The Catholic Record.

LONDON, SATURDAY, JULY 30, 1904.

THE PRIEST AND HIS FLOCK.

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A week ago we were informed that the average priest does little for the temporal advancement of his flock. Now whatever the layman does in this connection-and he does little-a priest is not likely to ignore the Apostolic precept to work good towards all man, but most of all towards those of the household of the Faith.

OUR BROTHERS. Living for the most part in an anti-

Catholic atmosphere we are, if without proper safeguards, in danger of being influenced by it. One of these safeguards is a knowledge of Catholic doctrine. According to our creed we are weak, the disregard of the needy and contemptuous indifference toward the dollarless are no part of our heritage. But it happens betimes that a Catholic who makes his pile is apt to consider himself a very superior person, and far removed from those who are just scrambto sin-that hundreds of men and women who use up every pound of energy in the struggle are hungering for a kind word and deed. He has won and his progress to victory has hardened him. took an interest in the souls of our brethren: if, in one word, we put the charity of which we hear from the altar, into play there would be less talk about Socialism and more evidences of Catho-

TRUE CHARITY.

It is one thing to be charitable in theory. What counts, however, is to be charitable in practice. As we said before, all our talk of the charity of other days, of our guilds and measures for the maintainance of the widow and orphan, etc., is of little value unless it inspire us to emulate it.

THE TEST OF CATHOLICISM.

We must write our own records. No one, says Bishop Hedley, can be a thorough Catholic who is not animated with the zeal for souls, and ready to make sacrifices in the cause of the Shepherd of souls. To wrap oneself up in ones money-making, in ones family, in ones comforts and to take no share in saving the souls of the children of poverty is to be a poor and contemptible Catholic.

THE FRIEND OF THE FLOCK.

Our experience warrants us in saying that the average priest does not neglect anything pertaining to the interests of his parish. We hold no brief for him, but the most of our readers will agree that he is usually one of the hardest workers in the community. He knows as well as the critics of the unemployed and the employed who delve and dig for a pitployed who delve and dig for the ling "held under Catholic ausput tance. He would remedy all this which resulted in the conversion which resulted in the conversion. busy about other things. Still, he does what he can for the temporal advance ments, and were he not opposed by the apathy and folly of some of those for whom he labors his success on this matter might be more apparent.

ALLY OF UNTRUTH.

He is not, of course, on the planet to get "nice jobs" for all the young men who wish to stroll through life with creased trousers and spotless linen. Nor is he bound to champion the cause of the incompetent. He does not feel justified in holding up one of "the boys" as a specimen of those to whom the world owes a living. He is the friend of his flock, but he is no ally of untruth and injustice. Character and ability alone can receive his endorsement. Sometimes the endividuals who wax querulous at the non-interference of the priest in their behalf are notoriously deficient in these respects. Unfortunately they have made a record which will not down at the word of a cleric.

THE CAUSE OF SOME FAILURES.

Then the young man who is more or less of a failure can perhaps date its beginning from the visits to the roadhouse or saloon. The sucker of whisky is in no condition to race. His brain and muscles are flabby. Energy and ambition-the grit which pulls a man out of a hole, or keeps him pounding away however the sky may lower-are not found in the cock-tail. The one, however, who can be depended upon in an emergency, who breasts a difficulty and conquers it-who feels glad that he is alive-is the man who leaves alcohol alone. The consorting also with those who frequent saloons gives the whisky drinker incorrect ideas of the sacredness and dignity of life. Live with wolves and you will learn to howl, says a proverb. The saloon habitue can be struck off the cards as a winner. He may be a success as a bar-room wall flower and as the confidant of drinkmembers of one family. Hence no dispensers, but in the opinion of the who gives us a text book. Catholic can be an alien to us. The normal minded man he is one of the glorification of the strong crushing the "has beens." The priest tries to impress this upon him, but he is too intent on working a vein of picturesque and variegated foolishness to heed it.

THE PARENTS RESPONSIBLE.

Again, apathy on the part of some world, and they swerve not from a the strength which buoys our hope policy that consigns thousands of us to the lowest places. We may "resolute".

The Bible terches us, as we know, the lowest places. We may "resolute" this in every section of this country. And these evidences testify to the selfishness of parents who send their flesh sowing, and Society and the Church reap the harvest. They maim young lives bill of items would be illuminating. Our spiritual chiefs, however, assure us that these parents spend more than this miserable dollar - blood money - in the saloon. They compel the boy to contribute to the fine trappings of the bar-tender and of his wife and children. Who doubts pays for it? We seem to see as we pass by these bar-rooms, the blood of the children trickling down their walls their ornaments blasted hopes and ruined lives, and their foundations embedded in ignorance and selfishness. The blood grows hot at the recital of tortures undergone by the slave, but no overseer was as worthy of contempt as is the parent who kicks the unfledged boy into the street to fend for himself. And mindless fathers do this every

CATHOLIC "CAMP MEETING." A press correspondent from Galveston describes an "extraordinarily enthusiastic and successful camp-meet-" held under Catholic auspices. nearly half the women of a certain Texas town, to that faith. Bishop For-rest of San Antonio is said to have been from 9 o'clock in the morning till late hour in the afternoon, on June a late hour in the attences, on June 1st. administering the sacrament of Confirmation to this army of converts. "Special trains," we are told, "were run from several points to witness the unusual spectacle of such a large number being admitted to the We can well believe it. It would be interesting, however, to learn how long the "camp-meeting" adjunct has been a feature of the spiritual and missionary work of the Church in Texas. We fear the intel-Church in Texas. We team in the History of the subject. The "camp-meeting" in question was probably one of those public hall missions to non-Catholics which have become frequent in Eastern and Southern communities under the Apostolate organized by the Paul-ists.—San Francisco Monitor.

Very Rev. M. Fogarty, vice-president of St. Patrick's College, Maynooth, Ireland, has been appointed Bishop of

SEMINARY OF ST. CHARLES BOR-ROMEO, PHILADELPHIA.

The purpose which the representa-tives of Catholies societies have in urging a grand federation of their several bedies is to strengthen Catholie organization by unifying aims and methods and by calling forth that conscious mutual sympathy which prompts co-operation in a great and vital cause at the sacrifice, if need be, of personal considerations and material interests.

This means that they are representa-

This means that they are representatives not merely of a number of associ-tions seeking to enlarge their influence by federation, but that they represent also a common fundamental principle— the principle which, whilst it enunci-ates the maxim that in union there is

The teacher in the matter of religion is the Church, appointed—mark it well—by His High Majesty, our God. The text book is the Bible, written by authority direct of that same great Master, the All-wise Lord. As in the case of human sciences or arts, we need the teacher more than ever we could need the book; and yet we may not safely go without the book, since there are times when we must con and memorize within our solitary hearts life's one great aim apart. Nor have we any completed there came to this targe-minded King was, we are told, an aged priest—Jesus (Joshua), the son of Sirach, one presumably of the band that had been sent to translate the Hebrew Pentateuch into Greek for the King. This man had heard and observed and no doubt prayed that the wisdom of Jahwe might be upon them and their noble host during the solemn weeks while they were engaged upon the responsible task. It appears that when the work had been completed there came to him an inspirling for a living. He takes no interest in them. Why should he? What does it matter to him that Catholics live in the slums, with boys and girls exposed plores parents not to pitch their boys ing remedy for faults that smart; the light that sets our troubled vision clear;

the lowest places. We may "resolute" as often as we please in our halls, but with the boy who begins life at too plete history in the world; partly He takes the view-point of the world, and encases himself in selfishness. But these men are his brethren and his duty is to aid them. We believe that if we gave over our playing at charity and will make his way. Possibly when he gave over our playing at charity and some self-shore such as a plete history in the world; plete history in the captives of the dispersed countries which convey the art of wisest living and of happy dying for a mewer life. It is to its contents as a treasury of virtue in the wisdom of newer life. It is to its contents as a plete history in the world; partly through prophecy, partly through laws and doctrines which convey the art of wisest living and of happy dying for a newer life. It is to its contents as a prophecy in the captives of the dispersed countries in later days carried it with them and called it affectionately "The wisest living and of happy dying for a newer life. It is to its contents as a form of the world, and the captives of the dispersed countries which convey the art of wisest living and of happy dying for a newer life. It is to its contents as a form of the wise through prophecy, partly through laws and doctrines which convey the art of wisest living and of happy dying for a newer life. It is to its contents as a form of the wise through prophecy, partly through laws and doctrines which convey the art of wisest living and of happy dying for a newer life. It is to its contents as a form of the wise through prophecy, partly through laws and doctrines which convey the art of wisest living and of happy dying for a newer life. It is to its contents as a form of the wise through prophecy, partly through laws and doctrines which convey the art of the wise through laws and doctrines which convey the art of wisest living and of happy dying for a newer life. It is to its contents as a first of the wisest living and of happy dying for a newer life. It is to its contents as a first of the wisest possesses uncommon ability. But the ordinary boy who essays to play a direct attention, since it is in harmony man's part without a man's physical and mental equipment is doomed to sink. There are too many evidences of great cause must be intent upon learning without a many evidences of many evidences of great cause must be intent upon learning window since a leader's convictions ing wisdom, since a leader's convictions are the measure of his services to the And these evidences testify to the self-ishness of parents who send their flesh and blood into slavery. They do the secret of good ruling, both of oneself and of the following which we, each in his sphere, perchance command. That and expect to see them in after years in the full tide of vitality. They sell a boy's future for a dollar per week.

They tell us they need the dollar. A who have had knowledge of this book—who have had knowledge of this book—who have had knowledge of this book—who have had knowledge of the wisest men of all ages who have had knowledge of this book—who have had knowledge of this book—who have had knowledge of this power of the wisest men of all ages who have had knowledge of this power of the secondary that the secondary the secondary that Jews and Christians-aye, I would say

also pagan.
A striking example of this latter fact is Ptolemy, King of Egypt, whose generous spirit and broad sympathy for all his subjects gave to him the title Philadelphus, a name which the founders of our city have consecrated as a perpet-ual monition that we ever guard within of his wife and children. Who doubts this? Who supports these rum-shaps that flourish on the poorest districts? Their owners are well-groomed and their families make a brave show. Who therefore it? We seem to see as we realm and seeking truth on any ground where it perchance might grow, estabwhere it perchance might grow, established universities, museums, libraries. He gathered round his palace board, from near and far, the world's great intellects; skilled men of every craft, from Southern Egypt to the far Sidonian coast; philosophers from Greece and from Arabia, and wise magicians to whose priestly lore the lords of thought appealed when human knowledge seemed perplexed. This king more than two thousand years ago had drained the science of the ages past into his Grecian home. Beside his throne sat Theocrite, philosopher and poet, once supreme within his sacred realm; there, too, sat Euclid, the master of mathematical sciences, whose eorems the student of to day still finds the most exact expressions of mechanical truth; and Manetho, the Greek historian, to whose versatile yet faithful genius the Christian historians of the early centuries owe much of their knowledge, not only of past dynasties, but of the temper and activities of the period weich bridges the two golden ages of Greek and Roman culture. A tradition which, though varying and faulty in its details of source, is in its main contention true, relates that at the court of this same Ptolemy there were engaged in teaching certain cul-tured Jews. One day in conversation with these learned men the king was happily apprised that there existed at the temple of Jerusalem a code of laws so wondrously replete with wisdom made for men, yet all divine, whereby the teaching of the Greeks like Socrates or Plato, was belittled, so that it be-came as it were mere children's wit compared unto the ripened judgment of

oborated this statement, so it is said

and added that a hundred thousand MSS.

dria combined had not the value of this

dria combined had not the value of this single code of the Mosaic law. The king, alert and wisely jealous of so rare a book, sends messengers with presents to the High Priest Eleazer at Jerusa-lem to ask if the Egyptian scribes

within their famous library of Alexan

learned Jewish priests, equally familiar with the Hebrew and the Greek, were commissioned to translate this law for the use of the king's counsel. To assure himself of the ability of these men, Ptolemy invited them to his table, tions proposed in this assembly were those relating to the most efficient means of establishing unity of minds and concord of action among the sub-jects, so as to safeguard the peace and prosperity of the nation. Many of these also a common fundamental principle—
the principle which, whilst it enunciates the maxim that in union there is strength, proves at the same time that the most perfect union is based upon religion, and that the most absolute strength relies upon the arm of God.

