto Methodists is John Wesley's razor, which may have been used by Wesley's protege "Den nis," described in Barnaby Rudge, in preparing his subjects for a happy

A RIDICULOUS GRUMBLER.

Dr. Robins of Montreal made a bitter complaint in the Methodist Conference held last week at Pembroke, that the Protestant schools of Quebec are being slowly killed by the policy of the Roman Catholic Church in buying farm land vacated by Protestants, thus making it taxable for Catholic schools. It is a fact that the Protestant school commissioners have found it expedient of late to close a number of their schools, for the avowed reason that there are not now Protestants enough in those localities to support the schools, and it is proposed in such cases to unite several Protestant school disbad example to the heathen by not tricts together so that one efficient school may be established, and to bring the Protestant children from distant points to such central schools by means of free conveyances; but it is absurd overlooked entirely. It has been free for Dr. Robins, or any one else, to attribute this state of affairs to the policy of the Catholic Church, and the doing so simply shows a desire to carp at the Church, whatever may happen in the natural course of events.

It would be just as reasonable to tay

that it is the policy of the Protestant Church to get away from the Province of Quebec, because it cannot stay the increase of the Catholic population. The truth of the matter is that during the past fifty years the Catholic popula. tion has been steadily gaining in preponderance in Quebec, even in those districts which were formerly settled chiefly by Protestants, and under such circumstances it follows, as a matter of course, that when Protestants vacate their lands, the increasing Catholic population should honestly purchase

and occupy them. We know of localities in Ontario where former Catholic settlements have almost entirely disappeared, owing to the operation of similar causes, but we have never heard of any complaint on the part of the Catholic clergy that the situation is the result of a fixed Protestant policy. Such local changes must inevitably occur in districts where many varied influences are at work, but it appears that the changes of the population in this respect are somewhat more marked in Quebec than in Ontario.

THE DOUKHORORS.

The Ottawa Journal tells us that some of the Doukhobors who have settled in the Canadian North West have written to English Quakers who were helping them that they are getting along excellently and won't take any more help. The Journal adds:

"These fellows ought to be fired out. They may demoralize the whole style of this country and stop the rest of us from getting bonuses and things."

The remark is well put, and there is no doubt that the people are industrious, frugal and sober : yet their peculiar views on marriage, which make the married life a mere concub inage, are a real danger which cannot be tolerated in the atmosphere of Canada. If they will consent to be governed by the laws of Canada in this regard they will be acceptable settlers, but if they persist in making a Utah of their settlements it will certainly be the duty of the Canadian Governmen to say to them, "obey our laws or find some other locality to live in which will better suit your peculiar religious views."

Much as we admire the good quali ties of the Doukhobors, we cannot reconcile ourselves to their introducing into this country that laxity of prac tice in regard to the marriage tie and the facility of divorce which exists elsewhere on this continent. It must be remembered that the whole duty of man does not lie in frugality and industry, but also in the practice of the moral and social virtues.

The document on which the remarks of the Ottawa Journal are founded is a letter from the Dankhobors of the village of Vosneseinie of Assinibola, addressed to the English Society of Friends through the Ministry of the Interior, thanking the latter for the assistance which had been given them in the past, but concluding as follows:

"Our request is this, that you would not send us anything else, because we are now not in need of anything. Be at rest, as we have already passed the first trials and difficulties of settlement. We are now possessed of the necessaries of life, and are capable of earning for ourselves our daily bread." This is written in a proper spirit,

and if the Doukhobors will conform to will without doubt be a very desirable acquisition to the country as settlers of

THE METHODIST CONFER-ENCE ON THE MARRIAGE QUESTION.

The Methodist Conference which met recently received from its committee on the Marriage Question a report dealing with the relation of the civil law to marriage in Quebec.

A committee of investigation which had been appointed to enquire into the existing laws of the Province, reported to the Conference that the laws should be so amended that

All parties should have their right and liberty unrestricted to seek the solemniza-tion of matrimony in the Province of Quebec from any minister of religion they may choose when he is duly qualified as a civil

choose when he is duly qualified as a civil officer for such purpose.

"That no religious denomination should have the right to intervene and declare a marriage null when solemnized by a duly qualified minister of religion and in accordance with the provisions of the civil code. We admit that in the exercise of its legitimate function a Church may administer discipline and impose what ecclesiastical penalities its members may voluntarily endure for seeking solomnization of matrimony from other than their own clergy, but we protest against the ecclesiastical authorities of any denomination taking any legal process which would be recognized by our civil courts as determining whether the solemnization of a marriage is legal or not."

The Methodist discipline is then ap-

The Methodist discipline is then appealed to as the type in accordance with which the law should be modified. The committee report says :

"While, for example, the Methodist discipline forbids the marriage of our members to persons making no profession of Christian faith, it would be intolerable that our Church should have the power simply on this ground to make such a judicial declaration as the

civil courts would recognize as sufficient to annul a marriage. And what we disclaim in this regard for ourselves should be refused in every other Church in the Dominion."

We are next told that :

We are next told that:

"While our civil courts take cognizance of marriage as a civil contract, at the same time, although it is not a sacrament, and as such absolutely controlled by the Church, still it represents the divine and sacred bond of the family and should not in general be performed simply as a civil contract and without the suitable and impressive religious services which are attached to it by our own and other Churches. The solemn significance of marriage as a divine ordinance should be strongly emphasized in our teachings on this subject, especially in these days when in many countries regard for its obligations and sacred significance is becoming painfully and increasingly lax."

The committee had in view in all

The committee had in view in all this the recently much discussed Dalpit case, and the purpose of all the above is to condemn the marriage laws of the Catholic Church so far as they are also the civil laws of Quebec.

The Conference Committee is evidently in a quandary in regard to the pledges were repeated by Mr. Sparks, question whether marriage is a sacred and acquiesced in by the marrying and divine institution, or merely a parties by words and nods. They civil contract. It does not wish to de promised to be frugel in their habits. clare it to be merely a matter of civil and the man agreed to insure his life law, nor yet has it the hardihood to without delay for the benefit of the proclaim that the Methodist Church has authority to decree under what conditions it may be solemnized. It declares that the Church may forbid the time that they are not well mated they marriage of Church members to non- will separate. Christians : and yet it practically declares that the penalties the Church is the pledge taken by the woman not may inflict on its members are only to bring children into the world such as the members themselves shall voluntarily endure. The Church, therefore, has authority to command, yet Church members are not bound to obey! And, further, the dispositions of the civil law override decrees of the Church on the subject of marriage.

It is almost needless to point out the inherent inconsistency of these pronouncements. The Catholic position is easily understood, and its reasonableness is evident. Marriage is truly a sacrament of the New Law. It is an indissoluble union ratified by Almighty God, which no human authority can annul when it is validly contracted and completed or consummated; for Christ has declared that "what God hath joined together let no man present in full operation, and in which man put asunder." It has constantly been the teaching

and tradition of the Catholic Church that the conditions for a valid contract of marriage depend upon the laws enacted by the Church, for the reason that it is truly a religious rite, and it is proper that the civil laws should be in accordance with the laws of the Church, as it was hitherto supposed was the case in Quebec, so far as the marriage of Catholics is concerned.

The Delpit marriage was undoubted ly a marriage between two Catholics and instead of going to a Unitarian minister to be married, they should have applied to their own parish priest, as the laws of the Church required them to do. If they had been Protestants, no Catholic priest would have celebrated their marriage; but being Catholics, the Unitarian minister should have referred them to the priest, instead of assuming a spiritual jurisdiction which he did not possess.

It is true, Judge Archibald has decided that the marriage so contracted is legal under the law, and it may be presumed that this decision will hold good under the civil law unless it be reversed by a higher court. But this does not change the moral and religious aspect of the case that before God and the Catholic Church the Dalpit clandestine marriage is null and void : and there is still good reason to believe that if an appeal had been taken in the case to the highest civil tribunal, it would still be found that the civil law of Quebec is really in conformity with the law of the Catholic Church on this point, so far at least as the marriages of Catholics are concerned.

The consistency of the Methodist view of the case as explained by the Conference Committee, we must say, we cannot comprehend, for if, as the Committee asserts, "the solema signifi cance of marriage as a divine ordinance should be strongly emphasized in our teachings on this subject, especially in these days when in many countries regard for its obligations and sacred significance is becoming painfully and increasingly lax," what reason has the Committee for complaint of laxity, if the civil authorities have the right to regulate the conditions of validity and permanency of marriage? We maintain that this right be

iongs solely to the Catholic Church The Conference Committee admits that the Methodist Church has not this authority; but the reason for this is that its authority is not derived by the succession of its ministry from the Apostles, who alone possessed from Christ the right to be "the dispensers

AN AGNOSTIC MARRIAGE

A sensational wedding took place in Cincinnati, Ohio, on the 3rd inst., being the first which has taken place under the rales of the Society of Ag. nostics of that city, of which Mr. Charles S. Sparks is president.

The parties who were married are not persons of prominence, but the marriage was much heralded owing to the fact that it is the first really agnostic marriage which has been openly announced as such under rules proclaimed to be agnostic.

The hall was decorated with the American flag and mottoes of the Agnostic society, and Mr. Sparks, the president, was master of ceremonies. The mutual pledges were numerous. all having in view the peculiarly secular character of agnosticism. The woman. They agreed to avoid

wrangling, and there was the ever dangerous clause that if they found in

Another extremely dangerous clause "which are not born of affection." By this the married parties appear to bind themselves to the horrible crime of child-murder under certain conditions ; for even if this be not the direct purpose of this promise, we know enough of the special pleadings of hu. manity to know that when it appears convenient to so interpret this pledge, it will be interpreted so, even though the meaning of the Agnostic society which framed it may possibly not have been entirely to this effect.

It was agreed also that the children of the marriage shall be educated in the agnostic belief and in accordance with the principles inculcated in the Agnostic Sunday school of the city, which appears to be an institution at children are trained to have no belief in God, and of course, no duties to fulfil in regard to God or man : for there can be no duties where no God is recognized

When the agnostic pledges had been taken, the magistrate who assisted at the marriage, in order that the requirements of the civil law should be observed, declared the parties to be man and wife, and the Agnostic master of ceremonies said:

"These who have thus bound themselves together in a marriage contract, let no man or woman put asunder, or seek so to do under pains and penalties of dishonor and of the law."

This is a travesty of the Christian obligation of marriage, which must disgust all thoughtful beings. It is inconsistent with the pledge to separate should it be hereafter discovered by the parties that they are not properly mated ; but this travesty is all the more disgusting because it is a deliberate and blasphemous distortion of the words of Our Lord in regard to marriage : " What God hath joined tother let no man put asunder

In the words of our Lord we have the true motive for the indissolubility of marriage, the will of God, Who from the beginning intended that marriage should be sacred and inviolable, while in the new-fangled agnostic form the only motives for indissolubility are laid down to be "dishonor and civil penalties." It is easy to see that the motive of dishonor is but a phantasy, for if God be laid aside, every one will have his own notion of what will render an act really dishonorable. There can be no morality if we are not responsible to God for the goodness or malice of our actions. Human law remains as the only other motive: but haman law cannot touch the affections of the soul or mind, and therefore cannot prescribe true love and affection between the married couple; and yet they go through the farce of declaring that love and affection must be the basis of the marriage.