Now the knowledge of religion which effects union and strength comes to us much in the same way in which all other knowledge does—that is, by a teacher who gives us a text book.

The principle which, whilst it enunciates the nation. Many of these questions, carious and quaint, have been prosperity of the nation. Many of these questions, carious and quaint, have been prosperity of the nation. Many of these questions, carious and quaint, have been prosperity of the nation. Many of these questions, carious and quaint, have been prosperity of the nation. Many of these questions, carious and quaint, have been prosperity of the nation. Many of these questions, carious and quaint, have been prosperity of the nation. Many of these questions, carious and quaint, have been prosperity of the nation. Many of these questions, carious and quaint, have been prosperity of the nation. Many of these questions, carious and quaint, have been prosperity of the nation. Many of these questions, carious and quaint, have been questions, carious and plant an

The teacher in the matter of religion invitation of this large-minded King Among the company that came at the completed there came to him an inspiration from God to write a book in the brilliant shadows of that pagan city, far brilliant shadows of that pagan city, far away from his belozed Jerusalem. He used his Hebrew tongue to write what the spirit of Jahwe prompted, and the book, long hidden from the gaze of men, is known in our Bible as the Book of Ecclesiasticus. It consists of fifty-one chapters, and the Jews in Palestine and the captives of the dispersed courties in later days carried it with them who went to Egypt and who writes the touching introduction which precedes the Book Ecclesiasticus in our English

Bibles. Now it is a plea for the study of this book—the Book of Ecclesiasticus—which I wish principally to make here. The reading of it, thoughtfully, reverently, day by day in little portions will not only produce a taste for the understanding and study of the divine wisdom contained in every part of the Bible, but it will bring about a more complete realization of the full value of the work you have undertaken when you propose to co-operate with the Church and with one another toward unity, through the federation of Catho-

lic societies.

Let me but snatch a passing thought from that wonderful doctrine which, entering the deep hearts of men, illumines every task, domestic, social and religious, to which, for the sake of our happiness, both now and after death, we are in duty bound.

In three things, says the aged seer, was wisdom made beautiful and stood aloft before the Lord and lowly men: In the unity of brethren. In the love of our neighbor.

In the concord of the home, the sweet bond of peace that knits the hearts of husband and of wife.

Realizing that it is in the bosom of

the family circle that virtue is planted most effectually, he would have the domestic relations be of the highest and best, well-ordered and peaceable.
Round about the hearthstone would he group even as the children encircling their mother, all the qualities which become the seeds of social happiness. He emphasizes the fact that a man lives again in the virtues or the vices

of his sons and daughters according as he has instructed them unto justice or suffered them to grow up in evil ways and in iniquity. But the virtuous homes of a nation

are the elements on which is conditioned the unity and prosperity of that larger family which we call the State. In-dividuals and families are bound together by friendly relations which engender confidence and helpfulness. Hence the author of the Book Ecclesiasticus lays down wise rules to guide us in the choice of friends and associates:

"Before you choose a friend, try him. If thou wouldst get a friend, prove him first and be not hasty to confide in him. For some man is a friend for his own profit and will not abide in the day of thy trouble. And there is a friend, who being turned to enmity and strife will lay bare thy weaknesses. Again, some friend is a companion at the table, and will not continue in the day of thy affliction. If thou be brought low, he will turn from thee and will avoid thy face. Take heed of thy friends!" Having proved a friend, Ecclesiasticus

warns us that we should not weaken the cond by distrust, or rash words, or cold treatment. He would have us be loyal and faithful to a true friend. Hence with care and diligence he bids us retain him by our side; old friends are best indeed, and their friendship is beyond all compare. "Weary not thy friend with bitter words; distrust not his large fact that and their friendship is beyond the large fact that and their friendship is beyond the large fact that and their fact that are the fact that and their fact that are the fact that are his love for thee, and take not into thy soul suspicions of his loyalty to you. A true friend turned away cannot be brought back to his former estate." How true this is, and how the echo of

BIBLE STUDY.

gold — \$576,000), with promise to set free at once the nigh 200,000 Jewish personal affection. Ecclesiasticus captives in his realm. A number of directs us how to choose not only friends, but also true councellors: "Open not thy heart to every man, lest he repay thee with an evil turn. Every counsellor giveth advice, but there is he that counselleth to his own advintage. Beware of an advisor, and kingdom, and there proposed to them certain questions that would test not only their knowledge but their judgment and discretion. Among the questions that would test not with a man without religion concerning holiness, nor with an unjust ment and discretion. Among the questions whom some properties is isolated to see that and the properties in the properties of the prop nor with an envious man of giving nor with the dishonest of honesty, no with the slothful of any work. no heed to any of these in any matter of council, but let thy company be with a Godly man, whom thou knowest to observe the fear of God, and who, when thou shalt stumble in the dark, will lift thee up. Establish within thyself a heart of good counsel; for there is no other thing of more worth to thee than it. But above all these things pray to the Most High that He may direct thy way in truth.

Since the family and society depends for their stability and welfare in great part on the enactment of wise laws, and on their enforcement and observance, Ecclesiasticus suggests prudent measures to those in power, and to the leaders of the people. He insists on the basal truth that the people are as their rulers. Hence he emphasizes the need of putting into power only the best and most suitiable candidates—men of wisdom, having the courage born of right prin-ciples, prudent and steady men, who will uphold the arm of the law and serve the best interests of the commun-ity. "A wise judge," he says. "will serve the best interests of the community. "A wise judge," he says, "will instruct his people; and the government of a prudent man is well ordered in every part. As a judge of a people is himself, so also are his officers; and what manner of man the ruler of a city is, such also are all they that dwell therein."

He cautions against the pride of selfsufficiency, which entails the separation from God and leads to the upheaval and utter destruction of a Commonwealth. He points out how fear of God being lost to men, it follows of necessity that social evils grow apace; men begin to seek power for their own aggrandize-ment and that of their partners in injustice; corruption glides into municipal and State affairs; the inalienable right of suffrage is practically nullified; vice is protected by bribery, openly practiced and flourishing within the shadow of the courts of justice. All these and other crimes appear when men forget that all power is from God and that responsibility is due to Him.

But I have already trespassed beyond the limits allowed me for this address. My purpose need but be to direct your attention more especially to the study of the Bible as a source of real strength. The lessons drawn out by the author of the book which I have selected for particular reference are conveyed in the half poetic fashion of the didactic and sapiential books of the Old Testa-ment; they are full of lessons for every sphere of life, illustrated by references to the great heroes of the Old Law-the patriarchs and prophets—from Henoch down to the High Priest Simon, son of Onias, "who in his life" repaired the house "of God," and "took care of the temple that it should not totter in distemple that it should not totter in dis-honor or defile the sanctuary." The book has been styled "the most com-plete text-book on morals preserved from Hebrew antiquity." But it is only a beautiful link in the chain of the revealed wisdom of which the Bible is made up in its various parts.

The venerable author himself urges us to read and study him, and concludes his book by pouring forth a melodious blessing upon the reader:
"Jesus the son of Sirach of Jerusalem

hath written in this book the instruc tion of understanding and knowledge

"Blessed is he that shall be exer cised in these things; and he that lay eth them up in his heart shall becom

in all things. For the light of the Lord leadeth him who giveth wisdom to the godly. Blessed be the Lord for-

over."
Thus ends the book. Read it, you who are interested in the cause of Holy Church and who would make that unity, which is one of her glorious characteristics, a feature of our common public activity through the Federation of Catholic societies in our land. It will strengthen individual purpose: it will bring a blessing upon the members united; and is not this the first and final guarantee of our success?

TARS CHEER PIUS X.

Fully four hundred British sailors ron, under command of Admiral Dom ville, were received by the Pope in private audience last last week. Some of the sailors were Protestants, but they all joined in a deafening cheer on

the appearance of the Pope.

Pius X. read an 'address in Italian, which was translated into English by Msgr. Prior and Archbishop Stonor. After the Papal audience the sailors were entertained at a splendid dinner in the rear of the Vatican Palace, where several aristocratic women of the English colony waited on them.
On receiving Msgr. Falconio, immedi

ately after the sailors' reception, Pius X. expressed his gratitude to Domville Killaloe.

For the first time since the Reformation, at the village of Northenden, on the Mersey in Cheshire, England, Mass is being celebrated.

Killaloe.

It is the ask if the Egyptian scribes it comes back to us in every stage of for having permitted the sailors to come to Rome, and sent his thanks did he esteem its possession that for the right copy alone he offered full half a lithings, he must needs seek counsel million dollars in pure gold (600 talents).

As no man is sufficient to himself in all things, he must needs seek counsel ment for having appointed Catholic chaplains on board their men-of-war.

IN THE EVENING GLOW. ...

By Ray. P. A. Sheehan, D. D. The best part of life is unquestionably its decline, just as the mellow autumn is the fruit-bearer and peace harbinger of the year. I cannot for a moment envy these young athletes who sweep past my window here, flash across my vision for a moment and are gone. I feel glad of their courage, their splendid animal spirits, the exhilaration of youth and exercise, their enjoyment of the living present. But I do not envy them. I never go into a school room without half wishing, like John Bright, to shed a tear over these of life before them.

of life before them.

Hence, too, I think we should pour into these young lives all the wine and oil of gladness we may consistently with the discipline that will fit them for the future struggle. I cannot bear to see a child weeping. I almost feel, like Cardian Manujust that "over the control of the cont Cardinal Manning, that "every tear shed by a child is blood-stain on the earth." Yes! give them all the enjoy-ment they can hold. The struggle is before them. The ascending slope of life is a " Via Dolorosa," a mounting of Calvary heights, if not an actual crucifixion. Want, despair, sin, sickness, disappointment, are waiting in the hidden caverns to leap out and waylay them. And many, how many? wilk fall by the wavside, and find in the arms of merciful death, the final relief from the struggle and burden of life.

Hence, undoubtedly, the evening of life is best. We have toilfully mounted the hillside; the setting sun is behind: us, and soon we, too, shall go down into the great sea to awake again, we hope, in the dawn of a brighter morrow.

Many of our comrades have fallen by
the way; we regret them, we think
gently and compassionately of them,
but we cannot help just a little selfcomplacency in the reflection that we
have emerged victorious on the summit. complacency in the relection that we have emerged victorious on the summit of life, whilst so many have fainted by the way. We have realized at least, too, that the worries of life are mere incidents—the inevitable concomitants of an imperfect state of being; and we now make no more of them than of the wind-buffetings and the rain-drenchings that brought the color to our cheeks and sent the warm blood leaping through every capillary and nerve of our system. Yes! youth is the preparation for age; age is the fruition of youth.—Under the Cedars and the Stars.

CATHOLIC NOTES.

It is the desire of Archbishop Quig-ley to see some day in Chicago a large Catholic university, commensurate with the size and dignity of the Catholic population.

The crown worn by the Kings of England up to the time of the so-called Reformation bore the image of the Blessed Virgin, together with that of our Divine Saviour.

Very Rev. Stephen Kealy, Provincial of the Passion Order in the United States dropped dead on Sunday while celebrating Mass in the monastery at West Hoboken, N. J. He was stricken with apoplexy and fell on the altar steps, dying almost immediately.

dying almost immediately.

Rev. Dr. Emery, Rector of Ottawa University; Rev. Dr. O'Boyle Secretary; Rev. Father Duvie, Superior of the Scholasticate, and Rev. Father William Murphy, pastor of St. Joseph's Church, Ottawa, will sail from New York on Friday for Belgium. They go to attend the Grand Chapter of the Oblate Order at Belgium.

St. Beda's College, in Rome, is main-ly for English converts who wish to study for the priesthood, and it is one of the late foundations of Pope Leo XIII., of blessed memory. Last year it had sixteen students all but one of whom were converts. Seven of them had formerly been Angelican clergymen. The Beda College is connected. with the English College.

The Rev. B. F. De Costa celebrated his seventy-fourth birthday July 10, at St. Vincent's Hospital. He received the good wishes of many clerical and lay friends on the occasion. Our readers will be be pleased to learn the veneratic priest is progressing somewhat in health, and has completed the book he began before leaving for Rome to be Seven converted Protestant ministers

seven converted Protestant ministers received orders from the Cardinal Vicar at Lateran on Trinity Sunday. One of these was the Rev. Alvah Doran, a native of Chicago, formerly attached to an Episcopalian Church in Philadelphia, who has been a student of the American College for the past eighteen months, after a previous course at Overbrook.
Father Doran will leave Rome for Philadelphia in about a fortnight.

The Administrator of the Archdiocese of St. Boniface, Very Rev. F. A. Dugas, lately received a most interesting letter from His Grace the Archbishop. He wrote from Rome delighted with the half hour of private interview he had just had with His Holiness Plus X. The Holy Father, he writes, is not only kind,
—he is lovable. He warmly praised Mgr. Langevin for his strenuous labors and his valiant battles in the cause of truth. The conversation was carried on in Latin and in French.

The Rev. John Mangan, Archdeacon of Kenmare, Ireland, who arrived in New York on the Carpathia last week announced that after he had been at annonneed that after he had been at sea two days he received a wireless message informing him that he had been appointed Bishop of Kerry, to succeed the late Bishop Coffey. Accompanying Bishop Mangan were the Rev. James Buckley, curator of the Intermediate and University School of Tralee, in the Constant Kerry and the Rev. Jahrs. County of Kerry, and the Rev. John Allman, of Kenmare. The party w' visit the St. Louis exposition.

or The Yankee in Ireland

BY PAUL PEPPERGRASS, ESQ. CHAPTER XXIX.

WEEKS ESCAPES IN THE RIOT .- IS PUR-SUED BY A CONSTABLE.—CLIMBS OVER A WALL, LEAVING HIS COAT TAIL BE-HIND HIM IN THE CONSTABLE'S HANDS, AND FINALLY DISAPPEARS. — ELSE TAKES HER LEAVE, AND RETIRES TO BENRAVEN MOUNTAIN, THERE TO PASS THE REMAINDER OF HER LIFE-LANTY HANLON, IN THE DRESS OF AN OLD WOMAN, WINDS UP THE STORY.— POSTSCRIPT, WHICH IS CHARACTER-ISTIC OF THE AUTHOR OF THE PREFACE, TERMINATES THE STORY IN MANNER SIMILAR TO THAT IN WHICH IT BEGAN.

On examination, it was found that the unfortunate man had carried a small dirk or stiletto in the breast pocket of his coat, which, having been displaced by the fall, was driven by the crushing weight of the horse fairly through his heart-the animal dropping so such as to leave him no time to extricate his

feet from the stirrups.

Captain Petersham and his friends, on hearing the melancholy intelligence, hastened to the scene of the disaster and there found the body stretched or the road, and surrounded by a gaping

the road, and surround and wondering crowd.
"Dead?" inquired the captain.
"Yes, your honor," replied a police.
"Yes, your honor," he's dead touching his cap: this dagger passed straight through his

heart; I drew it out this moment."
"Shocking!" exclaimed the priest, stooping and laying his hand on the forehead of the corpse; "most shockforehead of the corpse; " most shock-ing! Gone to meet his God without a nent's preparation."
And in the very flush of his guilt,

added the captain, gazing at the dead " The victim of his own inveterate prejudices and his love of gold, for I'm very much inclined to think the fear of losing his share of the reward had more to do in driving him to this last ct of desperation than his hatred of the young man. Hand me the dagger. Kate, you and Mary had better leave here at once," he continued, turning to his sister; "we shall call for you at

Greenmount."

"And bring Father Brennan with you," said Kate; "don't forget that."

"No—but look you here, madeap; take care not to present Mary suddenly to Mr. Guirkie, as he may lose his senses altogether; be prudent." As the captain took the dagger in his

hand to examine it, Roger O'Shaugh-nessy, who was standing by, touched him on the arm, and whispered in his ear, "That's Else Curley's yer " This dagger !"

Yes, sir.

· Else Curley's !—you must make

mistake, Roger."
"No, sir, that's her old Spanish dagger. I'd know it amongst a thou-But how could it come into Mr.

Hardwrinkle's possession?"
"Ahem! I don't know that, yer honor; unless, whin he was strugglin with her on the floor of the court house,

he might have wrested it from he That accounts for it, then," said

the priest. "I saw Else waving a dagger after the riot commenced."
"Hump! then he died by his enemy's weapon though not by his enemy's hand

-curious enough, eh!"
"Yes; and I'm very happy to think the poor old woman, after her long thirty years of deadly enmity to the

nate man, is still guiltless of his She's a desperate woman, Father

Brennan-desperate."
"True, she was always of a wild, un-

governable temper; but yet not half so bad as she seemed. Her care and love of Mary Lee, the once houseless and orphan, and her fidelity to Barry, in requital to his uncle's kindness at the siege of Madeira, are enough to redeem worse women than Else Curley."
"But where is she?" inquired the

captain, lookin round.
"Where is she, indeed !—now that I

think of it. There she is," replied some one in

the crowd. "There, beyont, yer honor, settin on that stone, by the ditch, with the ould goat beside her." As the captain, followed by the priest and Dr. Henshaw, approached the old woman, she seemed absorbed in deep thought; her head bent, and her folded arms resting on her knees.

folded arms resting on her knees.
"Else!" said the captain, touching

her shoulder, to make her aware of his Else Curley ! "Humph!" ejaculated the woman, looking up slowly. "What's

Come-you must go with us to

Castle Gregory.

We want to see you there."

"Who wants to see me—you?"
All of us. Mary Lee, in particular, before she leaves. Besides, I should like to make some better provision for your old days, than the cabin on the Cairn affords."
"No, no," said Else, rising and fold

ing her gray cloak round her emaciated shoulders—"no—I'll go to see my foster-child afore she leaves Fanid; but I'll niver quit the cabin till my bones are carried up to be laid with my sister's, in Massmount churchyard. And that won't be long, either; for now, since the one I loved best has found a father, and him I hated most a grave, I have nothing in this world to live for. In regard to the ould cabin, it's but a dissolit spot to look at, cap-tain, but it's all the world to me. I lived in it so long, and ivry rock and blade of heather about it got so familiar to my eyes, that if ye put me in a palace. I'd steal back to it again."

palace, I d steal back to it again.

"But, Else, remember you're old,"
remonstrated the captain, "and will
need some one to take care of you."

"Ay, ay, take care of me!" she
said, with a melancholy smile. "Care'd
kill me afore my time, captain. I me

kill me afore my time, captain, I'm so unused to it. No, no; as I lived alone, unused to it.
I'll die alone.

"Ah!" she replied, " the weight

that lay upon it for thirty years is at

last removed—and now I begin to feel life in it again."

"Thank God, you're guiltless of the death by which that heavy load was re-

moved, at all events."

"Amen," said Else; "amen. Three times did Mary Lee stand atween him and my vengeance, and now, for the fourth, the thought of her kneelin to me fourth, the thought of her kneelin to me at the lighthouse with tears in eyes, to persuade me against his murder, held back my hand as I raised it to plunge the dagger in his heart. But he's dead now, and so is my anger—fare ye well! fare ye well!" and the old solitary turned her steps in the direction of Arabeera Head, followed closely by her faithful companion, bleating and trotting after her, to her

mountain home.

There she goes, poor old soul, said the captain, gazing after her, and leaning his hand on the priest's shoulder as he spoke; "I fear her death, like her life, will be miserable."

"No, no; don't fear," said the priest: "I'll take care of her."

"God bless you! and for her temporal comfort I'll look to that myself."

"Humph! I see you begin to take an interest in the old woman."

"Why not? who could help it, after

"Why not? who could help it, after those proofs of fidelity and attachment

to Mary Lee?"
"O, poor Else! the creature's as true as steel. You see how she clung by Randall Barry, too, and protected him even at the imminent hazard of her life. But, by the by, where is Lanty all this time—eh?"

"Lanty! O, never mind him; he'll

take care of himself."
"The police may have got hold of him-the unfortunate fellow !' "Of Lanty Hanlon!—no, sir; there's but little danger of that. He'll turn

up somewhere, depend on it, before the week's out. Come, we must follow the ladies to Greenmount, and see how Uncle Jerry behaves after his discovery of Mary Lee. "He'll go crazy, I fear, when he

sees her. 'Shouldn't wonder in the least. I told Kate, however, to prepare him for the meeting. But come—I have althe meeting. But come—I have already given directions for the removal of the body:" and the speaker, taking Father John's arm, turned towards Greenmount, leaving Dr. Henshaw and the light keeper to follow after.

They had gone but a short distance, however, when they overtook a woman in a blue cloak and ruffled cap, (both leaking without worse for the wear), and

looking rather worse for the wear), and to judge from the stoop of her shoulders and a distressing cough, evidently very old and sickly.
"Hilloa!" cried the captain, in a

bantering tone, as he passed her. "What the mischief brings such an old hag as you here among blood and bullets?"
"Me!" replied the crone. "Ugh,
hugh, captain, dear, it's no wondher ye
say it, for this cough's killing me. I'm
—ugh!—ugh!—I'm racked to death's
doore with it!"
"Then why didn't you stay at home?"

Then why didn't you stay at home?" "Ay, ay, dear; true enough, captain; but—ugh, ugh—it's an ould sayin, and a true one—The old fool's the greatest of all fools."

"Did you see Lanty Hanlon any where about here, lately?" inquired

the priest.
"Is it me—ugh! ugh!"

"Ay, you," repeated the captain, half provoked at the delay.
"Ugh, ugh! O dear, I can't spake a word with this terrible cough; and dear it's always was a hour

captain, dear, it's always wuss about "Confound you and your cough to-

"Confound you and your cough together! Come, Father John, let us hasten on to Greenmount."
"If it's Lanty Hanlon ye name," said the old woman, at last, "I didn't see him since ye seen him yourself, captain;" and the speaker uttered a sort of low chuckle, as if she saw something amusing in the inquiry.

"What's the matter, now, old dame?

" To hear ye inquirin for Lanty Han-

lon ;" and the speaker's voice changed all of a sudden.
"What! hillo! whom have we got and the captain drew back here, eh

the hood of her cloak. "Lanty him-self! by George, it is! Why, you unfortunate vagabond, don't you—''
"Whist, whist! the constable's beside ye, there. Don't mintion my
name for yer life. Reminber the warrint ye sent afther me for taking the loan of Miss Hardwrinkle."

"I do-and I tell you now, Lanty, what you may rest assured of.'

"That you'll be hung if you stay here—you will, sir. By the Lord Harry you will.

"Ay, you, sir!"
"Hung!"
"Yes, sir; hung by the neck." "That rope's not made yit, captain

No, no, my pride niver carried me that high. "Quit the country, sir; quit the

country—that's my advice to you—and quit it immediately, too, for I can save you no longer."
"Cudn't ye hould out for another

year, captain?"
"No, sir; nor for another week, either. Are you not aware that the abduction of Miss Hardwrinkle is a

abduction of Miss Hardwrinkie is a transportable offence? [But why another year, pray?"

"Well, there's a sort of a sacret in that," responded Lanty, wiping the blood from his face.

"And what's the secret?"