We have thus the absurdity that while a marriage must be in accordwith the civil law, it is expressly laid down as a necessary condition of the marriage that it shall be dissolved if there be no true and lasting love between the parties : a condition of which it is impossible that the civil law should take cognizance.

It is almost needless to add that marriages contracted under such conditions will be only legalized concubinages, and wretched as are the consequences of marriages which are contracted under a system which makes divorce easily attainable, as is the case already throughout the United States, the case will be still more deplorable

under the agnostic rite, which mal marriage dissoluble from the very gipning at the will of the contracti parties.

The Christian law of the indissolu ity of marriage as held in the Cath Church is the only safeguard of socie even if we regard it from the poin view as a human institution, but i really a divine institution, and as si the laws of God should be paramou as they are the only true basis merals and the only true foundat of honest and honorable society.

THE WESTMINSTER CONF. SION.

The Rev. Dr. W. T. Herridge O;tawa, is very outspoken on the ject of the revision of the Westmin Confession of Faith in connection the resolution to revise passed by General Assembly of the Presbyte Church of the United States in its sions recently held at Philadelphia He advocates, not revision of

Westminster creed, but the adoption a simple creed which shall "ap priately express the religious idea which time has given clearer phasis."

In a sermon preached by him in Andrew's church, Ottawa, on June he declared that the Westminster fession is soundly theistic and Ch tian, but he added, "it emphase what might be called the dyna view of God as a Sovereign, ra than the moral view of God a Father. It dogmatizes on the sul of election in a confident way w the Scriptures scarcely seem to rant.

The Doctor's views on this su will be more readily understood our readers when we mention th is the custom of some Protestants, especially of some Presbyterians make a special discrimination bety God's power and justice on one and His goodness and mercy or other, and it is their desire nows to put the latter quality, promine forward, while the former is key the background, and it appears Dr. Herridge's sentiments fall this same groove.

The true conception of Almi God is that, in all His attributes, I infinite, and not only infinite ex ively, but infinite in all perfect Mence the Holy Scripture does keep in obscurity the notion of greatness, or of His powers and ice: and yet the mercy of God, w "endureth forever," and His lov all mankind, are also always bro

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The Christian law of the indissolubility of marriage as held in the Catholic Church is the only safeguard of society, even if we regard it from the point of view as a human institution, but it is really a divine institution, and as such the laws of God should be paramount, as they are the only true basis of merals and the only true foundation of honest and honorable society.

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He advocates, not revision of the Westminster creed, but the adoption of a simple creed which shall "appropriately express the religious ideas to which time has given clearer em-

phasis." In a sermon preached by him in St. Andrew's church, Ottawa, on June 2nd, he declared that the Westminster Confession is soundly theistic and Christian, but he added, "it emphasizes what might be called the dynamic view of God as a Sovereign, rather than the moral view of God as a Father. It dogmatizes on the subject of election in a confident way which the Scriptures scarcely seem to warrant."

The Doctor's views on this subject will be more readily understood by our readers when we mention that it is the custom of some Protestants, and especially of some Presbyterians, to make a special discrimination between God's power and justice on one side, and His goodness and mercy on the other, and it is their desire nowadays to put the latter quality, prominently forward, while the former is kept in the background, and it appears that Dr. Herridge's sentiments fall into this same groove.

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The New Law is the law or dispen sation of love, because God the Son, the Second Person of the Adorable Trinity, so loved us that He delivered Himself into the hands of wicked men that He might by dving on the cross show the extent of His mercy and save us from the power of our arch enemy. Hence, both in the Old and New Testaments, God's strong hand is always visible, and the everlasting punish ment of sin is always insisted on, and vet God's infinite mercies are distinct. ly set forth.

It is true, however, as Dr. Herridge remarks, that the Presbyterian Confessian dwells more on the Sovereignty of God than on His Fatherhood and His mercies. It seems to gloat over the damnation of the reprobate, and the supposed fact that God has from the beginning intended them for dishonor and doomed them to destruction. This teaching is very distasteful to the present generation of Presbyterians, who are shocked at the notion of a crue God, Who has (according to their Church's theory,) foreordained innumerable angels and men to everlasting in Chicago, destroying them in the misery.

This theory shocks Dr. Herridge also, and he wishes the Confession to be abolished-yet not to be utterly destroyed. "Let the Confession re main," he says, "with all its defects and all its excellencies."

But why should it remain if its defects are so radical as represented The fact is the Doctor would like it to remain as a curiosity of the museum, a sort of antiquity which curiosityseekers may investigate somewhat as they would a mammoth's tusk or the hieroglyphics on an Egyptian mummy.

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We are in accord with Dr. Hercannot but be surprised at the readiness with which he and others cast cast attendance.

marriage dissoluble from the very be. for centuries as God's truth. If they

saide creeds which have been taught for centuries as God's truth. If they are not true now, neither were they so when they were originally framed, and Presbyterianism was built upon very false principles.

We notice also that Dr. Herridge advocates the omission of that article of fath from the Confession which pronounces the Pope to be the man of sin and the Antichrist of whom Sis. Paul and John speak in their epistles and in the Apocalyptic vision. It redounds to Dr. Herridge's credit and shows his good sense that he is disgusted with such statements of doctrine. The Rev. Philip Schaff, noe it has most a "Sint" but a sinner; simon Peter, field down at Jesus' knees saying: "Depart from me for 1 and a sinful man, O Lord." (St. toke, a sinful man

cal men would have saved Mrs. Judd's life, but, as usual at Dowie's Zion, no medical men are allowed near the patients, whom Dowie pretends to hea by a divine influence which he exercises.

Two so-called "maternity nurses," named Henrikka Bratsch and Mary B. Speicher, were also arrested for complicity in Mrs. Judd's death, they having attended her during her illness at Zion. The nurses were released on sureties of \$5,000 each.

Dowle repudiates the title of Christian Scientist, though his method of healing, or rather of pretending to heal all manner of diseases, is about the same as that of Mrs Eddy, though he does not follow Mrs. Eidy in her fantastical Pantheistic theories. He finds it more profitable to be the supreme head of his own peculiar sect, yet, strange to say, he has several Churches in Chicago and in other large cities which acknowledge him to

be their supreme ruler and head. In connection with his sect and for the purpose of propagating it, Dowle nize him as their chief, and by this sensational means he has always about him a set of fanatics who make war upon all denominations, the Christian Scientists being not spared any more than any other. They make war also on doctors and druggists, whom they call instruments of the devil, and our readers may remember that, after Mrs. Carrie Nation's onslaught on the saloons of Kansas, a party of women of Dowie's sect, imitating her, made a raid on a number of druggists' shops

same fashion. Dowie was mobbed some months ago by medical students both in Chicago and London, Eng., because of the violence of his attacks upon medical men and medicine. There will be no reason to regret it if the sad incident of of Mrs. Judd's death should result in the closing of Dowie's churches, which are propagating a superstition of most dangerous character. The wonder is that, while there are so many sad evidences of the utter absurdity of this superstition, it nevertheless finds so

many followers and victims. Another equally lamentable case is reported also from Chicago. A Mrs. Vance, who is said to have left some Christian church and to have joined the Scientists for the purpose of getput last week under the care of one of Dowie's aids named Mrs. Troine, ridge's detestation of the picturing of who is described as a divine healer, God as a tyrant Who takes delight in and died under Mrs. Troine's care. It the sufferings of His creatures, but we is confidently asserted that in this in-stance also the victim would have been

PETER.

It is wrong for a husband to desert and abandon a faithful wife against her will. Christ forbids this in St. Mathew's Gospel (xix. 5, 6.); St. Paul forbids this in 1 Cornithians, vii. 12 and St. Peter himself forbids this in 1. Peter iii. In St. Mathews Gospel (xix. 27) the Bible tells us that the Apostle Peter "left all things and followed Christ," but St. Peter never deserted his wife, because Saint Peter never had a wife.

Mr. Challenger of the United States offers \$50,00 for any Catholic that would produce the above Scriptural proof of Saint Peter's celibacy. I hereby request Mr. Challenger to make his \$50,00 money order payable to Rev. M. Baptiste, Ursuline Academy, Chatham, Ont., to be applied on account of imported stained glass windows for the new chapel at "The Pines."

ALBERT MCKEON, S. T. L.

ALBERT MCKEON, S. T. L. Strathroy, June 4, 1901.

ABOUT " LIBERTY OF THOUGHT."

"In these days the forcible prevention of wrong thinking cannot be ac-complished; the only safe way is to allow liberty of investigation, if we do not want to drive intelligent people out of the Church."-Independent

Of course wrong thinking cannot be forcibly prevented in these days, nor could it in any past days, nor can it in any future days as long as man has free will and limited knowledge. Thinking is an internal act, and the thoughts of the thinker are known only to himself. And consequently wrong thinking ; how far he has been true to the light he received; how far his errors are the result of defective mental vision and how far the result of a perverse will. Of this hidden relation of accord or discord between the divine intelligence and will and the individual man's intelligence and will no one but God can be the judge, for no one but God has adequate knowl edge to weigh all the elements of the case that are necessary to form a per-fect judgment. This is the bottom reason why it is said in the Sermon on the Mount, "Judge not that you may not be judged. For with what judgment you judge, you shall be judged; and with what measure you mete it shall be measured to you again. And why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye? Or how sayst thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypo-crite, cast out first the beam out of thy own eye and then thou shalt see to cast out the mote out of thy brother's eye."

(Matt. 715)
These admonitions are founded on justice, for as no man has all the data necessary to judge of the relation of his fellow man's soul to God, his judg ment must necessarily be rash. "Wherefore," says St. Paul, "thou art inexcusable, O man whoever thou art that judgest. For wherein thou judgest another thou condemnest thy (Rom. ii., 1.) And he concludes. "Let us not, therefore, judge one another any more ; but judge this rather, that you put not a stumbling block, or a scandal in your brother's way." (Ibid. xiv., 13) So much for judging the hidden thoughts and motives of others.

But when the thinker manifests his thought to the outward by word or act the world will take cognizance of it if it effects it in any way for good or evil.

we please about free thought, tolerance and all that, but when society, whether civilized or barbarous, Pagan or Christian, becomes convinced that a man's words and acts are a detriment to it and threaten its life-as a cancer threatens the life of the body - society will remove the danger, as a man would remove a cancer, by cutting it off from the body whose life it threatens. All protest against this is as vain as whistling against the wind. It would be done in these days as it has been done in all the past, for it springs from the principle that a government or a person that is, has a right to repel invasion that threatens its or his existence. That is a law of social dynamics that is as far above the reach of the individual man's influence

take the risk of disturbing the sleeping giant, society.
So far as this law of self-preservation is concerned, it makes no differ-ence whether the invader brings truth or error. It is enough that he disturbs the status quo, the repose of the giant. It was this social instinct of self-preser vation that made the blood of Chris tians flow like water in the pagan Roman empire. It was a battle a l'outrance, and Christianity won the spired the Boxer uprising against the foreign invasion that threatens their institutions to which they were for spire a like uprising in America if the Chinese were addicted to the missionary habit and invaded this country with the purpose of overthrowing our social, religious and political institutions and imposing theirs on us. Such a collision of antagonistic thoughts and habits would stain the ground red,

as is the law of gravitation.

vader of the status que must always

as it has done in China. But it may be urged, does not modern toleration prove that man's nature is improving under our modern progress and enlightenment?