"Why then it isn't much to spake

"Why, then, it isn't much to spake of captain, only in regard of a bit of a girl up here, that I had a kind of a of, and she tells me she's no just to say ready, yit."
"Ho, ho! that's it — well, never

mind, I'll make her ready. Who is she? "A girl of the Kellys of Minadreen

"A daughter of one of my tenants -very well; send her up to Castle Gregory to morrow of next day-I'll give her her outfit. Send her up, and prepare yourself to leave, for you're

"But what of your soul, Else?" said
e priest.
"Captain," said a policeman, touching his cap, "Lanty Hanlon, I fear, has escaped."

"Yes, sir. We have searched every where, and can't find him."

"Shouldn't doubt it, sir, in the least," eplied the captain. "By the Lord "Shouldn't doubt it, sir, in the least," replied the captain. "By the Lord Harry, sir, you should—every man of you—be drummed out for a set of poltroons. Ten constables, and couldn't make a single arrest? I shall see to it, You have the Yankee still in cus tody, I trust.'

"No, sir; he has escaped also."
"Escaped!"

"Yes, sir; he jumped the wall, and fled in the confusion of the moment." "And could nobody catch him, sir?" "Not on foot, sir, for he ran like a greyhound, his long hair floating back on the breeze. I pursued him myself for nearly a mile, but found it was of no use, and gave it up as a bad job. Once I thought I had him, as he scrambled no extens force. I salized him by

bled up a stone fence. I seized him by his coat tail, but he left the tail behind him, and disappeared."
"So that's all that remains of him," said the captain, looking at the piece of gray broadcloth in the policeman's

"That's all, sir," replied the constable, holding up the skirt for inspec

"Well, it's of no consequence; let him go. He has seen enough of Ireland, I suspect, Father Brennan, without visiting our jails—ch? don't you think

"He's not the only one," said Dr. Henshaw, coming up behind, "has seen enough of Ireland. My own expaireance of the country is vary short, but I think I've seen plenty to know it's rather a hard place for strangers who are ford of their comforts."

"You must matriculate, doctor," said Father John, good humoredly. " Matriculate!

"Certainly. And after that you'll feel quite at home."
"Humph!" ejaculated the doctor.

"My matriculation then — as you call it—is ended, for I leave to-morrow." "To morrow!" repeated the captain; "nonsense! By the Lord Harry, my dear fellow, you'll do no such thing."

"To morrow, sir, at daybreak; you may rest assured of it."
"What! and Mary Lee to be married to-night, and Uncle Jerry to dance at the wedding! you musn't think of it."
"Ure made up my mind, captain."

"I've made up my mind, captain."
"But Kate — you know Kate has an apology to make about that quarrel you've had. She'll never forgive you f you don't come with us to Castle

Gregory. "No, sir; I've been once at Castle Gregory, and that I think is quite enough for me. I thank you, captain, however, for your profered hospeetal-

But, my dear sir," urged the cap tain, "I should feel very sorry to have you leave with bad impressions of the

'Humph!" said the doctor, in reply 'I'm vary much inclined to think, if I remained longer, they would grow worse. 'Worse!"

"Ay, sir, worse. Here's abduction robbery, forgery, riot and murder, all in a single week. Good Heavens! Sir, there's not such another country on the face of the globe, and what makes its condition the more deplorable is, that its religion is no longer able to

"Its religion!" said the priest.
"Yes, sir; there's not even the ghost
of your old Katholeecity remaining. No, sir; what's left is syllabub and

water gruel." "I'm sorry you think so."
"And so am I too, sir. But so it isbetween your deviltry and your Katho-leecity, I have had enough of Ireland. Good by, gentlemen, good by!" and the doctor, having taken his leave of the party, thrust his thumbs into the of his waistcoat, and wended his way slowly to the village inn.

POSTSCRIPT.

Dear Reader-We have carried you through a long, and, perhaps, in the main, a weary, tedious narration. At length, however, it has come to a close, and such as it is, you have it; or, to borrow the words of Lord Byron,

What is writ is writ: Would it were worthier! but I am not not what I have been—and my visions flit Less palpably before me—and the glow Which in my spirit dweit is fluttering, and low.

SECOND POSTSCRIPT.

The above is the story of Mary Lee,

as it came into our hands.

Mr. Pinkie, it seems, had not finished it when he left Ireland, and was never afterwards able, on account of the rheumatism, to finish it here. We suppose this must have been the way of it. Whether he actually intended to make the end of Childe Harold the end of Mary Lee also, it's of course now very difficult to tell—though, indeed, for ourselves, we must confess we have a strong inclination to think in the affirmative, especially as, being brought up together, we remember well many personal proofs of his short and snappy disposition. But be that as it may, 'tis evident the tale wants another ioint, and so, being appointed his legatee, we have considered it no more than our duty to make up for the deficiency the best way we can. With that end in view, we wrote to a faithful correspondent at Rosnakil for information respect ing the fate of some of the principa actors in the drama, and the following

is the result : reply to your favor of recent date, I have the pleasure to acquaint you with the following facts. They you with the following facts. They have been obtained after very considerable trouble and inquiry, and there

fore I shall expect you to put them to my credit in the old account.

First, then, it seems the meeting between Mr. Guirkie and Mary Lee was very affecting—so much so, indeed that the captain, stout-hearted as he is after rubbing up his grizzly hair two or three times in quick succession, an plucking down his waistcoat as many more, was finally obliged to turn his face to the window and whistle against the glass. Uncle Jerry's joy knew no bounds; he sat her on his knee, and moothed down her hair, and looked up in her face, and wept, and vowed she was the very picture of her that was

gone. Mrs. Motherly, poor woman, is said to have entered the parlor just at that time with her master's leggings, to button them on, but seeing what she will be a thread short on her step and did see, turned short on her step, and drawing the door after her with a bang. quit the house instantly, and was never heard of since. For the last fact I cannot vouch exactly, my own impression being that she did return once more and even had a pension granted her by Mr. Guirkie for her faithful and

matronly services.

matronly services.

"As you are already aware, the captain entertained the party that night at Castle Gregory, and, so far as I can learn, a merry night they had of it. Mary Lee and Randall Barry were married, of course, by the good Father Brennan; and Uncle Jerry, curious enough, is reported to have given away the bride. It is further asserted, and on excellent authority too, that the same gentleman, after slipping a check same gentleman, after slipping a check on the Bank of Londonderry for two thousand pounds into Mary's hand as a curio dealer, who had a picture to sell marriage portion, instantly called on Kate to play the 'Sailor's Hornpipe,' and danced with his hands on his sides till he fell back on the sofa, and there actually went to sleep from sheer ex-

austion. "Ten days after the wedding, the captain's yacht was seen weighing anchor at Ballymastocker, and slowly moving up to the landing place under moving up to the landing place under the castle. Presently a party of ladies and gentlemen issued from the vesti-bule of the old mansion, and crossing the lawn, descended the bank of the rabbit warren, and stepped aboard. The party consisted of the captain and Kate, Randall and Mrs. Barry, Mr. Lee, Mr. Guirkie and Father Brennan. After a few minutes' absence, the latter After a few minutes' absence, the latter came ashore, and waving his hat in adieu, the little Water Hen moved off gently from the wharf. She had not cleared it a cable's length, however, when a brown water spaniel, followed by a tail old gray-haired man, in a long-skirted coat, was seen running down to the beach. The old man kept down to the beach. The old man kept waving his hand as he hobbled along; but the dog, who had reached the shore before him, sprang into the water and made for the little vessel, howling most piteously as he buffeted the waves. The yacht hove to for a moment, the dog was lifted aboard, and then the old man, apparently satisfied with what had taken place, fell on his knees, and with aplifted hands, seemed to pray fervent-

ly for a happy vogage.
"Next day the Water Hen returned, but none of the party was seen to step ashore but Kate and the captain. Where the others went to, no one here can tell. It is generally surmised, however, that the United States was their destination, and that Lanty Hanlon and his winsome wife, Mary of the black hair, went out with them having been snugly ensconced under the Water Hen's hatches before she weighed anchor on the evening of her departure from Castle Gregory. "Roger O'Shaughnessy, now too in-

firm to venture on so long a voyage, remains at the castle at his old occupation. Once or twice a week he burn-ishes up the old silver salver as usual, and tells how often it has served wine to the lords and ladies at Castle Tai-

"And Kate Petersham too—I musn't forget her. She is now, I am happy to tell you, a fervent Catholic, devoted to ther religion, and a model of piety to the whole parish. But you must not conclude from all this, that she has changed in other respects. Not at all. She practises her religion faithfully at the altar and in the closet; but beyond this, she is the same reckless, light-hearted being she ever was, and ready at any moment to cruise in the Water Hen, or ride a steeple chase on Moll Pitcher, with the best blood in the country. She has been trying hard to bring the captain over to the church people say. But I'm a'raid she'll too, people say. But I'm airaid she'll hardly succeed — at least for the present. Indeed, the captain said as much to myself, swearing at the same time he liked the religion well enough, but by his Lord Harry, he never could get 'I offered to com over the confession. 'I offered to com-promise the matter,' he added, 'but Father John wouldn't listen to it. He insisted on the confession as a nece sary condition, and I insisted, on the other side, to have that clause left out.

So there rests the whole difficulty.

With respect to Ephraim C. B.
Weeks, he made his way to Rathmelton bareheaded, and with the remaining skirt of his coat tucked under, to give it the appearance of a jacket. more only was he seen, and then at the Liverpool packet office in Derry. A friend of mine, who happened to be present at the time, assures me he did nothing but curse Ireland and all the darned Irish in it, from the time he entered the office till he left it. He swore you couldn't find such 'a tarna-tion set of varmints in all almighty creation, side the big pond, if he wornt a goin to give them "jessie" in the newspapers.'
And so, lighting a cigar," added my
friend, "he took up his valise and umbrella, and started furiously for the New York packet.

THE END.

The Year as Dedicated.

Each of the twelve months of the year has been dedicated to Catholic de otion in the following order: January, the month of Holy Child

February, the month of Passion.

March, the month of devotion to St osepn.
April, the month of Resurrection.
May, the month of Mary.
June, the month of the Sacred Heart.

June, the month of the Sacred Hear July, the month of the precion Blood August, the month of the Heart of Mary.

September, the month of the Pilgrim Orders.
October, the month of the Angels and of the Resary.

November, the month of devotion of

the souls in purgatory.

December, the month of the Nativity of Our Lord. No one is fit to lead who has not th courage to stand alone.

THE PEARL BROACH.

He was walking down Grafton street when his eye was caught by a girl who was standing motionless, looking in at a window. He could only see the back of a bronze head and the pensive outline of a pale cheek. As he passe had a fancy to see what it was that so attracted her. He was a head taller than she was, and he looked above her head. There was a skirt displayed in the window of filmy green stuff, with a trail of water lilies upon it.

"Ah, poor little thing," he said to himself. The girl had looked poor even to an unobservant glance. It would have gone delightfully with her bronze head. But I'm afraid it was out of the question for her." He was a young English artist, Wal-

ter Gascoigne, visiting Dublin for the first time, and delighted with the old city of glorious ghosts and memories. He was on his way at this moment to a

which he much desired to make his The shop of the curio dealer was long and narrow. The stock was headed in higgledy piggledy fashion, one thing upon another, all over the place. Al-ready the artist has extracted some charming things from heaps of others worthless or nearly worthless. He enjoyed the searching almost as much as the finding, although it was bad for his hands and his clothing.

He found plenty to amuse him, although the curio dealer was engaged with another customer when he arrived. He had unearthed something very interesting when the customer had finished his business and departed. The curiodealer was shutting up his little trays of *old jewelry, when the door was pushed open again, and another person

came into the shop.
Walter Gascoigne was quite content
to await the dealer's convenience. He
had taken out his cambric handkerchief nad taken out his cambric handkerchief and was tenderly dusting the little picture he had unearthed, oblivious of the horrible results to the handkerchief. But he looked toward the counter as the new customer's voice fell upon his It was a charming voice, young and oft and gentle. He stood up and

soft and gentle. He stood up and came forward a little, although still standing in the background, as though to get the light of the picture. Yes, he had not made a mistake. He was certain now that this was the same girl he had seen inspecting the pretty frock in Grafton street. To be sure, he had only seen the back of her head; but had only seen the back of her head; but there was something unmistakable about it and the way it was carried. The dress, too; but then, any one might have worn the navy blue serge, neatly made, but plainly far from new. And the hat with the violets, and the little tie of fur for trimming. He was glad she had such a pretty voice. It quite suited her face as he conjectured it.