No, it does not. Our toleration does not spring from a principle; it is the result of conditions. Modern the result of conditions. Modern society will no more tolerate what it ancient society did. If society is more tolerant now is because those who compose it are not united in their conviction as to what is or is not dangerous to its life.

We boast of religious toleration as if we had discovered a new principle. But as a matter of fact it is the result of weariness after a long contest, a compromise of combatants to agree to disagree. This compromise has grown into the habits of thought and life of the people. And for that reason, and not by reason of any social or religious principle, it is likely to continue.

of doctrines contrary to its official, dogmatic teaching has abdicated its office and its authority as a teacher of truth. s such abdication is necessary to keep "intelligent people" in a Church then the Catholic Church must let such people go out, for she cannot resign her divine commission to accommodate them. - N. Y. Freeman Journal.

THIS IS A FACT. The difference between the style of controversy which Protestants affect when dealing with Catholics, and that which Catholics use towards Protestants is the subject of editorial comment however much he may show up the hortcomings of the Protestant position or illustrate the contradictory nature changing attitudes, ever goes into a wholesale assault on the virtues of its ministry, or slanders the purity and morality of its people. Controversy is confined to doctrine Amid the persistent, malignant misrepresentation of everything Catholic that numbers of ministers and scores of Protestant journals concern them selves with, nothing escapes the gaunt-let of vituperation, save possibly doc trine, the one point which could be the lawful subject of argumentation. For those Catholics who desire to be liberal, thinking they emulate the broad-minded charity of their Protestants fellow-citizens, perusal of sections of the denominational press would be en lightening. Scarcely a week passe hat Protestant Church organs do not print stronger, more bitter language -against the Church and against Cath olic prelates and priests personally—than any Catholic paper would do in the course of a year.

SUFFERING A DISCIPLINE.

So true is it that suffering purified and refines, if it does not always beau ify, in a vulgar and sensual meaning, that the fact itself has become one o the universally admitted facts of man kind. Women are said to be naturally more exalted and beautiful of spirit discipline toward any greatend of character in accomplishment that does not actual sufferings of the heart, body and mind. Who has not traced the effects of such suffering in the refined If we would thousand and one acts of obedience learned without suffering? Did not we shall do well to try and put in prac-If for good, the thinker will be recog- the suffering endured play the subtlest tice the three rules which are often nized as a benefactor; if for evil, he part in the hands of the Divine Artist given us by spiritual writers on this

under the agnostic rite, which makes aside creeds which have been taught SAINT PETER vs FISHERMAN will be recognized as a malefactor to in shaping those madonna lines of point. The first rule is: 'If you can society, and will be treated as such. matchless truth and beauty in all the not speak well of your neighbor do not We may gush and palaver as much as lives of truly saintly souls? In fact speak of him at all. Tais is a most are not the Scriptures full of this lesson? Nevertheless, no suffering seemeth joyous for the present but grievous but afterwards it worketh the peace able fruits of righteousness to those who are exercised thereby.—William Henry Thorne.

> UNCHARITABLE CONVERSATION. The Prevailing Sin Against Charity Denounced by the Bishop of Men

The lenten pastorial of Right Rev. Francis Mestyn, D. D, Bishop of Menevia, England, is devoted to point-

evia.

avoid the contrary vice. "As there are many ways of practising this holy virtue of charity (he writes) so there are many ways in which we can offend God by transgressing against this His command, not our wish on this occasion to bring before your notice the various acts of charity which are incumbent upon us, but rather to warn you against the prevailing vice of uncharitable conversa tion, of speaking ill of our neighbor.

"The world thinks little of this vice : we meet it at every turn. Go Loutrance, and Christianity won the where we will into society and listen to day. It was the same instinct that inwe hear? Seldom are the good deeds and kind actions of others the subject of conversation, but generally the ages accustomed. And it would in faults, imaginary or real of the neighbor who is absent. His secret and public faults are minutely examined ; what one does not know the other does, and where information is wanting the imagination is called upon to supply It is wonderful how ready people are to attack the character of their neighbors, to magnify their faults, and even to suspect their good actions. It matters not what their position may be superior, equal, or inferior, none are exempt from the crue! tongue of the slanderer and the calumnistor. is wonderful how anxious people are to criticize and find fault with the action

of others, how keensighted they are to observe, how ready to publish to the world any faults that may come under their notice. But while they are so vigilant with regard to their neighbor's actions, they seem utterly blind to their own short comings and resent most strongly any criticism or fault-finding that their own actions may re-

ceive at the hands of others.
"The fact of this vice being so common renders it all the more dangerous, for we are inclined to look upon it as something of little importance, as a mere imperfection perhaps in the sight of God. Let us not deceive ourselves : for to slander our neighbor, which is speaking evil of him knowing it to be false, or to make public his faults threatens its existence, so is religious society, or the Church. A Church that tolerates within its pale the church that amount of injury we do thereby to our neighbor. There are occasions, no doubt, when it is our duty to speak of There are occasions, no the faults of others to those whose business it is to remedy such things or to those whose own interests might be injured by being left in ignorance of these faults.

"It is not only those who are filled with hatred and ill-will who are guilty of this fault, but we find people who are otherwise leading good and pious lives, spiritual lives, subject to this vice. They can not restrain their sus picious thoughts, their rash judgments nor can they alway keep their slippery tongues in check. They will repeat the purpose of propagating it, Dowie publishes a paper in which the vilest abuse is indulged in against all Christian religions because they do not adopt his healing methods and recogmean to be uncharitable, but . as if they thought that these words would free them from all sins against charity, no matter what they may say regarding their neighbor. These regarding their neighbor. words only show that in reality they recognize the fact that what they are about to say is uncharitable, and that it were better left upsaid. Needless to say, such expressions do not diminish the sin in the smallest degree.

"There is another way of speaking uncharitably, which is only too com-mon. We meet with people who try to please all parties, who love to carry stories about from one to another o what they have heard and seep, and thus cause much coldness and many misunderstandings between those who would otherwise be the best of friends. Such conduct is most reprehensible, and those who do such things will have much to answer for. "The whisperer and the doubtle tongued is accurated for he hath troubled many that were a peace ' (Eccl. xxviii. 15)

"We may well ask ourselves why it is that so many conversations turn upon the conduct and faults of our neigh bor, and why it is that we seem alway ready to depreciate his good deeds and to proclaim his failings. If we look carefully into the matter the reason is easily discovered. It is because we are wanting in that humility which directs us to esteem others better than our-selves—'In humility let each esteem others better than themselves.' (Phil. than are men because of the sharper suffering of their lives. There is no teaches us to love our neighbors as ourselves, and to do unto others as we would be done by. "All things thereinvolve countless self-abnegations and fore whatsover you would that men should do to you do you also to them.

If we would avoid speaking ill of and lovely faces of the many orders of our neighbor, if we would overcome religieuse in the Church? Were their the habit of publishing his faults, or of causing mischief by tale bearing,

excellent maxim for if you think ill of another, or if you are prejudiced against him, you may be sure that your conversation in that person's re gard will be under the influence of this prejudice. The second rule is: 'Do not say in the absence of your neighbor what you would not say in his presence.' For it is certainly unfair to say hard things or to aim a blow at the good name of one who by his absence is unable to defend him The third rule is: "Say not of another what you would not have another say of you.' Let us endeavor to out the obligation we are under to practice the virtue of chacity and to avoid the contrary vice. act in conformity with these rules, and

CATHOLIC EXAMPLE

In a recent sermon to his congregation at St. George's Episcopal Courch, Dr. R. A. Holland addressed himself to the theme of summer resort relig ion. He also took advantage of the occasion to comment upon the small power of the Episcopalian Church and the lack of correspondence between Protestant profession and Protestant

practice from a religious standpoint.

By way of appealing to their change of life he recited an incident of a family in a resort at which he had spent some time. At the same place were Christians of all denominations, but this particular family had a most potent influence upon all the guests.

He described them as cheerful and thoughtful, and their children as having a fine regard for the comforts and nerves of others. They were Catholics, and their example, the Doctor declared, had done more than anything else to destroy some of the arguments adverse to the Roman Catholic Church than any other factor. The father of the family was at the time command. ant of the naval academy at Annapo-

What a potent lesson, also, this for Catholics, but especially for Catholic fathers and mothers! For does it not disclose the fact that our conduct it is which has created the false impressions of our holy religion in the minds of our separated brethren? And does it not prove that it is due to the same fact that they hold themselves aloof from us? Does it not imply that we scandalize them by our inconsisten-

It becomes us, therefore, to live closely to the lines of the religious teachings which we profess. For if a single Catholic family could work such a change in the minds of those at this summer resort, what would be accomplished if every Catholic family would do what their religion teaches them. What good they could effect for God and themselves! We should always remember that professing counts for do and not by what we say. If Catholics would only live, as they should and are taught to do, the procession towards Rome would be swelled annually by thousands of converts. -Church Progress.

AN IRISH LULLABY.

I've found my bonny babe a nest On Slumber Tree. I'll rock you there to rosy rest, Asthore Machree! Oh, lulla le! sing all the leaves On Slumber Tree, On Slumber Tree,
Till everything that hurts or grieves
Afar must flee,

I'd put my pretty child to float
Away from me,
Within the new moon's silver boat
On Slumber Sea,
And when your starry sail is o'er
From Slumber Sea,
My precious one you'll step to 'shore
On mother's knee. -Alfred Percival Graves, in St. Nicholas

SECRET SOCIETIES.

From somewhat unexpected quarter there has come a strong endorsement of the attitude of the Catholic Church towards the Masonic and Old Fellows orders. After a hot debate, the recent Assembly of the United Presbyterian Church of North America decided, by a vote of 60 to 93, to bar members of secret orders from admission to their communion. It is thought that the action of the assembly will entail the expulsion from the said Church of mem-

bers who now belong to secret societies.

The question of the morality of the oaths taken by the Masons and Old Fellows was not touched upon. But the fact that they have a ritual which teaches a "Christless" religion was, confessedly, the reason for the new legislation. This is precisely the legislation. This is precisely the Catholic view. These United Presbyterians are the spiritual decendants of the Scotch Covenanters and their North of Ireland brethern, and are not to be us seted of truckling to the Pope of Roms. — Providence Visitor.

THE BEST BEAUTY.

Beauty of face and form is always attractive to people of every class. Such beauty has admitted the bearer of into better society than an ordinary and homely person would be favored with. And yet the best beauty is that of a pure, sweet and noble character. One may have a very homely face and a somewhat repulsive physical form, but of his oral character be beautiful, if it be radiant with the qualities of honesty, kindness, genial temper and a disposition to helpfully serve everybody, he will be more heartily and universally admired than is one who has a beautiful face and form, but who lacks the fine qualities which the other

Simple, childlike, faith is more preclous than the wealth of the world. -Maurice Francis Egan,

Secred Heart Review THE TRUTH ABOUT THE CATHO-LIC CHURCH.

ST A PROTESTANT THEOLOGIAN. CXLII.

As I have already said, we know that the long contest of Rome with Protestantism, though by no mean confined to the Jesuits, has been repre sentatively conducted by them. Their manner of controversy has not been pleasing to all Catholic schools, but we pleasing to all cambols, it has been know that, on the whole, it has been eminently satisfactory to the Holy See. Those Catholics who have dis-See. Those Catholics who have dis-iked their manner of controversy seem

have been principally displeased with their mildness and charitable temper towards the Protestants. The Jansenists, in particular, could not away with the Jesuit disposition to find evidences of Divine grace in Protestant souls. They endeavored counterwork this by arguing that Church," a proposition which, in 1713, was solemnly condemned by Rome.

The Old Catholics severely reproach the Jesuits (meaning the reproach to be reflected upon the Holy See) that in their centenary volume, published in 1640, they declare that the Society had always entertained an implacable hatred against hereey. Certainly. They regarded heresy as a deadly evil, and were therefore bound to hate it implacably. Yet that they did not mean this of "a fierce hatred" of heretics, appears by the fact that not long after this memorial publication they began to admonish Cathelics, and with abiding effect that they must be very careful not to ex-tend their hatred of Protestantism against the persons of Protestants.

We know that from the beginning they had instructed their younger members to be very shy of using the term "heretic" where Protestants term "heretic" where Protestants were numerous, allowing them to use it as much as they could in countries where it would stir up no one's re-ligious passions. It is true, in Ger many, in the latter part of the sixteen-th century, the absolutely intolerable vituperations of the Protestants (one of the three great causes, says Archbishop Trench of the Thirty Years War were too much for the patience of some of the Jesuits, whose answers were so much like the attacks of their antagonists as to be far from creditable to themselves. They excused themselves by pleading the necessity of sometimes fighting the devil with fire, but this apology, as Janssen re marks, by no means satisfied their great champion in Germany, the ed Peter Canisius. He insisted that the sharpness ought to lie in their arguments, but that patience and dignity ought always to distinguish their style. On the whole, his admonitions seem to have had a very good effect upon his German brethren.

How it has been with the Jesuits in Germany since the restoration of 1814 I do not know. Doctor Dorner says somewhere that the German Benedictines complained that the Jesuits had fallen into a captious and bitter style of controversy. If so, they ought to revert to the model of the Blessed Cani-

By the middle of the seventeenth century the Jesuits appear to have pretty well recovered themselves from their disposition to give an occasional quid pro quo in the shape of intemperare answers to intemperate attacks Not long after 1650 a learned Jesuit (unluckily I have not noted down names here) published a work de-signed to prove that by that time there was probably not a single man, who, holding the matter of false doctrine, and being, therefore, a material here tic had formed his error into real heresy by a depraved intent. Anything more thoroughly calculated to mitigate the fierceness of religious hatred could not well be conceived. The work seems to have given great satisfaction to the order, and to have been well re ceived of the Catholic world in general always excepting the Port Royalists I am a great admirer of these Calvin ists of Catholicism, but could wish that their rigorous views of election had not been so stubbornly confined to the visible limits of the Roman Catholic Church.

A learned Italian Jesuit answered the work of his German brother, but his general would not suffer him to publish the answer. It was published six years after his death by his friends This prohibition of the general wa hardly fair to his countryman, but it shows what prevalence the milder view had gained in the Society.

The French Jesuits appear to have led the way in these charitable pre sumptions concerning the Protestants Indeed, for a while they went to ex tremes from which it is to be presumed that they afterwards receded. stance, Cardinal La Camus, the Port Royalist Bishop of Grenobie, complained that when he asked the Jesuits to help him in winning over the Huguenots of his diocese, they airily put him off with the answer, Oh, if man only believes in Jesus Christ he will be saved in any church. How ever, this first exuberance of charitable presumption finally settled down into a more guarded consideration of probabilities

The Jesuits, however, especially in France, steadily opposed themselves to the prevalent habit of regarding the Protestants, in the Mass, as standing outside the covenant of salvation. One of them, returning from missionary work in England, assures the French Catholics that it was a great mistake to imagine all the English Protestants to be heretics, or even schismatics. A great many of them, he declared, though burdened with

evidence of never having forfeited baptismal grace. The French Catholics in general (to judge from Dollinger and Reusch) seem to have received these cheering assurances with the satisfaction which was becoming to Christians.

However, the Jesuits were far from stopping here. They maintained that a Protestant might grow up in a a Protestant might grow up in a Catholic country, and might even exercise the ministry for many years and yet might never, through his and yet might never, through his have once fallen into mortal share of his mean and villanous work.

Department of the season itself, with the season itself, w whole life, have once failen into mortal sin. True, they thought that such a degree of sanctity would probably be crowned by the gift of explicit Catho lic faith, but they held this only as a presumption, not as certain truth. Good Father La Quintanye, indeed (if I have spelt his name right) thought the seeking what rest and entertain truth. this was going much too far, and com plained bitterly to the general, but was sharply rebuffed. The general does not say whether he agreed with his French brethren, but he signifies that their opinions are no matter of

A worthy and scholarly Presbyterian clergyman, Dr. Dunlop Moore, of Pittsburg, having noticed some of these statements, has assured me, with a patronizing condescension which is ancommonly droll as from him to me, in this range of matters, that my rus tic simplicity had been taken in by the tricky sons of Loyola. He signifies that their real purpose in giving these gracious assurances is to throw un-wary evangelicals off their guard, and to lure them into some cave of Poly-phemus, where the wily Fathers may have a good feast off their bones. What possible motive they could have in saying what they did not think on this point, he does not appear to have thought out, and I will venture to say that he never will think it out.

The fact is more nearly the opposite of Dr. Moore's whimsical conclusion. When the French Jesuits were expelled in 1764, and the Society sup pressed everywhere in 1773, their correspondence was seized, and much of it published. From this we learn that while they had been sufficiently frank in their public arguments for the pos sible salvability of Protestants, they went so far in their private corres pondence as to maintain that a Hugue not minister, received into the Church, might be found to have lived so stain essly before God as to throw his confeesor into perplexity over the ques tion whether he afforded matter for the sacrament of Penance. Yet this crushing evidence of the truth of my statements, borne out by the distinct approbation of the Head of the Order, wholly unknown to the excellent octor. Even scholars do flounder Doctor. dreadfully where they don't know any-thing. Let Dr. Dunlop Moore instruct me in the ins and outs of Presbyterianism, and he will find me a most do cile scholar; but for him to undertake to instruct me in Roman Catholic doctrine or history, or Jesuit doctrine or history, is-well, it is a very funny

Andover, Mass

THOUGHTS ON THE SACRED HEART.

Almonst all of us have done some little act in the past for the Sacred Heart, but now let us commence and work with our whole hearts and souls and make it especially during the month of Jesus our special work. By doing this we will do something to re-

"O sweetest Heart of Jesus! I implore that I may ever love Thee more and more!" This beautiful, indulg enced ejaculation should be said ofter during the day by all, especially by the members of the League. Au in dulgence of three hundred days each time may be gained, and the Sacred Heart will hear and grant the prayer. and thus daily we will increase in love and devotion to Him.

The gift of His Mother, which the Heart of Jesus makes to the heart of man, is the crowning of all His works of love. This He did while dying on the cross. We should accept this great gift by choosing her for our We should accept mother and our guide, and daily showing her some act of love and reverence, and at least saying in her honor daily a decade of the rosary Her month is past and gone. us hope it has brought many blessings and graces to all her faithful and lov ng children here below.

How much suffering and sorrow would be avoided if we would only go to the Sacred Heart with our trouble go with childlike confidence and ask for the help and grace we need. has promised to help us, and His promise never fails. If poverty is our lot. He will help us to bear it, and make it helpful to our eternal salvation. If we are suffering from sick -He will teach us how to gain ness. graces by bearing it with resignation. In a word, He will cure all our ills and turn darkness into light and sorrow

into joy. The Sacred Heart shall be triumphant and the whole world will re-joice. The sinner will turn away from his sins and take refuge in the Heart that has loved him so much. The sick, the poor, and those who sorrow shall find in this Heart relief for all their ills. It is this Heart that will love, and accepting it they will do His holy will; not satisfied with doing His

many false opinions, the results of their education, and kept by their government alienate from the Holy See, were in intention Catholic Christians, of whom no small number gave evidence of never having forfatted.

Third Sunday After Pentecost,

THE OCCASIONS OF SIN.

Be sober and watch; because your adversary the devil, as a roaring lion, goeth abouseeking whom he may devour." (l. St. Pete

A good business season is this, my brethren, for our adversary the devil. He may now modify his roar and limit his

joyment we can for our bodies, must remember never to do so at the expense of our souls.

The Apostle in to-day's epistle would seem to give us, in two words, a golden rule whereby to govern our conduct and safely guide us in all our recreation-" Be sober and watch. Excess in anything is never praiseworthy, and always defeats the very good it was intended to secure. Sobriety should be practiced in all things—in our eating and in our drinking, in our work as well as in our play. It is the balance wheel governing the mental and physical powers of the whole man.

Bat mark well, brethren, that sobriety is not sufficient in itself, for the Apostle warns us not only to be sober but to watch Vain is the boast of the man armed with a pledge, or fortified with a firm resolve that makes for sobriety, who does not watch, and who fancies that he is strong enough with that shield alone to risk the strongest

Watchfulness has to be employed, particularly during this season, given up as it is to so much relaxation : and this watchfulness is to be observed by all, at the fashionable quarters of the rich, as well as the resorts of the poor. The toilers have little, indeed, to amuse them in this life, and God for bid that they should be deprived of the

few enjoyments they are able to secure !- but in the same breath I say Better they should die from want of re-creation than that they should secure t at the expense of their souls, at some of the vile places at which it is offered. Understand this well, my brethren, that there are some places of amuse ment very dangerous and forbidden to Christian people. The Sunday ex-cursion, which means the desecration of God's day in dancing and drinking and carousing, is undoubtedly both scandalous and dangerous. It robs God of the special worship due to Him it only offers to man opportunities of

debasing himself. You, who work all the week and who have Sunday alone for rest, demand, and may well demand, relaxa tion and recreation ; then take it and God bless you in it ; but take it in enterprise. In this range of topics, I sobriety and watchfulness, take it with your families about you, and take it only after you have fulfilled the posineed teachers of a very different grade. CHARLES C. STARBUCK, tive law of worshipping God by hearing Holy Mass.