He returned to his dusky corner, having no desire to eavesdrop. He thought, with a little tender pity, that perhaps she was going to sell some trinkets to buy the pretty frock. He remained here in the background, with the picture in his hand, apparently examining it, really wondering what the girl's face was like, and many other

things about her.
Standing there, he heard the conver sation at the other end of the shop. "I assure you, miss," said the dealer that this is the most I can afford to that this is give. Those old things have really no value. There are any number of them

going about."
"It would be no use," said the girl, sorrowfully, gathering up the despised trinkets. "A pound would be no use at all. I thought their age gave them greater value than that. "If you wanted the money, miss

that's a pretty thing you're wearing. I have a client who asked me for one of those old seed-pearl broaches, the other day. I wouldn't mind giving you £5 for that." "Oh, I couldn't sell that! It was

my mother's," broke from the girl so sharply that the involuntary listener started. 'I beg your pardon, miss,' the dealer d civilly. "Of course, I didn't know,

said civilly. or I wouldn't have asked you.

The girl said nothing for a moment or two. Then in a hesitating voice,

"Could you keep it, if I let you have it a little while, on the chance that I could buy it back?" "Certainly, miss," said the dealer. Perhaps that client of his was a myth. Perhaps that client of his was a You'd I could keep it a month or two. You'd give me a little profit, of course. Now that I see it closer, I could give you

£7 for it. Gascoigne watched the girl with something of the anxiety with which a good angel might watch the struggle in a soul between good and evil. He heard her sigh, half to herself, half to

the dealer. "No; it would be no use. I could not buy it back. If I sell it, I must sell outright." For a few seconds there was silence. Then the girl seemed to have made up her mind.

"Thank you. I will take the £7," she said, half under her breath.

So the poor vain desire for the finer had made her sell her mother's broach Gascoigne felt shocked and grieved about it, although the girl was a perfe stranger to him, and he had never even seen her face. Some fifteen minutes after the gir

had gone with her £7 the broach was his own. He had given the dealer a comfortable profit on it, wondering t himself why on earth he had bought it. It was a charming old thing, but he had no special use for it, being a lonely man without female relatives of any kind. A week later he was at a ball at

house in Merrion Square. He was a favorite with his hostess, none the less that he was a keen dancer, and always willing to dance with the girls she He was sitting by her, when in the distance he suddenly saw the green frock with the trail of waterlilies. Yes, and it was surmounted by a bronze almost red head. He forgot the unworthiness of the girl who had sold her mother's broach to buy herself a frock.
He only felt that he wanted to know her,

to see her face, to hear the soft voice addressing him.
"Now," said Mrs. Verschoyle at his ear—he had not been listening to her for a minute or two—"since you have for a minute or two — "since you have been so good, I am going to introduce you to any one you like. What about Miss Barton, or Miss Vallings? They are both beautiful girls, and as charming as they are beautiful."

"Thank you very much," he said, with an eagerness that amused her.
"I'm afraid I should make countless enemies if I were to take up a minute.

enemies if I were to take up a minute of either lady's time. But, since you give me my choice, I should like to be introduced to that lady in green with the water-lilies. She is shading her face with her fan at this moment."

"Kitty Devereux?" Yes, I will introduce you to Kitty. I will tell you about her presently. She is a dear little girl, but nothing at all to her sister Mall, who is no because to sidely. ter, Molly, who is not here to-night."

He hardly caught the latter part of
the sentence. His eagerness amazed

himself. A moment or two later he was bending over Miss Kitty Devereux's hand, asking her for the favor of a dance, feeling all the time the oddest sense of disappointment.

To be sure, Miss Kitty was charming,

pink-cheeked, satan-skinned, blue-eyes, with little, even white teeth, a lovely and innocent-looking child, but not as he had fancied she would be. The voice, too, was full of haunting echoes of the one he remembered; yet there was something missing in it — some

was something missing in it — some sweetness, some softness.

Miss Kitty, however, found nothing amiss with her partner. He had a grave, kind manner, and he danced superbly. After their dance was over he took her to a quiet room and sat down by her in a quiet corner. Kitty chattered like a child who is sure of heing pleasing, and he bent a kind being pleasing, and he bent a kind. handsome young head to listen to her. Even if she was not the girl he had imagined so vividly she was sweet enough to console any man for not being exactly what he had expected to find.

"I shall have to go early," said Kitty, because my sister Molly will be waiting for me."
"Oh!" said Gascoigne, "I remember Mrs. Verschoyle told me you had a

sister. Is she-is she-like you, except that her cheeks are pale where yours are pink, and her eyes brown, just the color of her hair, where yours are blue? And is she—was she the owner of a brooch of seed-pearls with an emerald in the middle? "Ah, I see Mrs. Verschoyle has

been telling you," said Kitty. "Yes, that would be Molly. Molly is an angel, and I'm not worthy to be her sister.
"And she is not here?"

Kitty suddenly turned the deepest

pink. "She's not here," she said. "She's sitting at home, in our lodgings, at the very top of a melancholy house in Gar-diner street. I don't know why I tell you. Molly would say it was a babyish thing to do. But, oh, she is such an angel! We are as poor as church-mice, angel! We are as poor as church-mice, Mr. Gascoigne, and when the invitation came from Mrs. Verschoyle, who is mother's old friend, Molly said at first we couldn't go; that we couldn't possibly afford evening frocks. But I did so want to go that I burst into tears. And then Molly cried too. And after she'd wiped her over the west out and in the evening eyes, she went out, and in the evening this beautiful frock arrived for me. How she managed to get it I don't know. To be sure, she's most awfully clever. But she couldn't manage a frock for herself, and so I had to come alone.

"Ah, I see," said Gascoigne. Then, with a glance at the frock, he Your sister's brooch would have gone excellently with the frock, Miss Dever-

eux. You are not wearing it. "Why, that is the odd thing," said itty. "I asked Molly to let me have Kitty. "I asked Molly to let me have it, and she refused. To be sure, it was mother's, and she values it immensely. Still, she has never refused me any thing before.'

the Molly he had imagined. Mrs. Verschoyle had listened with sympathetic eagerness to the story of the pearl brooch, and had arranged the "Talk of the Irish being impulsive, Cecil," she said to Captain Verschoyle, the only sharer of her secrets. "We're not a quarter as impulsive as the English, if this man's a fair specimen. I believe he'll propose to Molly before month is out. To be sure, he was head over ears in love with her before he ever saw her face. And then, thanks

proud to take help from any of u those two girls will be lifted out poverty." It was as she had prophesied. Scarcely a month had gone by — to be sure, Gascoigne had seen her nearly every day of the month, having broken down Molly's pride and shyness by his masculine persistence—when he was in the drawing room of the house in Gar-diner street, where Mrs. Cliffe's board-ers saw their afternoon callers, alone

be to goodness! since Molly was too

with Molly, as it happened.
Suddenly he extracted something from his pocket, took out the brood from its wrappings of tissue-paper, and laid it before Molly.

Molly gave a little cry on seeing it, and reached out her hand toward it,

then drew it back.
"I don't know how you came to have it, but it was once mine," she said and suddenly tears filled her eyes.

He blurred out his confession then.

"Can you ever forgive me, Molly,, he asked, "for so misjudging you? You see, you didn't know nswered, very gently.
"I believe I always knew you," he

inswered, "from the instant I saw your head as you looked in the window. So there is the less excuse for me. But, darling Molly, I will believe that you forgive me, if you will take the brooch—and me, Molly. Molly will you? Molly leaned over and took up the

"It will be doubly precious now." she said. "My mother's first, and then yours."—Katharine Tynan Hink-

Good manners are made of petty sac-

VARIOUS 1 MENT / BY REV. The tead held in the

JUL THE TRU

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VARIOUS DENOMINATIONS AND THE FORCES THAT INFLUENCE THESE DIFFERENT SECTS — THE PRIVATE JUDGMENT ARGUMENT, ETC.

BY REV. JOHN F. MULLANY, LL. D.

The teaching of Christianity is not held in the same way by all men. Some hold it a matter of personal opinion, some a subject of objective certitude. It is comparatively easy to play fast and loose with doctrines that are based and proportions of the same and the same and the same are large and the same are same as the same are same are same are same as the same are same are same as the same are sa and loose with doctrines that are based solely upon private judgment; they are held upon grounds purely subjective; the force of their adhesion varies with the intellectual capacity and moral temperament of the individual. When temperament of the individual. When the teaching of Christianity is held upon the authority of a divinely constituted Church — held in the proper spirit and with the proper disposition— it is far more firmly rooted and is unshaken by every wind of doctrine that blows. But even doctrine so apprehended may be ultimately rejected. A Catholic who accept a the articles of his hended may be ultimately rejected. A Catholic who accepts the articles of his faith upon the authority of his Church, which he believes to be divinely constituted, can also lose his faith. The great Cardinal Newman says that "be lief is a state of the mind." If the mind becomes wholly secularized, if external pursuits monopolize its functions to the complete exclusion of religious matters, the habits of faith, of introspection, of communion with God ligious matters, the habits of faith, of introspection, of communion with God through prayer and the sacraments, become starved, and it loses all taste for religious practices. Faith is a pure gift from God. No disposition of the soul however exalted, no clearness of intellectual vision however brilliant, can merit this gift; it exists in a region above and beyond that of investigation, for faith is a personal gift—a special above and beyond that of investigation, for faith is a personal gift—a special illumination of the soul of him receiving it. "It is the substance of things to be hoped for—the evidence that appears not." Being a personal gift, bestowed not according to merit, faith may be forfeited, and what was once a living principle of motive and action may be reduced to the ashes of a dead faith. Christian dogma, therefore, does not live and act as an inspiring force apart from life and conduct.

force apart from life and conduct.

Faith and doubt are incompatible.

They cannot be weighed in the same balance. Doubt is an intellectual act; balance. Doubt is an intellectual act; faith is a supernatural grace. It cannot be fully grasped by the understanding. To know is one thing; to believe is quite another thing. Faith is given to the illiterate as well as to the eduto the illiterate as well as to the edu-cated. It is a heavenly treasure borne in a frail vessel. There are difficulties to be overcome by every inquiring mind, but it should be remembered that difficulty is not doubt. Cardinal Newman remarked in a now celebrated expression that "ten thousand difficult-ies do not make one doubt."

The doubt that is struggled with in a

ies do not make one doubt."

The doubt that is struggled with in a prayerful spirit and in all earnestness of soul is generally blessed with the full light of grace and faith. That grand man, Cardinal Newman, whom we all admire for his masterful use of our English speech—for his acute intellect and his perfect character — for years devoted every power of his great soul to the reforming and building up of the Church he had been taught to revere from his childhood. Sudden of the Church he had been taught to revere from his childhood. Sudden doubts as to the divine institution of that Church fell upon his path, and for a time bedimmed his vision. After years of weary groping in the darkness of doubt, yearning of spirit and the maceration of body, the shadow lifted; he beheld the Church in which he had lived and learned and taught—which he lived and learned and taught—which he had loved with the tenderness of a grateful child for the mother that had co-operated with grace.