Another forbidden amusement and one of the curses of our city is the Saturday night picnic. Beware of it! it is the haunt of our adversary the devil. Let our Catholic young girls shun such places if they value their virtue, for the serpent lies hidden in the very grass they tread. Many an innocent girl has made her first false step at these night picnics; and, in standing such honor, but the proto pair the injuries we have offered the majesty of God by our numerous sins. drink in public, without a blush, her

first intoxicating glass. Fathers and mothers, if you really ove your daughters you should move heaven and earth to keep them from such occasions of sin and ruin. should be willing to make any sacri-fice, to put yourself to any expense, to supply them with suitable and whole

some recreation. And what shall I say of the Catholic young man who visits such places tell him plainly he is already the prey of his adversary the devil, he is encouraging and supporting resorts that tend to degrade women and brutalize men. Young men, this is not a profitable trade you are engaged | I give thanks,' but 'Thee, O Lord, in, even if you look at it from natural standpoint. The chances are against you at these resorts ; you will be neither sober nor watchful, and the result will be ruinous to your best interests, both spiritual and temporal.

LEST WE FORGET.

From the Brooklyn Eagle.

So much has been said about the wickedness of some of the friars in the Philipine Islands that we are in danger of forgetting what the Catholic Church has accomplished in the archipelago under the direction of its Spanish prelates, just as we too often forget what Spain herself has accomplished as a colonizer and civilizer.

In Mexico, for instance, Spain drove out from power a race which was in the habit of making human sacrifices to its gods, and it built Christian churches and founded schools and the priests whom it put in charge of the schools and churches got so near to the people and secured their confidence to such a degree that they not only accepted Christianity, but aban-

doned their own language.

In the Philippines hundreds of theuopen all hearts so they will accept His sands of the natives speak Spanish and practice the Christian religion who would have been still heathen if it had

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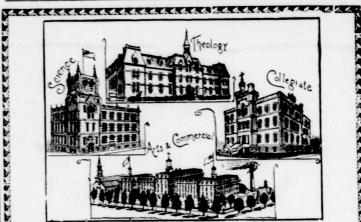
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not been for the work done by the Church there. What civilization there is in the archipelago was planted there and fostered by the Church. The priests were not only religious The p. 142. teachers : they were scientists and engineers, building bridges and Churches and classifying the animals and the plants as well as teaching the Christian precepts to the people.

IMAGE WORSEIP.

A Bigot's Slander Refuted by the Tes timony of a Learned Protestant.

From the Catholic Telegraph, Cincinnati. The local Presbyterian publication seeks to make it appear that the rever ence paid by Catholics to images and other religious symbols is superstiti ous. The editor of the Herald and Presbyter ought to be better in formed. For his instruction we shall quote from a Protestant scholar, by whose side he and Dr. Hodge sink into pigmy insignificance. Says the learned Leibnitz :

"Though we speak of the honor paid to images, yet this is only a man ner of speaking, which in reality teaching of the Council of Trent. It is in this sense, I take it, that scholastic writers have spoken of the same worship being paid to images of Christ as to Christ our Lord Himself; for the act which is called worship of an image is really the worship of Christ Himself, through and in the presence of the image and by occasion of it; by the inclination of the body toward it as to Christ Himself as rendering Him more manifestly present, and raising the mind more actively to the contem plation of Him Certainly no same man thinks, under such circumstances. of praying thus: 'Give me, Oimage, what I ask : to thee, O marble or wood, adore; to Thee I give thanks and sing hymns of praise. Given, then, that there is no other veneration of im ages than that which means veneration of their prototype, there is sure no more idolatry in it than there is in the respect shown in the utter ance of the Most Holy Names of Good and Christ; for, after all, names are but signs or symbols, and even, as such, inferior to images, for they re present much less vividity. So that when there is question of honoring images, that is to be understood in the same way as when it is said that 'at the name of Jesus every knee shall bend, 'or that 'the name of the Lord is ed, or that 'glory be given to His Name. Thus, the bowing to an image outside is no more to be reprehended than the worshiping before an internal image of our own minds, for the ex-

TOBACCO: LIQUOR AND DRUGS. Dr. McTaggart's tobacco remedy removes il desire for the weed in a few weeks a vegetable medicine, and only requires outhing the tongue with it occasionally.

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ternal image does but serve the pur pose of expressing visibly that which is internal." (Systema Theologicum,

WHEN AT COMMUNION.

The following excellent reminder we cull from The Catholic Deaf Mute : Some do not seem to know what the priest says when he is about to give

Some do not seem to know what the priest says when he is about to give Holy Communion, nor what those persons should do then who are about to receive.

When the people have come up to the altar rail, the priest gives them absolution, and they should accept it by making an act of contrition. For, after taking from the tabernacle the ciborium and uncovering it, the priest makes a genuflection and then, turn ing to the people who are about to receive, he proncunces this absolution:

'May the Almighty God have mercy upon you and forgive you your sins and bring you to life everlasting.

Amen.''

SACRED PICTURES.—COLORED CRAY-ONS of the Sacre Heart of May-size 1932. Price, 50 cents each. Same size engravings, 75 cents each. Extra large size engravings, 75 cents each. Extra large size colored. The Sacred Heart of Jesus and the Sacred Heart of May-size 1932. Amen.'

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Th

upon you and forgive you your sine and bring you to life everlasting. Amen.

Then blessing them with the sign of the cross, he adds: "May the Almighty and merciful Lord grant you pardon, absolution and remission of your sins.

Hay [Fever Germs are Now Floating About.

They are in the air everywhere too minute to see, but just waiting for a chance to get into your lungs. Then they will play havo with your breathing apparatus, and you'll wonder what to do. The doctor will ray you had ibetter inhale Catarrhozne for it kills Hay Ferer germs and moreover is dead certain to reach them. Catarrhozne cures every time, and absolutely prevents the disease from returning. You inhale Catarrhozne cures it by removing the cause. At druggists, or sent with guarantee of cure, to any address, for \$1 torwarded to Polson & Co., Kingston, Ont. Much distress and sickness in children is Much distress and sickness in children is caused by worms. Mother Graves Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced. Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

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and other editions in divers languages. FOR
THE STM OF SEVEN DOLLARS • e should be THE SUM OF SEVEN DOLLARS WE should be pleased to express a copy of this Bible and prepay charges for carriage, as well as give one year's subscribtio: (old or new) to the CATHOLIC RECORD. It is a good book, well bound, gilt edges, weigh; about thirteen pounds, is about five inches thick, eleven inches long, twelve inches wid-

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OUR BOYS AND GIRLS

JUNE 15, 1901.

A LESSON LEARNED.

BY ELIZABETH ROPBINS. Ruth and Ira were preparing

day at the shore.
"Oh, mother!" cried Ruth in
may, "if I have to wipe the dishe
shall miss the coach."

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Mrs. Blake glanced at the cl
'Oh, no," she said, briskly; 'th
nearly half an hour yet, and I hav
much to do this morning: I really

"Mr. Day said they were goistart earlier this year," said Ira "Well, I'll not keep you long, turned her mother.

"Now, Ruth, let's hurry," urged when they were ready to go. So almost ran down the street, ar the corner, up the hill, and around another corner to the ch from which the excursionists to beach had arranged to start. Alas! there were no coaches t and no excursionists.

Ruth and Ira looked at each in despair, and the tears gather

Ruth's blue eyes.
"Don't cry," said Ira.
"I kn
way to go now, and we've got m
encugh, too. We can take the to the city, and then inquire the to the wharf and take the boat. get there almost as soon as the

"But mother told us never to the water unless she or father was ns," objected Ruth.
"Then you won't go?" said

little contemptuously.
"Are you going?" demanded irresolutely.
"No," was the savage answer then they both turned and w

The disappointment was very and their mother felt even worse they did. "I am so sorry, she "I didn't think they would sto

She looked up at the clock. " it has run down!" she exclusion. That explains it. I'll tell you you can do," she said, after sh wound the clock. "Right after ner you may go to your sunt tha's, and stay till after tea. you go now, but I'm afraid it

not be convenient for her to has Ruth and Ira brightened, for to Aunt Martha's was almost as g treat as going to the shore. The ways had a delightful time there

their six cousins, to say nothing ride in the electric cars. Ira immediately began packi a home made telephone apparat had promised one of the cousins in between their house and a over the stable, and Ruth w sisting of certain volumes she he rowed and others she was go

After this Ruth took the baby t and Ira went on several er which occupied the time till noo Mrs. Blake had made a perceam cakes for Ruth and Ira to to Aunt Martha and had then on the week's ironing, heati irons on the oil stove, which was on the kitchen range, and he the clothes as fast as ironed clothes-horse which stood close the stove. Just before sitting of

the hasty dinner, she rocked th to sleep and put him in his which happened to be in the l near the clotheshorse. Ruth had on her prettiest gir and Ira, too, was all ready to st as soon as they had swallowed mouthful, they put on their kissed the sleeping baby, took ket of creamcakes and started.

Mrs. Blake followed th with the scissors to trim the end of Ruth's hat ribbon. Just then the door of the nex burst open, and a woman rust wringing her hands and screan Oh, Mrs. Blake !" she crieding her neighbor, "John

seeing her neighbor, himself and is bleeding to Come over, quick!"

Mrs. Blake, scissors in hand flew across the yard between houses, calling to Ruth and Ir ran, not to leave the house

Mrs. Dill's. "Humph! I don't believe thing," Ira grumbled. "M always makes a mountain of

came back, and disappeared

"Well, if it isn't, Mother'll in a few minutes," said Ruth.
"Yes; but we'll miss the have to wait an hour for t They sat down in the sittir

gloomily silent. At the end o long five minutes Ira spoke.

"What's the use of stayin
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Ira waited a few minutes. "Well, are you going?" h "Going where?"

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Ruth proposed.

"All right, "lagreed Ira,
up to get the board.
Ruth paused in the act of her first king, to lift her l

13

OUR BOYS AND GIRLS. A LESSON LEARNED.

BY ELIZABETH ROPBINS.

Ruth and Ira were preparing for a day at the shore. "Oh, mother!" cried Ruth in dis-

if I have to wipe the dishes we shall mise the coach."

Mrs. Blake glanced at the clock, "Oh, no," she said, briskly; "there's nearly half an hour yet, and I have so much to do this morning: I really need

all the help you can give me." "Mr. Day said they were going to start earlier this year," said Ira un-

easily.
"Well, I'll not keep you long," re-

turned her mother. "Now, Ruth, let's hurry," urged Ira, when they were ready to go. So they almost ran down the street, around the corner, up the hill, and then around another corner to the church, from which the excursionists to the beach had arranged to start. Alas! there were no coaches there,

and no excursionists. Ruth and Ira looked at each other in despair, and the tears gathered in

nd despair, and the tears gathered in Ruth's blue eyes. "Don't cry," said Ira. "I know a way to go now, and we've got money encugh, too. We can take the train to the city, and then inquire the way to the wharf and take the boat. We'd get there almost as soon as the others

But mother told us never to go on the water unless she or father was with

us," objected Ruth.
"Then you won't go?" said Ira, a

little contemptuously.
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The disappointment was very great and their mother felt even worse than they did. "I am so sorry, she said. "I didn't think they would start so

She looked up at the clock. "Why, it has run down!" she exclaimed.
"That explains it. I'll tell you what you can do," she said, after she had wound the clock. "Right after dinner you may go to your sunt Mar-tha's, and stay till after tea. I'd let you go now, but I'm afraid it might not be convenient for her to have you

Ruth and Ira brightened, for going to Aunt Martha's was almost as great a treat as going to the shore. They al ways had a delightful time there with their six cousins, to say nothing of the

Ira immediately began packing up a home made telephone apparatus he had promised one of the cousins to put in between their house and a room over the stable, and Ruth went to making up a package of books, conf certain volumes she had bor rowed and others she was going to

After this Ruth took the baby to ride, and Ira went on several errands, which occupied the time till noon.

Mrs. Blake had made a patch of cream cakes for Ruth and Ira to carry to Aunt Martha and had then begun on the week's ironing, heating her irons on the oil stove, which was placed on the kitchen range, and hanging the clothes as fast as ironed on the clothes-horse which stood close beside the stove. Just before sitting down to the hasty dinner, she rocked the baby to sleep and put him in his cradle, which happened to be in the kitchen near the clotheshorse.

Ruth had on her prettiest gingham, and Ira, too, was all ready to start; so as soon as they had swallowed the last mouthful, they put on their hats, kissed the sleeping baby, took the basket of creamcakes and started.

irs. Blake followed with the scissors to trim the raveled end of Ruth's hat ribbon.

Just then the door of the next house burst open, and a woman rushed out, wringing her hands and screaming. "Oh, Mrs. Blake!" she cried out on seeing her neighbor, "Johnny's cut himself and is bleeding to death.

Come over, quick !" Mrs. Bake, ecissors in hand, almost flew across the yard between the two houses, calling to Ruth and Ira as she ran, not to leave the house till she came back, and disappeared within

Mrs. Dill's. "Humph! I don't believe its anything," Ira grumbled. "Mrs. Dill always makes a mountain of a mole-

Well, if it isn't, Mother'll be back in a few minutes," said Ruth.
"Yes; but we'll miss the car, and

have to wait an hour for the next They sat down in the sitting room,

They sat down in the sitting room, gloomly silent. At the end of a very long five minutes Ira spoke.

"What's the use of staying in the house," he said. "Let's go out and sit under the oak. The baby'll cry when he wakes up and let us know."
"Mother told us not to leave the

" Mother told us not to leave house," returned Ruth, hesitatingly. Ira waited a few minutes.

"Well, are you going?" he asked, "Going where?"

"Out under the oak, of course."
"No," answered Ruth decidedly,
"I'm not. Are you?"
"No!" snapped Ira. "Mother told

us not to leave the house." Then they looked at each other and

Let's have a game of checkers,"

Ruth proposed.
"All right," tagreed Ira, jumping

up to get the board.

Ruth paused in the act of crowning her first king, to lift her head and

sniff the air. "Seems to me I smell of moral teaching, the Holy Catholic is that the average young man won't he cried, turning pale, and starting

The board fell to the floor, and the checkers rolled all about, as they both rushed to the kitchen. A light wind had arisen, and blow-

ing on the oil stove had caused the plaze to burn higher and set fire to clothes on the clotheshorse; and as Ruth and Ira entered the kitchen a corner of the light cotton coverlet over he baby was sending up a little

Ruth seized the cradle and dragged it half across the room, frantically put out the little blaze with her bare hands, and then snatched up the baby, while Ira, with all fury, pumped the wash basin full of water to dash over the clotheshorse.

In three minutes every spark of fire was out. The baby was crying, and Ruth was hugging and kissing him, and crying too. Ira had found the mop and was wiping the water from the floor, carefully concealing his face from Ruth; for he was ashamed to be caught showing emotion.

When Ruth warmed the milk for the baby's dinner, Ira took his turn in petting him; and then they both watched him eat, and after he had eaten they carried him about and took a great deal of pains to amuse him.

At length, as he seemed to prefer creeping about the floor to anything else, Ruth and Ira let him have his sweet will and collecting their scat-tered checkers, sat down near the

window to continue their playing.
"Dear me!" exclaimed Ruth, after several games. "It's after 3 o'clock What do you suppose is the reason"— "Here she is, now," said Ira.

Seeing them at the window, Mrs. Blake came in the front way. looked very tired, and Ruth and Ira studied her face earnestly. "Is-Johnny?" -began, Ira, in an

awed tone. "' No, dear," said Mrs. Blake, read-what was in his mind. "He's irg what was in his mind. "He's going to get wel', though it will take a long time. The doctor said if I had been half a minute later it would have been too late.

" Tis too bad you had to be disappointed the second time, but it couldn't be helped," she went on. "As soon as I had tied a strip of my apron around the poor boy's leg above the cut, and twisted it up with the poker, I had to go for the doctor; and when I had helped him tie the artery and put Johnny to bed, then Mrs. Dill began to have fainting fits, and I couldn't leave her till just now, when her sister-

"Do I smell smoke?" she said, interrupting herself, and then hurrying out to the kitchen, while Ruth and Ira began telling her about the fire.

She turned very pale at sight of the blackened clothes, and when she learned about the little coverlet she caught up the baby from the floor, and holding him fast began to cry. This last was so rare an occurrence

that it filled Ruth and Ira with dismay, and they hung about her begg-

Finally she wiped her eyes, smiling at their distressed faces. "I'm all right now," she said; "and you are good children. You've stayed indoors all the afternoon; now go out and eving in the harmock." swing in the hammock. They swung back and forth in the

hammock for some time in slience.

It doesn't seem as though I should ever again be even tempted to disobey Mother, "said Ira, at length, with a little choke in his voice. "And I shall never feel so badly

about being disappointed," said Ruth, soberly. "I shall think, 'tis for some good reason. Supposing we hadn't life and the perfecting and extending missed the coach, or supposing we had started a little earlier and gone to eval. Aunt Martha's."
"That isn't near so bad as suppos

ing we had taken the cars and gone to the shore, or gone out to sit under the oak," said Ira. "If we had dis-obeyed Mother, Mrs. Dil would have had to use up that half-minute in com ing clear over, and Johnny would

have died, and the—baby—would—"
"On, Ira, don't," sobbed Ruth
"Well, I won't," said Ira. Then
after a minute, "I say, Ruth, let's go
into the house and see the baby."

PRIEST ADDRESSES PROTEST ANT MINISTERIAL ASSOCIA-TION.

Very Rev. Ed. A Bush, of Allegheny City, Pa., recently addressed by request the United Presbyterian Ministerial Association, Pittsburg. His subject was Protestantism from the standpoint of the Catholic Church. Father Bush 's'address was an able one, and very forcibly impressed his audience. We make the following excerpt from

In the visible universe about us we are awe-stricken at the evidence it gives of the all-powerfulness of God, and yet more wondrous still is the beautiful harmony that reigns through-out. If this harmony and beauty be so characteristic of material creation, may we look for even still higher dis play of this harmony and beauty in God's greatest work—the bringing together into one fold of all men? Beyond the material unity and harmony of the world and far better evi-dencing the infinite love and power which secure it, is the unity which, while respecting men's free will, so binds them together into one family, one kingdom, one Church, as to reverse the sentences of Eden and ital can stop a young man who has a Babel, repair man's fall and fit him determination to honorably succeed

made the penitent, humbled, but still more loving Peter His vicegerent, His living representative, with authority to bind and loose so firmly and rightfrom error in teaching by the Holy Spirit of God ever dwelling within th Church. As the multitude that heard Peter's sermon on Whit Sunday, though speaking in various tongues, vet believed, we hear him to day pro claiming to the men, not new doctrines but the old truth, in new words to meet the ever changing front of the "gates of hell."

CHATS WITH YOUNG MEN.

The secret of progress lies in knowing how to make use of, not of what we have chosen, but of what is forced upon us.—Bishop Spalding.

It is important in these days that this who know you. country should have armor-plated boys. A boy needs to be ironclad on boys. A boy needs to be frontiau of His lips—against the first taste of

His ears—against all evil sentiment. His hands-that they do nothing others.

ompany. His eyes-against dangerous books

and pictures. His pocket— against dishonest

His tongue - against impure words The Christian armor on her citizens gives more security to the nation than all the armor plate on her ships.

Get Yourself Insured. You know the loss of your property would be a personal calamity to you, and, so far as possible, you insure such property, but your own life, which pro-duced all that property, and which if spared is capable of producing many times as much more, you do not insure sweet. although you know it may fail in less than a day. Why? The annual saving necessary to sequire a given sum to the credit of your family due on receipt of proof of your death, or due to you, if living, at the end of twenty years. Why take the chance of living and investing in chattels in the hope of accomplishing what may be secured now beyond the possibility of a doubt?

If you desire to make assurance doub

ly sure, you will insure now. Prolongation of Life. According to J. Hoet Shooling, a well-known English actuary, the expectancy of life of a male child, at the time Queen Victoria ascended the throne, averaged less than forty years and that of a female child forty-two years. At the present time the ex-pectancy for males is nearly forty-six years, and that of females more than forty eight in England. Nearly three years have been added to the working lifetime of men, and over two and one half years to that of women. These results are a brilliant manifes ation of the effort of better and more rational living, made possible by the progress of the nineteenth century, a period no ticeable also for developing the institution of life insurance from a rude and tentative condition to a magnificence of achievement scarcely paralleled in any other line of human activity. It is an interesting circumstance to note and perhaps more than an accidenta coincidence, that the prolongation of

Happiness in Work.

something they will come to by and by, at the end of a course of toil and struggle. But the true way to find happiness is as we go on in our work Every day has its own cup of sweetness. In every duty is a pot of hidden manna. In every sorrow is a blessing of comfort. In every burden is rolled up

a gift of God.

If we have learned this secret, even the things that seem unpleasant and disagreeable yield joy in the doing. A traveler in South Africa saw some boys playing marbles, using pebbles. One of these rolled to the traveler's feet and, picking it up, it seemed to him to only a rough stone, without beauty or worth. But as he turned it over a gleam of light flashed from one spot of it. It was a diamond. Duties seem dull and dreary to us, unattractive hard, but they enfold secrets of hap-piness which we find when we accept hem with love and do them cheerfully Each day should show its new line in every life and character. We should be better mentat the end of the year than we were at the beginning.

The Young Man's Chances To-Day. "A young man of capacity, indus try and integrity has a field for indiidual effort such as has never before existed in this country," writes Edward Bok of The Times and the Young Man, in the Ladies' Home Journal "And success is neither hard nor easier than it ever was. Succe never yet came to the laggard, and it never will. Let a young man be capable : have enterprise, be willing to work, and carry himself like a man, and he goes where he will. His success depends upon himself. No times no conditions, no combinations of capdetermination to honorably succeed, ness of God.

This beautiful unity of faith, unity sinews of strength. The real trouble of love?

moke," she said, slowly, still sniffing. Church believes to have been provided work. He has gotten the insane
Then Ira sniffed. "It is smoke!" for by her Divine Founder when He notion into his head that success comes by luck : that men are made by oppor tunities which either come to them or are thrust upon them. And he waits for luck or a chance to come along and fully that his decisions would be ratified in heaven. He is the highest court of appeal, the last tribunal from which there is no appeal because he is secured tunities increase, he takes the mis taken view that the rich are getting richer and the poor poorer. These are the conditions of mind and life which are keeping thousands of young men down, and will keep them down. The times are all right. It is the young man who finds fault with them

who is not.