We Catholics, therefore, cannot voluntarily and deliberately doubt a single article of faith without sin. We do not hold our faith as a matter of private opinion. Ours is an objective certitude, based upon the principles of certitude, based upon the principles of authority. The rejection of a single article of this faith is a repudiation of the authority through which it is held, and that authority is God speaking to us through His Church. Therefore, to not accept the teaching of the Church is to question the veracity of God, and that we cannot do without sin. This is evident to him who has a clear concep-

tion of the Church.
Our separated brethren have a rather erroneous conception of the real char-acter of our Church. At best they re-gard this as a form of Christianity, difering from Lutheranism or Calvinism in only certain details of doctrine, this difference being simply one of degree rather than of kind. Such a view of the Church places her among the sects. It is a view that no Catholic can hold. The Church is not a sect. She is not merely a body of doctrines, nor a code of morality, nor an aggregation of individuals holding a common belief. She is not a human institution erected upon an inspired book. She is something more. She is a living organism whose soul is the Holy Ghost, and whose head soul is the Holy Ghost, and whose head is Jesus Christ; permanent in the midst of change, ever dispensing favors out of the same treasury of grace and mercy that God has placed in her keepmercy that God has placed in the Reeping for the benefit of man, ever holding the same body of truth, and ever employing the same means of sanctifying souls. What she was in the morning of the same to be about continue to

and grow up to maturity and decay and pass away from the scenes of life, but the Church is not these generations. They come and go, but she remains unchanged and unchangeable, one of God's fairest and noblest creatures. She is the lawfully established medium by which God holds communion with man through His Divine Son, the Word made Flesh. In all that makes up her very essence and nature, in her divine elements, she stands aloof from the very accidents of earth. Her past is one with her present; her present shall be one with her future. What her teachings have been in the long ago, they shall continue to be in the farthest time to come.

Civilization flourish and decay and Episcopalian mayor of New York, set the city flags at half-mast; and a like graceful act of veneration and sympathy was performed at the Baptist University of Chicago. What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed since Rome was counted to be "the mother of showing in the fact that times had changed since Rome was counted to be "the mother of showing in the fact that times had changed since Rome was counted to be "the mother of showing in the fact that times had changed since Rome was counted to be "the mother of showing it of Chicago. What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed since Rome was counted to be "the mother of showing it of Chicago. What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed since Rome was counted to be "the mother of showing it of Chicago. What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed since Rome was counted to be "the mother of showing its of Chicago." What a startling evidence was afforded, by this universal burst of sympathy and admiration, to the fact that times had changed in the fact that times had cha THE TRUE CONCEPTION OF THE CATHOLIC CHURCH.

VARIOUS DENOMINATIONS AND THE FORCES THAT INFLUENCE THESE DIFFERENT SECTS — THE PRIVATE JUDG-

time to come. Civilization flourish and decay; human knowledge grows and declines, but the doctrines of the Church know neither increase nor diminution. Men attempt various explanations of these doctrines; in different ways they try to reconcile them with the sciences of their day; according as their horizon broadens and the light of rational truth dispels the darkness of error, scholars and thinkers perceive in those doctrines new charms and are better enabled to determine their harmonious relations with the principles of reason. While intellects differ in training, in degree of culture, and in intrinsic capacity, men will contine to apprehend the truths of religion differently. But beware of confounding definitions character of those truths

But we are told that there is a doc-Here it behooves us to distinguish. There is, among the members of the Church, as the ages flow along, an evolution of human apprehension; there is none of doctrine. At times a daring spirit questions some dogma, or gives some erroneous interpretation to some religious truth, and in order to safeguard the faithful, the Church lays down in precise terms the sense in and under a successor Leo and of Peter. safeguard the faithful, the Church lays down in precise terms the sense in which the truth is to be accepted and defines it as an article of faith. But no new truth has in this instance been added to the body of Catholic doctrine. It is still the same Church, standing above human passion and human prejudice, holding the same faith that she has held from the beginning. It is still the same doctrine that was in the deposit of faith when the Holy Ghost first breathed into the Church the breath of love and made her the great living organism through which man is raised up to the light of grace. The faith of which Peter was the custodian is precisely the faith that Leo XIII. guarded with such zealous care, and which Pius cisely the faith that Leo XIII. guarded with such zealous care, and which Pius X. has sworn to defend. Within all the intervening centuries between Peter and Pius not one jot or tittle has been added to that divine deposit. A true conception of the Church ever distinguishes between the human and divine elements of which she is composed. It is within the designs

composed. It is within the designs of Providence to make of weak and sinful man the minister of His sacraments and the mouthpiece through which He addresses Himself to humanity, and places within its reach the means of salvation. Even the Vicar of Jesus Christ and the Visible Vicar of Jesus Christ and the Visible Head of the Church on earth in no respect differs from other men. He is subject to all the ills of human life and all the weakness of erring human nature. It is only when he as Head of the Church, proclaims the teachings of the Church upon all matters of faith and morals, that the Pope is unpersing. In matters of human ters of faith and morals, that the Pope is unerring. In matters of human policy the Church varies with times and events. Those into whose hands her course has been intrusted may be unworthy of their high dignity; her children may sin grievously; scandal and abuses may prevail among those enrolled under her banner, but no stain sullies the Church. Her divinity is hedged in beyond the reach of grateful child for the mother that had reared him — crumble away, and amid great anguish of soul and body, following the guidance of reason and conscience, and God's special mercy and grace, he entered the haven of rest—the One, Holy, Catholic and Apostolic Church. In this Church he lived and labored and died. Newman's doubt was honest, and from belief in a fragmentary creed, he was led to the true faith. His prayer was heard, and he conversed with grace. article of that faith ceases to be a m ber of her mystical body. She is all-embracing in her charity. The brilliant intellects of an Augustine and Aquinas accept her teachings as humbly and submissively as the unlettered man or woman. She exacts from her believers as a condition of their faith, neither as a condition of their fatth, neither learning, nor moral worth, nor trans-cendant disposition of mind and heart. She never grows old. She is truth and love and hope combined. The light of faith beams from her eye; the fire of charity glows in her breast; her face is ever radiant with the smile of hope, as she beckons men along the path of sanc-tity and pleads with them in behalf of the salvation of souls. Such in brief is the Catholic Church.—St. John's Quar-

ON THE ANNIVERSARY OF POPE LEO'S DEATH.

Sacred Heart Review. Next Wednesday will be the first anniversary of the date of our late Holy Father, Pope Leo XIII. We remember well how the whole civilized world was present in spirit at that remarkable sick-bed, when for weeks the venerable nonagenarian struggled heroically with death, calmly facing the combat, and speaking memorable words of earnest blessing for his children of all nations of the earth. Even in Protestant of the earth. Even in Trocesario churches prayers were offered up for the dying Pontiff, and the New York Sun declared this fact to be indicative "of a change in the attitude of Pro-testantism toward the Catholic Church,

to one Shepherd!

Cried a Methodist preacher, John
Norris Hall, on July 19 last:

"Unity has been the dream of the ages. There have been dreams of political unity, like those of Alexander and Napoleon, but they are now numbered. ical unity, like those of Alexander and Napoleon, but they are now numbered among the vagaries of the past. The world monarch and the world power of the Papacy is a great idea, and its sur-vival amid the wreck of empires attests the superiority of the spiritual over the temporal. The wonderful old man, now facing the impenetrable beyond, is the one man in Europe who has the uni one man in Europe who has the uni versal point of view. The exit of the Pontiff amid the regret of Christendom

tine to apprehend the truths of religion differently. But beware of confounding the intrinsic character of those truths with a human apprehension of them. The apprehension varies; the truths are unchanging.

But we are told that there is a doctrinal development within the Church. Here it behooves us to distinguish.

There is, among the members of the Area.

marks an epoch in religious history, and

The first duty of a Christian to his country is to observe faithfully its aws. Christians are false to their God laws. Christians are false to their God when they ignore or break down the just laws of a land. The Christian who bribes legislators, who pays the police or other authorities for the privilege of evading statutes, who prostitutes public opinion for the sake of relaxing respect for law, is by such acts belying his Christianity. Christianity they acts belying his Christianity. Chrisians must obey the laws. When they do not, when by technical subtility, or by inancial influence, they succeed in postponing the operation of the law in their case or in escaping from it altotheir case or in escaping from it altogether, they bring discredit on the Church of Christ, and they are traitors to its spirit and to Him. It does not matter how benevolent or philanthrophic they are. A man cannot, by erecting a hospital or contributing to a charity, atone for the sin of disobeying the laws of his country.

In addition to obeying the laws himself, it is the duty of a Christian to help to enforce the laws. If public officials accept bribes, and he knows it, it is his duty to report them. If private citizens violate the laws, and he has evidence of it, it is his duty to assist in securing their conviction. There

has evidence of it, it is his duty to assist in securing their conviction. There are limitations, doubtless, to the duty, but they are small and obvious, and do not affect the clear and obligatory principle that Christians are bound, not only to obey the laws themselves, but to help to secure their obedience by all.

UNDERMINING CHRISTIANITY.

That the drift of Protestantism for many years has been towards the elimination of the supernatural in religion ination of the supernatural in religion is evident to every close observer. The doctrine of private judgment supplemented as it has been by the "higher criticism" has done its work. What was accepted with unquestioning faith a generation ago is now ques tioned and not unfrequently relegated to the class of myths which the world

to the class of myths which the world we are told has outgrown. This scepticism is all embracing. It assails the essentials of Christianity.

One would suppose that a minister of a Protestant sect who rejects the doctrine of the Incarnation, and who does not believe in the divinity of Christ would have no place in a Church professing to be Christian. Yet there are thousands of such who scoff at these fessing to be Christian. Yet there are thousands of such who scoff at these fundamental belief's of Christianity which would crumble to pieces if it could be proved that these beliefs rested on no valid foundation. This is a startling statement. But we have Protestant testimony to support it. The Church Electic, an Episcopalian magazine last wear published a series magazine, last year published a series of articles on the "Bishops and the New Theology," which demonstrated that a strong current of unbelief is sweeping through the Episcopal Church. The following extracts from

these articles speak for themselves:
"The Virgin birth is now decried and the men who do so daily use the Creeds, Chants, Canticles and Collects which positively assert it."

"Clerical correspondents in the Lon-don Times, and for that matter all over the Church, are constantly telling us

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VITAE-Die has done worders for me. I was a great sufferer from Kidney Trouble and doctored with several of the best doctors in Oniarlo, and used five different kinds of kidney medicine without the least benefit, at last I decided to give VITAE-DRE a trial according to the terms of the trial offer, and am glad I did so, for my Kidney Trouble has now entirely disappeared and the lame back resulting from it is completely a sulting from it is completely thing of the past.

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nd as no one, answering this, writing for a package, will deny after using. VIT # ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach every case with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

medicines, or doctor's prescription which it is possible to procure.

VITÆ-ORE will do the same for you as it has for hundreds of readers of the CATHOLIC RECORD, if you will give it a fair trial. Send for a \$1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom VITÆ-ORE cannot benefit. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try VITÆ-ORE on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just what we agree. Write to cay for a package at our risk and expense, giving your age and allments, and mention the CATHOLIC RECORD, so we know that you are entitled to this liberal offer, This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills, and diseases which have defled the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package.

A D D R ESS

THEO. NOEL, Geologist,

C. R. DEPARTMENT TORONTO, ONT. Yonge & Temperance Streets,

manufactured hero and Christ's Incarnation by the power of the Holy Ghost was a veritable myth. The clear statements of Matthew and Luke, therefore, concerning the miraculous conception of our Biessed Lord, not to refer to St. John, are altogether rejected or explained away by Anglican Bishops. 'The argument,' says the Bishop of Ripon, 'that He was wonderfully born and miraculously raised does not evoke at any rate to-day, an adequate and

faith in one of the Protestant sects we have presented to us a condition of things which shows to what extent the foundations of Christianity have been using eight or ten boxes she was as strong and healthy a girl as you will find anywhere, and she has not had the least symptom of the trouble since."

Dr. Williams' Pink Pills are the things which shows to what extent the foundations of Christianity have been undermined. If this undermining continues, and in all likelihood it will, there will be left not a vestige of the doctrines to which all Protestant sects

formerly subscribed.