Do you want to know how you can make a failure of your life, your business, your Christian character? Just allow yourself to get soured. to be suspicious and cynical. Grow bitter, hot-tempered, rude-spoken, vindictive. Cultivate unkindness. Then you'll be shoved along by the world, you'll be jostled away from all love, you'll be cast away from friendship, you'll be left to yourself by all

But if you want to be bright your-self and to shed brightness around you, get rid of "the blues," think less often of your own troubles, go out and see what good you can be to

Let us keep sweet. We cannot all His feet—against going with bad tired and blue feeling. Be cheerful hopeful, courageous, sweet and whole some. I shall never forget the les-son-though the incident occurred several years ago-that a buffet porter taught two gentlemen when they were on their way to San Francisco. It was very late at night, and before retiring to their berths they craved a bite of something to eat. They found the porter asleep in his buffet. awakening him, knowing it had been a busy day with him, they said: "George, you look tired." He replied: "Yes, boss, I'se tired, dead tired; dese people keep me hustlin' all day and all night, but I must keep

The porter was right; he had to keep sweet or lose his fees, if not also his job. And he did it—he kept in twenty years will, if invested in sweet. So can we. We must no. ex-life insurance, place the whole amount aggerate our grievances. We must aggerate our grievances. We must not let disappointments or even failures destroy our serenity; we not fret and stew over the lack of co-operation which besets us on every side. We must get above all these things.

But it's hard to keep sweet. Negative and positive obstacles beset us on all sides. Never mind. We can con-quer them if we will. We can refuse to "fly off the handle." We can keep

sweet. Exercise and Keep Young.

There is certainly a great power in physical activity to keep off the effects of old age. Indleness brings on decrepitude far more often than over-exertion. The most active men and the busiest live the longest. William Cullen Bryant at the age of eighty years still practiced regular exercises one of which consisted of a movemen every morning up and down on his toes (heel raising, we might call it), repeeated from three hundred to five hundred times. After some other exercise of a similar nature he walked ten or twelve miles to his business.

John Ericson, the famous New orker, habitually worked from Yorker, twelve to fifteen hours a day, and then walked the streets from 10 p. m. till midnight. No doubt he was getting ready for his work next day by doing

Exercise delays the weaknesses of old age by preventing fatty changes, while idleness engenders in the body excess of fat. Nature finding no use for this excess, deposits it in the blood vessels, muscles and other important tissues, and by this means they under go what we call fatty degeneration Activity uses up the waste matters and thus prevents the advance of old age.

IMITATION OF CHRIST.

A Good Peaceable Man. Keep thyself first in peace, and then thou wilt be able to bring others

to peace. A peaceable man doth more good than one that is very learned. A passionate man turneth even good into evil, and easily believeth evil.

A good peaceable man turneth all things to good. He who is perfect peace suspecteth no man; but he, who is discontented and disturbed, is tossed about with various suspicions; he is neither easy

himself nor doth he suffereth others to be easy. He often saith that which he should not say, and omitteth that which it would be better for him to do.

He considereth what others are obliged to do, and neglected that to

which he himself is obliged.

Have therefore a zeal in the first place over thyself, and then thou mayest justly exercise thy zeal towards thy

neighbor.
Thou knowest well enough how to excuse and color thine own doings, and thou wilt not take the excuses of others. It were more just that though

shouldst accuse thyself and excuse thy brother. If thou wilt be borne with, bear also with others.

God is love, but the fool hath said in his heart there is no God. How does he know? Is it not rather risky busito share with the unspeakable happiness of God.

and who is willing to work according ness to take for granted that there is no to the very utmost of his capacity and God? Is it not better to trust to a God.

PERSEVERANCE IN PRAYER.

"We ought always to pray and not to faint," says the Evangelist. St. Monica was once very urgent with a learned bishop that he would talk to her son in order to bring him to a better mind, but he declined, despairing of success with one at once so able and so headstrong. However, on witnessing her prayers and tears, he bade her to be of good courage, for it might not be that the child of those tears should perish.

It is impossible to set any bounds to what persevering prayer may do. It gives a man a share in the Divine Omnipotence. St. Augustine's soul ay bound in the chains of heresy and impurity, both of which had by long habit grown inveterate. They were broken by his mother's prayers. - Min

Since God is love, love is the supreme aw of the universe; and man's first duty and highest perfection is to lowe God and all men. This is the gospel, the glad tidings arousing millions from sleep in the shadow of death. -Bishop Spalding.

BACK TO HEALTH

Through the Kindness and Persistence of a Friend.

AN EVERY-DAY STORY THAT WILL BRING HEALTH AND HAPPINESS TO YOUNG GIRLS WHO ACT UPON THE ADVICE GIVEN.

From the Sun, Orangeville, Ont. In every part of Canada are to be found grateful people who cheerfully acknowledge that the good health they enjoy is due to the use of Dr. Williams Pills. In the town of Orange ville there are many such people, among them being Miss Lizzie Collins, an estimable young lady who resides with her mother in the east ward. Miss Collins' cure through the use of this medicine was recently brought to the attention of the Sun, and a report er was sent to get the facts from the young lady. Miss Collins cheerfully accorded the interview, and her statement is given practically in her own words: "Two years ago," said she, "I became so weak that I was forced to take to bed. The illness came or gradually; I found myself much run down, suffered from headaches, was as pale as it was possible for a living person to be. I used several medicines, but they did not help me. Then I consulted a doctor, and he said that I had scarcely any blood, and that my condition was one of danger. Medi cine did not seem to do me any good and I found myself growing weaker. I reached the stage where my heart kept palpitating violently ail the time. headaches became continuous and my condition, one which words can scarcely describe. I really despaired of getting better, and loathed the sight of medicines. I had been confined to bed for about two months when one day a friend called and urged me to try Dr. Williams' Pink Pills. told her I had lost faith in all medi-

cines, but she was apparently deter-mined I should try the pills, for she brought me about half a box she had been using herself. I could not then do less than try the pills, and when they were used, while I cannot say that I felt much better, I had more confidence in the pills and got half a dozen boxes. Before these were gone there was no doubt that they rapidly restoring me to my old-time health, as I was soon able to sit up, and then be around and out. I used in all eight or nine boxes, and before these were

young girl."
Miss Collins' story should bring hope to many thousands of other young girls who suffer as she did. who are pale, lack appetite, suffer from headache, and palpitation of the heart, dizziness, or a feeling of constant weariness, will find renewed health and strength in the use of a few boxes of Dr. Williams' Pink Pills. Sold by all dealers or sent by mail, post paid, at 50 cents a box or six

Williams' Medicine Co., Brockville The New Woman.

poxes for \$2 50, by addressing the Dr.

Now enters upon pursuits formerly monopolized by men. But the feminine nerves are still hers and she suffers from toothache. To her we recommend Nerviline—nerve pain cure—cures toothache in a moment. Nerviline, the most marvellous pain remedy known to science. Nerviline may be used efficaciously for all nerve pain.

efficaciously for all nerve pain.

Dr. J. D. Kellogg's Dysentery Cordial is a speedy cure for dysentery, diarrhoes, cholera, summer complaint, sea sickness and complaints incidental to children teething. It gives immediate relief to those suffering from the effects or indiscretion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medicine convenient.

ient.

"Better out than in "—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

take Hood's Sarsaparilla.

SIX OILS.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that DR. THOMAS' ECLECTRIC OIL—an absolutely pure combination of six of the fuest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

PUBLIC INSTITUTIONS have found Pain Killer very useful. There is nothing equal to it in all cases of bowel troubles. Avoid substitutes, there is but one Pain-Killer, Perry Davis. 25c. and 50c. GOOD NEWS comes from those who take Hood's Sarsaparilla for scrofula, dyspepsia and rheumatism. Reports agree that HOOD'S CURES.

Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not, a pure hard soap; the most satisfactory soap and most economical. Those who try Surprise

always continue to use it.

SURPRISE is a pure hard Soap.



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Formerly The Ontario Mutual Life. Head Office, WATERIOO, ONT.

Assurance in force \$29,500,000 \$5,000,000 Reserve held on 4 and 3½ per cent. Tables.

Every desirable kind of policy issued. A Company of Policyholders, By Policy holders,

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Geo. Wegenast, W. H. Riddell, Secretary

Relieve those Inflamed Eyes!

Pond's Extract Reduced one-half with pure soft water, olied frequently with dropper or eye cup. congestion will be removed and the pain CAUTION!-Avoid dangerous, ir represented to be "the same as" Pond's Extract which easily som and generally contain "wood alco-

l," a deadly poison.

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O'KEEFE'S Liquid Extract of Malt



Is made by a Canadian House, from Canadian Barley Malt, for Canadians. It is the best Liquid Extract of Malt made, and all Leading Doctor in Canada will tell you so Leading Doctors will tell you so. W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

Pan-American Exposition,

____ Buffalo, N.Y., 1901. THE HOTEL BUCKINGHAM and HOTEL MARLBOROUGH,

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ABCRDIOCESE OF OTTAWA.

The men of St. Joseph's parish ready that parish methods are already and give in recived theory may be a state of the parish the distinct the parish the distinct the parish the distinct the parish the parish

Father McKeon, with Rev. Father Restat, C.S. B. of Assumption College, Sandwich, and Rev. Father Egan, as deason and sub-deacon respectively. At this Mass the First Communicants were again assembled, and, preeded by crose basers, acong were confirmed a couple of weeks ago, the girls of St. Peter's school, the Sodality of the Biessed Virgin Mary, Children of Mary, St. Anne Society, Consolers of Mary, C. M. B. A., C. O. F. St. Vincend do honor for the Biessed Kucharist, Which was carried by Rev Father McKeon, attended by Rev. Fathers Heath, C. S. B., and Egan, Rev. Father Beath, C. S. B., and Egan, Rev. Father Spiral and Communication of the Cathedral. The Blessed Sacrament was exposed for the veneration of the Cathedral. The Blessed Sacrament was exposed for the veneration of the Cathedral and Egan Spiral and Communication of the Cathedral and

cited, with the children, an act of faith, love and thanksgiving. Then the children stood, and the sweet treble voices were heard, led by Father Downey, singing "Nearer my God to Thee."
After Mass Father Meunier and Father Downey distributed the first Communion pictures. The children reflected the admirable training of the priests of St. Alphonsus, who for the past six weeks devoted hours of lacor preparing the little ones for this day, the most important day in each one's life.

for the past six weeks devoted hours of lasor preparing the little ones for this day, the most important day in each one's life.

From the Windsor Record. June 8.