The denial of the Incarnation, of the The denial of the Incarnation, of the divinity of Christ, of the credibility of the gospels of Saints John, Matthew and Luke make the so-called "New Theology" an efficient ally of those who would strip Christianity of everything indicating its divine origin, and who would reduce it to the levels of an ordinary human corresponding existing for nary human organization existing for the purpose of diffusing certain moral truths.—N. Y. Freeman's Journal.

They who have tact are as careful to take no notice of what is absurd or offensive as to show their appreciation of what is fair and reasonable.

ST. VITUS DANCE

Must Be Treated Through The Blood and

ONE OF THE WORST CASES ON RECORD CURED THROUGH THE USE OF DR. WILLIAMS' PINK PILLS.

St. Vitus dance is a nervous disease chiefly afflicting children. There are a number of signs by which it may be detected such as a twitching of the muscles of the face, shaky hands, or a jerky motion of the arms, a trembling or a dragging of the legs, irritability ploying the same means of sanctifying souls. What she was in the morning of human creation she shall continue to be during all eternity. Whether with the primitive couple that peopled this world, or in the upper room at Jerusalem, when the Holy Ghost fired the Apostles' souls with divine zeal and scattered them to the ends of the earth, or secretly abiding within the Catacombs, or dwelling in the palaces of the Caesars, or exiled in Avignon, it is still the same Church, be her seeming ever so changed by circumstances of time and place. Generations are born to be during and eternity. Whether with the most remarkable developments of recent years." A developments of the Pope He church, are constantly telling us that they do not believe in the open and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Lord's hosts," as a "spiritual commander-in chief," as one "who has restored the golden age of the Papacy in its best combs, or dwelling in the palaces of the Church, are constantly telling us that they do not believe in the open and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Cospel; that the writers of the Old and supernatural statements in St. John's Cospel; that the writers of the Church, are constantly telling us that they do not believe in the open and treative done the Church, are constantly telling us that they do not believe in the open and the they do not believe in the open and the they do not believe in the open and t

John, are altogether rejected or explained away by Anglican Bishops. The argument, says the Bishop of Ripon, 'that He was wonderfully born and miraculously raised does not evoke at any rate to-day, an adequate and satisfactory response; even if it could be considered valid it would not create a worthy or acceptable faith."

In this summary of the decadence of In the sum of the sum of

surest cure for St. Vitus dance, hysteria, neuralgia, nervous exhaustion, paral-ysis, and all the nervous troubles of ysis, and all the nervous troubles of men, women and children. But you must get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers, or sent post paid at 50 cents a box, or six boxes for \$2 50 by writing the Dr. Williams' Medicine Co., Brockville, Out.

THE DEMON, DYSPEPSIA. — In olden time it was a p. pular belief that demons moved invisibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking habitation in those who by careless or unwise living invite him. And once he enters a man it is difficult to disalodge him. He that finds himself so possessed should know that a valiant friend to do battle for him with the unseen foe is Parmelee's Vegetable Pills, which are ever ready for the trial.

Phils, which are ever ready for the trial.

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One of the greatest blessings to parents is Mother Graves' Worm Exterminator it effectu-ally expels worms and gives health in a mar-vellous manner to the little one.

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Agent or collectors have no authority to stop Agent or collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Mouday morning. Please do not send us goetry. Obituary and marriage notices sent by subscribers must be in a condensed form, to

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. wa, Canada. March 7th. 1900 of The Catholic Recor Lordon, Ont:
Dear Sir: For some time past I have read
Dear Sir: For some time past I have read
our estimable paper, The Catholic Record,
ad congratulate you upon the manner in

and compraculate you upon the which it is published.

Its matter and form are both good: and a really Catholic spirit pervades the ...hole.

Therefore, with pleasure, I can recommend to to the faithful.

Blessing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jebus Christ.

Yours faithfully in Arch. of Larlass, Apost. Delog.

LONDON, SATURDAY, JULY 30, 1904.

RELIGIOUS COMMUNITIES ONTARIO TEACHERS.

The case of Gratton vs. the Ottawa Roman Catholic Separate Schools Trustees of Ottawa was an action brought on July 4, by Mr. Gratton, a lay teacher and ratepayer, for the purpose of obtaining an injunction from the High Court to restrain the Board of Trustees from carrying out a contract with the Christian Brothers for the teaching of a Boys' Separate School in the parish of Notre Dame, and from erecting a school building which shall include a residence for the Brothers engaged in teaching. The number of Brothers to be engaged under the contract was 14, one of whom was to teach English as required, the school being for the French-speaking pupils. The contract was to be for ten years, but terminable from year to year on notice given by either party before January 1st of any year.

The clause in the Separate Schools Act under which this contract was made is sec. 36, which says:

"The teachers of a Separate school under this Act shall be subject to the same examinations, and receive their certificates of qualification in the same manner as Public school teachers generally; but the persons qualified by law as teachers, either in the Province of Ontario, or at the time of passing of the British North America Act 1867 in the Province of Quebec, shall be considered qualified teachers for the purgooses of this Act."

The contention of the plaintiff was that no person who after the year 1867 became qualified as a teacher in the Province of Quebec is qualified to teach an Ontario without passing the examinations and obtaining the certificate required by section 78 of the Public Schools Act, and that the Brothers who had not passed these examinations are mot qualified to teach in Ontario.

The Hon. Justice McMahon, who pre-July 12th that the Brothers are not qualified, that the Board has no authoraty to build residences, and that the term of the contract making it for ten years is also invalid. Thus the whole agreement has been set aside as in-

G. F. Henderson (Ottawa) was counsel for the plaintiff; N. A. Belcourt, K. C., for defendants.

The effect of this decision is farzeaching, as it affects not only the Christian Brothers, but also the nuns teaching the Separate schools of the province. Many of these have, indeed, teachers' certificates under the Public Schools Act, but many are also without these certificates, and such would be debarred from teaching under the law should the decision be upheld.

It is stated that Judge McMahon's decision will be appealed against, as it is certain that the clause of the Separ ate school law which makes the Quebec qualification valid for Ontario was incended by all parties concerned in the preparation and passage of the Act to enable religious orders to teach in the Separate schools without further examenation than that to which they were subjected in their community. The Clause was so understood by the Governenent and Opposition alike, by Rev. Egerton Ryerson, the Chief Superintendent of Education, and by the Catholic hierarchy who accepted the law as a fair whough not as a perfect settlement of the School Question so far as Catholics were concerned. The new interpretation put upon it by Justice McMahon seems to come from the tacking on of certain words in 1886 to the 36th section, samely, "or at the time of the passing of the British North American Act in 1867." | matter.

These words, added by the Ontario Legislature, change materially the mean ing of the Act of 1863, which is the text to which we must refer to ascertain what are the minority rights guaranteed to Catholics in Ontario when the Confederation Act was passed.

We do not deny Justice McMahon's ability and integrity; but we believe these features of the case have been strangely overlooked in the decision, and that the decision must be reserved on an appeal. It seems certain, too, that an appeal will be made.

But why should not members of religious orders subject themselves to the departmental examinations that they may obtain the same certificates as other teachers?

We say, first, because it has been always understood that these certificates were not required; and, secondly, because the Christian Brothers and the Nuns train their members to teach more thoroughly and for a longer period than do the Model and Normal schools,

It has been ascertained that the average school teacher of the Public schools of Ontario teaches only for three years, and then leaves the profession, whereas the teaching members of the religious orders have made teaching their life-work. It follows that the average experience of a Public school teacher is one year and a half, while the average experience of a Brother or a Nun will probably be more than five or six times that period.

The other points with which the decision deals are important, but none more so than that with which we have dealt above more fully. The ten years' agreement was not intended for the purpose of evading any law, as there has not been hitherto anything clear on this subject in the law as prohibiting such an agreement; but it is an important matter in a large community which may make its agreements for perhaps a score or more teachers at a time, to have security that they shall be permanently employed, or at least employed for several years. The providing of a residence for the teachers is also a matter of importance because their house must be adapted to community life; and further, their salaries are very small in comparison with those of lay teachers. The furnishing of a house for them to live in is regarded as a security that good teachers shall be sent to parishes which employs them; and it is besides but just that their small salaries should be supplemented by the rent of a house by which they consider their salaries somewhat higher than they would otherwise be as they obtain a home by the arrangement, which is equivalent to receiving a somewhat larger salary than that which is agreed upon in the indenture or contract decided upon by the parties contracting.

THE POPE AND THE FRENCH BISHOPS.

A strange despatch has been sent from Paris by the Associated Press to the effect that the Matin newspaper of July 12 asserts that eight days after the recall of M. Nisard, the former French Minister to the Vatican, a number of French Bishops received an order from Cardinal Vannutelli, acting for the Pope, to tender their resignation by return mail. The Bishops, it is said, consulted the Minister of Public Wor sided at the Court, gave judgment on ship and Premier Combes, who directed them not to tender their resignations on the ground that the assent of the State is required by the Concordat before the removals of Bishops can be en-

It is then said that the Papal Secretary of State, Cardinal Mery del Val, threatened the Bishops with the termination of their Episcopal powers unless they came to Rome within fifteen days. This order was also submitted to PremierCombes, who forbade the Bishops to leave their posts. Laval of Dijon, two other Bishops, and three Archbishops having Republican sympathies were those so ordered, and the Matin further asserts that the dismissal of the Bishops without consulting the Government's wishes will be considered as a formal renunciation of the relations of Church and State.

We feel confident that this whole statement is a pure invention whether by the editor of the Matin or by the agent of the Associated Press. Such statements are falsely made from time to time for the sake of sensation and we believe that this is merely a bolder falsehood made for the purpose of creating a greater sensation than

There have been recently several such fabrications, one of which was that the American Bishops had refused to accept and obey the Pope's order for the introduction of Gregorian music into the churches. This was a mere fabrication, and we are satisfied so is the present statement. We have, therefore, no further comment to make on the matter than this, that we shall patiently await news on the subject by mail before saying anything further on the

PREMIER COMBES WHITE-

On July 12th the French Chamber of Deputies by a vote of 334 to 154 set aside the report of the Investigation Committee which incriminated M. Combes, the Premier and his son, Edgar Combes who were accused of having attempted to get a bribe of from one to two million francs from the Chartrense or Carthusian monks for permission to stay in France notwithstanding the Associations Law under which they were expelled along with the other religious orders. We expected nothing else from the present Chamber, which is tied to Premier Combes, and may be expected to sustain him till its dissolution next year. A resolution was adopted declaring that no suspicion attaches to the Prime Minister or Government because of this scandal. But notwithstanding this vote, the revelations made during the investigation have had a profound effect upon the country, and it is admitted that the Government has been greatly weakened by the exposure. From all parts of France the news comes that there is a great awakening of the people to the tyranny which is being exercised by the Government in its effort to destroy religion, and there is much confidence expressed in Catholic circles that it cannot survive another general election, even though it should be sustained by the present Chamber till the dissolusion, which is not far off.

We must say we are not over-sanguine in the expectation that the apathy of Catholic party will be overcome so soon, but we may at least live in hope for better times when the Catholic spirit of the nation will be aroused as of yore to the defence of religion and the setting aside of the infidel rulers of the nation.

THE MORMON PERIL.

The May number of the Canadian Magazine had an article contributed by Mr. James L. Hughes, Public School Inspector of Toronto, entitled "Misconceptions of Mormonism," in which he makes statements in regard to the Mormon system in Utah, altogether at variance with the generally accepted belief that polygamous marriages are still indulged in in Utah and other states, by adherents of the Mormon Church. This article has been copied into the Deseret News, the chief Mormon newspaper printed in the State, and it is said to be already being made use of largely by the Mormons as a missionary document to make Mormonism popular throughout the United States.

Mr. Hughes maintains that the Mormons are a law-abiding people, prosperous and contented, and that violations of the law against polygamy is being obeyed by the Mormon Church, and that the agitation carried on against that Church is founded on a misunderstanding of its actual mode of

Mr. Hughes declares that during visit which he paid to Salt Lake City where he delivered a course of five lectures before the Teachers' Association of the state of Utah in 1902, he became acquainted to a considerable extent with the character and conduct of the Mormons, and was led to write his article in order to correct the misconceptions entertained in regard to the Mormons by the public.