An interesting ceremony took place at St. Alphonsus church during the evening service. It was the public affiliation of the local Altar society, with the Archeonfraternity of St. Anne de Beaupre. Father Meunier explained the object and the benefits of the affiliated form. He biessed the badges and presented them to the members. The badges are in white and silver, with the medal of St. Anne. These badges will be worn by the members at all special days of devotion for the society. On Wednesday evening Father Meunier biessed the fine new statue of St. Anthony, presented to St. Alphonsus church by an unknown donor. The statue is about five feet in height and represents the gen'le saint of Padua in the garb of a humble Franciscan. A novena or special devotion for the nine days was commenced the same evening, to terminate on June 13th, the feast day dedicated to the memory of St. Anthony. On Thursday evening a novena in honor of the Sacred Heart of Jesus was commenced and will terminate on Friday, the 18th of June, the annual feast of the Sacred Heart of Jesus. There will be public devotions each evening during the novena. Right Rev. Bishop McEvay administered the sacrament of confirmation in the chapel at St. Mary's academy, this morning fifteen children receiving the sacred rites. To morrow (Sunday) Bishop McEvay administered the sacrament of confirmation at the church of the Assumption, Sandwich, hold annual commencement exercises on Tuesday, the 18th inst.

The second secon

brating Mass with it I will make a memento for the generous donors.

The Catholic Mutual Benefit Association is a mutual benefit account of the most disinterested charity. Its object is to provide for the widow and orphans and other dependents, when the bread-provider is removed by death. I am thankful to the C. M. B. A. for the sentiments of their address and the rich gift they have offered, a handsome set of Breviaries.

I am also thankful to the Loague of the Sacred Heart for their address and gift. This is a society established to promote piety and love for our Blessed Lord.

Now, my dear friends, in leaving the parish of La Salette and Tisonburg, I leave it with a heavy heart, for I know I am leaving very many staunch and true friends. I was contented here and was not looking for a change of parish. The Bishop offered me Seaforth and told me there was a special work which he wished me to carry out, and now it is my sad duty to bid you farewell. During the twelve years that I have been your raster, I have administered the life giving Sacrauments, where by all the graces necessary for every condition of life are received. In my new sphere, I will hear from you from time to time and I hope, I will hear from you from time to time and I hope, I will asways hear a good report of you. Set a good example. "Let your light shine be fore men that they may see your good works and giorify your Father Who is in heaven." Let charity be inculcated among neighbors. "Behold how good and pleasant it is for brethry no dwell together in peace and unity." Avoid all intemperance, which is so destructive of happiness, dethroning rasson, reducing man to the level of the brute creaton, squandering the savings of years of toll and punging multitudes into misery and want, bringing the victims unto untimely and dichonored graves, and hurling their souls into everlations with their children to school until the have acquired a sound education both raligious and seculation of punging multitudes into misery and want, for their religion. T

when the address had been presented. When the address had been presented feather Corcoran replied to all in affectionate words, substantially as follows:

My dear Friends:—

I am very thankful to you for your beautiful addresses and also for the handsome presents with which they are accompanied. Last with which they are accompanied. Last with which they are accompanied. Last a furnished upon me to present me with an address, expressive of the frank and guileless sentiment of their hearts, and a nice little gift, purchased with their own little pocket-money, and to-day the Congrecations of La Salette and Tilson-boile Mutual Benefit Association of La Salette, and the League of the Sacred Heart favored me with touching addresses and rich presents. I would be without a heart indeed, if I were not deeply moved on this occasion, and words fail to express the sentiments of gratitude that fill my heart. Indeed I did not need this new proof of your affection and generosity. I have had many such proofsince I came to the parish. There are in the congregation of La Salette agenerosis of people as could be met with any where. I am agreeably surprised to see some of the people of Tilsonburg present here to-day. The sonburg is not a large congregation but their are some very generous souls there.

The ladies of the Altar Society have done many good works in connection with the Church. They have provided for the dignity, and decorum of public worship, supplying the conracting the altar. I hepe God will reward them for their zeal for His house.

Their valuable gold chalice, I will always keep in rememberance of them, and when cele-

LEW LALKON WESCHED

"O, FRAIL OLD MAN." LEO XIII.

Behold him throned above all living men, Whose sceptre is from God and has no mate! Who helds the keys of Heaven in his hand, Who knows no fear as he has known no hate!

The great white father, he! and calleth "Son" To every man of every clime and tongue, And in his love and care all men are one— That "brotherhood of man" from ages sung.

The great high priest is he! with hands up-Standing for all between the earth and sky.
And through those hands doth Heaven's grace

O'er all the world to bless and fructify. Vicar of Christ is he! empowered to speak The Words that may forever bless or ban! Empowered to speak to all the ends of earth The message of the Godhead's love for man

Sayeth Christ to him - "Upon this rock And sayeth Christ—"I give to thee the Keys" And sayeth Christ—"Who heareth you heareth Me." And yet again - "My sheep, My lambs. Feed these."

O, frail old man, so girt with care and power!
O. mighty man, who seemeth frail and small!
O. Shepherd, with the whole world for thy fold!
O, Fisherman, whose net enthralleth all!

Hail to thee! Father, Shepherd, King 'bove

Kings!
Joy to thy reign o'er hearts and souls of men.
Heaven's strength to thy great heart and hand
and tongue.
Praise to thy God, the three in one. Amen.

May his soul rest in peace!

CHARLES O'RRILLY, NORWOOD,

On Thursday morning, May 39, at Rockwood Hospital, Kingston the soul of the good, kind and loving Charles O Reilly went to meet his Bernal Judge. He was born in the Township of Aspidol a detectorough county, in the lowest of the peace of the soul of the good of the soul of the was born in the Township of the Wallace and the O'ld, and the county and the soul of the so

A Canadian's Success.

Mr. Richard O'Hara, formerly of Mount Car-mel, Co., Middlesex, has resigned his position as superintendent for the Falk Mfg. Co. of Milwaukee, and has become a member of the firm of Hell & O'Hara. Mr. O'Hara is high!" deserving of praise for the progress which he has made since leaving Canada. We earnest-ly wish him success in his new venture.

STUDY SHORTHAND AT HOME. COM-plate system tweive lessons. Ten dollars. Easy payments. Box 51, Pendleton, Ont. 1181-4

MARKET REPORTS

LONDON.

London. June 13.—Grain, per cental—Wheat \$1.10 to \$1.12, oats. 91 to 93c.; peas, 90c to \$1.00; barley, 75 to 80; corn, 80c. to \$1.00, rye, 79c. to \$1.00; to to \$1.00; peak yellow to \$1.50; peak yellow to \$1.50; peak yellow to \$1.50; peak yellow to \$1.50; peak yellow to \$1.00; peak yell

TORONTO.
Toronto, June 13.-Wheat dull; No. 2 white Toronto, June 13.—Wheat dull; No. 2 white and red winter, 79c bid on spot: No. 2, white, office, and red winter, 67c, and reights to Portland and New York, No. 2, string, 79c east; No. 2, googe, 69c east; Manitoda No. 1, hard, 92c., g. l. t., No. 2 88c, to 89c, and No. 3, 81c 682c; Toronto and west 2c less, Millfeed dull; bran, car lots, 812 west; shorts, 813 to 814. Corn quiet; yellow, 69c to 41c and mixed 49c to 49c, west; yellow, 61c to 41c and mixed 49c to 49c, west; yellow, on track, 46c. Ryequiet, 59c, middle freights. Buckwheat nominal. Peas firm; 565c west and 68c east nominal. Peas firm; 565c west, and 31c, middle freights No. 3 extra, 41c middle





MANUAL OF THE GRAND JUBILEE OF 1991 granted by His Holiness Pope Leo XIII. Sent to any address on receipt of 10 cents, Thos. Coffey, CATHOLIC RECORD Office London. Ont. C. M. B. A.-Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every menth, at 8 o'clock, at their hall, on Albion Block, Richmond Street, Wm. Smith, Presi-dent, P F. Boyle, Secretary.

TEACHER WANTED.

CATHOLIC. MALE TEACHER WANTED for Separate school About fifty tupils. Must be able to speak and teach German-Term begins August 19, 1901. State salary, Address; Rev. Joseph E. Wey, Treasurer and Secretary, Carlsiuhe, Out.

A FEMALE TEACHER WANTED, HOLD-ling a second or third class certificate, to teach the Roman Catholic Separate School, No 6, Sunnirdale, for the last half of this year, 1901. Address, stating salary, Michael Coyle, Secretary Treaturer, New Lowell. P. O, Out.

VOLUME XXIII.

The Catholic Record. London, Saturday. June 22, 1901 A GREAT EDUCATIONAL INSTI-TUTION.

We suppose that future generations

will not be slow to recognize the ser-

vices rendered to society by the Catholic system of education. While men

are evolving schemes for industrial development, and adding to our national resources, our institutions are working for the things that alone may ensure our national stability. For we know that the vitality of the commonwealth depends not on the conquests of commerce, but upon the virtue of the citizen, and that a nation peopled by men and women who know and serve God is, however deficient in material resources, in a high plane of civilization. Sometimes we fail, practically at least, to appreciate that fact as we should. There is not one of our educational institutions that has not been injured, at some period of its existence, by our indifference, and very few have been helped by the donations of wealthy Catholics. And yet, despite the many obstacles, they have succeeded in maintaining a high standard of efficiency, and are to day, so far as system goes, superior to all others, and, in material equipment, inferior to few. Take, for example, Ottawa University, one of the very best halls of learnings in the Dominion of Canada. There are few of us who think of the history that might be written of the toil and self-sacrifice that have metamorphosed the modest college of 1848 into the magnificent University that graces our capita city. Between the foundation of Bishop Guigues, and the institution presided over by Very Rev. Dr. Constantineau, how long a tale, if the tale were told. There were times, doubt less, when the way was dark to the mon who worked, not for themselves but for us, and for days and years of ungrudging toil asked no other reward than the opportunity to provide for the moral and intellectual equip ment of the young. With slender re sources, opposed by the prejudices of the many, and uncomforted by the apathy of those who saw in the history no hope of the future the Oblates have succeeded i laying well and wisely the foundation of an institution in which we can tak a legitimate pride, and to which ever Ontario Catholic should entrust th education of his children.

There are still some people wh imagine that their offspring can re ceive a better education in a non Catholic college. Just how and when they acquired that information we not know. Certainly not from the pa history of educational effort, nor fro data obtainable at the present tim And it is certainly surprising that while educators without the fold are i clined to look more and more favo ably upon the Catholic system, son parents are so blind to the best inte ests of their children as to comm them to the care of institutions th take no cognizance of the necessity moral and religious training. "Those in charge of Ottawa Unive

sity have always considered, and w always consider, that a proper mo training," says the Reverend Rect "as of paramount importance; their idea it is a work to which eve other must yield." This fact is e denced by a grand spirit of piety s a religious fidelity to man's nobl duties as found in their institution piety and fidelity that can be surpas nowhere, and is in few places equal! The heart of a good man would filled with joy to see so earnest gathering of young men, all viet with one another in approaching often and so fervently the life giv sacraments of God's Church. Y there is real piety, there is true fi ity, amongst the students of Otto University - there is an mistakable manifestation of grand old faith-there is a hero which should call a blush of sham the cheek of the father or son would for a moment think of pat izing a non Catholic University. ally, let us remember that the Uni sity is asking for no favors. In pealing for the loyal and united port of the Catholics of Ontario but consulting the wishes of Leo and reminding us of cur responsib

in this matter.