In reply to Mr. Hughes, a pamphlet ssued recently by the League for social service in New York City has been largely quoted, the writer of which is the Roy, R. G. McNiece, D. D., a minister of the Presbyterian Church in Salt Lake City, who had been in that city for many years, and knows thoroughly the state of morals there. The title of this pamphlet is "The Present Aspects of Mormonism," and it reveals a condition of affairs which is truly appaling. This pamphlet has been supplemented by another more recently issued by others which fully bear out all that Dr. McNiece asserts from his per sonal knowledge of the case.

Dr. McNiece says : " The American people have recently discovered that they were sadly deceived by the solemn pledges of the Mormon officials in order to secure statehood. They supposed that the troublesome Mormon question was forever settled when those definite pledges were given that all polygamous relations should be at once abandoned and that the laws should be faithfully obeyed. But the constant violation of these pledges since Statehood, culminating in the election to Congress of a notorious champion of polygamy, known to be living with at least three wives, has thrust the Mormon question back again into national politics, and polygamy becomes a disturbing issue in at least three States, Utah, Idaho, and Wyoming.'

Outside of the State of Utah, Mormon iterature signed with their own names. is largely circulated by the Church officials, asserting that they neither teach nor encourage polygamy, whereas a strong minority among the younger trustees the right to engage the Brothiti is thoroughly known by all who are Mormons, who are opposed to the conders as Teachers was led by the late

living in the State that polygamy has been resumed all over the State: As an instance of this duplicity, Dr.

McNiece tells that so far back as 1850, when Apostle John Taylor was holding a discussion with several Protestant ministers in Bologne, France, he denied most emphatically that there was any polygamy in the Mormon Church. At the very time when this statement was made, Apostle Taylor was living with six wives; and this fact is stated in his biography written by Elder Brigham H. Roberts, who was the first Mormon Senator elected by the Utah Legislature, but who was expelled from the Chamber for being a polygamist, as he was living openly with at least three wives. President Snow on December 30th

published a statement in the New York World asserting that the Mormon Church does not encourage or teach polygamy. Nevertheless he is living with four wives, and was doing so when he made that statement.

Dr. McNiece says:

"It may be that the Church is not just now, in a formal way, giving in-struction in behalf of this doctrine. But we know that official representa ives of the Church are publicly teaching polygamy over the State. To be specific, at a Convention of Mormon Young People's Societies on 14th June 1898, one of the twelve Apostles in an address reported L, the two daily papers of Salt Lake City the next orning stated that belief in polygamy is as much a part of the Mormon faith to-day as it ever was, and young people cannot deny this part of the Mormon belief without, at the the Mormon belief without, at the same time, denying the prophet Joseph

Further: In the May number of the Improvement Era, the organ of the Young Men's Mutual Improvement Association, edited by B. H. Roberts, there is an elaborate article maintaining the rightfulness of polygamy, ending thus:

" And the fact of God's approval of plural marriage in ancient times, is a complete defence of the righteousness of the marriage system introduced by revelation through the prophet Joseph Smith.'

In fact the evidence that polygamy is still practiced not only in Utah, but also in Nebraska, Kansas, Iowa, Arizona, Idaho, and other states where it is strong, are numerous though every effort is made to conceal the fact from the outside public.

Mr. Reed Smoot, who is at the present moment Senator-elect for Utah, has declared that he has never practiced polygamy, but when questioned regarding his belief in polygamy as a doctrine he declared in an interview with a reporter of the Salt Lake City Telegram:

"As an American citizen, I claim the right to believe as I please, so long as it does not interfere with the rights o any other citizen."

In regard to the teaching of his Church on polygamy, he said on the same occasion:

"The Church is living strictly in accordance with the manifesto, and I voted for and approved the same.' The manifesto here referred to is a public repudiation of polygamy, the purpose of which is to deceive the people of the United States in regard to Mormon belief and practice.

From Rev Dr. McNiece's pamphlet, it appears that a technical meaning is given in Utah to the word polygamy, which is made to mean that the offence of polygamy consists in marrying wives since President Woodruff's manifesto issued in 1890, recommending the discontinuance of plural marriages; and those who have not married new wives since that date are boldly said to be not living in polygamy, and are ready even to swear that they do not practice this peculiar institution.

During the anti-polygamy trials from 1884 to I889, which were entered in the courts for the purpose of rooting out polygamy, the wholesale perjury of the Mormons was appalling. The United States District Attorney who was prosecuting said:

"The public morality of the commun ity is becoming debauched. There is being reared up here a community of hypocrites and perjurers. That is a strong term to use, but I use it advisedly. I say just what I mean. The one crime begets the other."

By this he meant that polygamy begets hypocrisy and perjury.

The Church officials connived at this wholesale falsification and "no word of condemnation by any one in authority has ever been uttered against the perjury daily committed in our courts, and that portion of the press which voices the sentiment of the dominant authority here, so far from speaking a word of condemnation, daily apologizes for, and defends and praises these perjurers for their cunning while on the witness stand.

There is, nevertheless some hope that the evil of polygamy and Mormon ism will be overcome. It is still pro bable that Reed Smoot, whose seat in the Senate as the representative of Mormonism, has been attacked, will be ignominiously expelled. There is also

tinuation of the evils of the system, and will help in its overthrow. This minority is becoming stronger day by day; yet it may be a considerable time before it will become a majority. Most close observers are, however, of the opinion that it will grow still faster when the power of the Mormon Church will become weaker, and thus the belief is gaining ground that the present power of Mormonism, even in Utah, will be overthrown.

We are confronted with the Mormon peril even in Canada, as there is in Alberta a large Mormon settlement. It appears to be difficult to ascertain to what extent polygamy is practiced there; but there is little doubt that it is practiced, though the votaries of the system are careful to conceal the fact as far as they can.

We trust that the Canadian Government will keep a strict watch to prevent the evil from taking root, and to eradicate it if it has already obtained a foothold in the territory.

Rev. C. O'Byrne, pastor of St. Nicholas church, Buffalo, will celebrate the 25th anniversary of his ordination to the priesthood on the 27th inst. The event will be fittingly honored by his brother priests in the Diocese of Buffalo, and deserved honors will also come to him from many other places in the United States and Canada. Father O'Byrne has a host of friends in the Dominion, all of whom will extend hearty congratulations and pray that length of years may be his portion. The publisher of the CATHOLIC RECORD also wishes to extend sincerest good wishes to the good pastor of St. Nicholas.

We extend our congratulations to Mr. John Ronan, of Hamilton, on his appointment to the bursarship of the Provincial Institution at Penetanguishene. A better man, and one more deserving, could not have been found. brother members of the C. M. B. A. will remember that Mr. Ronan has for many years been one of its most prominent and estimable members, and a notable figure at all the conventions as a member of the Finance Committee.

THE OTTAWA SCHOOL QUESTION.

Toronto Globe, July 25.

The attention of Mr. Scott, Secretary of State, having been called to the judgment given a few days ago in the case of Gratton vs. The Ottawa Roman Catholic Separate School Trustees, he gave to your correspondent the following opinion:

"The decision recently given by Mr.
Justice MacMahon which debars the
Christian Brothers from accepting positions as teachers in the Catholic Separate schools in Ontario without arst undergoing an examination would, if upheld, be a violation of the British North America Act. Opinions may differ as to their qualifications. As however, the members of the Order have from a religious motive adopted the vocation of teaching and are edu cated for that special purpose it may be presumed that they are qualified up to the particular grade they assume to

It would no doubt meet with more general approval if the members of the Order submitted to the examination prescribed by the Department of Education. One of the questions before the learned judge was: Have the Trus tees of Catholic Separate schools th ight to engage as teachers members of the Order of Christian Brothers? onceded that the Christian Brothers had the right before and at the time of Confederation to teach in the Public an examination.

Section 13 of the Separate School

Act, 1863, reads as follows:
"The teachers of Separate schools under this Act shall be subject to the same examination, and receive their certificates of qualifications, in the same manner as common school teachers generally; provided that persons qualias teachers either in Upper or Lower Canada, shall be considered qualified teachers for the purposes of

That was the law at the time of Confederation, and the rights and privileges then enjoyed by the minorities in Upper and Lower Canada cannot be withdrawn as the following clauses in the British North America Act clearly "In and for each province the legis-

lature may exclusively make laws in re-lation to education, subject and according to the following provisions: (1) Nothing in any such law shall

prejudicially affect any right or privi-lege with respect to denominational schools which any class of persons have by law in the province at the union.

(2) All powers, privileges and duties at the union, by law conferred and imposed in Upper Canada on the Separate schools and school trustees of the Queen's Roman Catholic subjects, shall be and the same are hereby extended to the dis-sentient schools of the Queen's Protestant and Roman Catholic subjects in Christian Brothers undoubtedly be-

long to a "class of persons," who, at the time of the union, had the privi-lege of teaching in Catholic Separate ominational) schools without previous examination.

The trustees of Catholic Separate

at the time of the union had certainly the privilege of engaging Christian Brothers as teachers. By reference to the debate on the

third reading of the Separate School Bill it will be noted that this very question was discussed. The opposition to the clause in the Bill which gives

John Hillyard Cameron, Leader of the Upper Canada Bar, who pointed out the effect of the proviso, moving an amendment that would reteachers to take out certifi-The late Sir John A. Macdonald pointed out that Mr. Cameron's amendment would preclude ladies and gentle men belonging to religious orders from teaching in Separate schools.
following extract of the debate app in the Globe of the 13th and 14th March, 1863: "Mr. Scott moved the third reading of the Separate School

He said the Committee went through the Bill, clause by clause, with Dr. Ryerson, and as determined upon; it met the approbation of all the members of the committee. He thought this ssurance should content Canadian members, who might be that Dr. Ryerson had no Popish pro-clivities. He thought the effects of the elivities. He thought the opponents. Bill were magnified by its opponents. There were men in the House who made political capital out of it, and who would be very sorry when it was re-moved from the arena. The Separate schools of Upper Canada would by it receive only \$7,000 out of \$152,000, expended for educational purposes. This paltry sum was all. The agitation was unworthy the House. He amendments were to be He understood be offered. He should have to resist them, and to call upon his friends to resist. ly fair amendment might mar the Bill. Those amendments would come from gentlemen desiring to amend the Bill by striking out the first and last clauses. He would move the third reading, reserving the right to comment on the amendments.

Mr. J. H. Cameron then moved another amendment—"That it shall be the duty of the Council of Public Instruction, from time to time, to name such persons as they may think fit, in the respective cities and countie Upper Canada, to grant certificates of malification to teachers in Separate chools, no one to be employed unless and until such certificate has been ob-

Mr. Scott moved in amendment —
"That teachers of "Separate schools under this Act shall be subject to the same examination and obtain certificates of qualification in the same manner as common school teachers generally; provided that persons qualified by law as teachers, either in Upper or Lower Canada, shall be considered qualified teachers for the purposes of

Mr. J. H. Cameron objected to the proviso—in "Lower Canada"—Gentle-men in holy orders and ladies under vows were qualified teachers in Lower Canada but not in Upper Canada, withcut examination. Under this pro-viso they could teach without examina-

Mr. J. A. McDonald would accept Mr. Scott's amendment. It yielded half and the House ought to yield the other balf. Mr. Cameron's amendment would preclude gentlemen and ladies in Orders, teaching in Separate schools because the vows or regulations of the Order might preclude their submitting to the necessary examination. He say no reason to deprive the Catholics of Canada of teachers such as they pper desired.

Mr. Scott's amendment was carried on a division, and inserted in Con mittee.

The subject was fully discussed not only in the Legislature but also in the

The Toronto Leader, 14th March, 1863 said: "The bill as reprinted with the amendments made by the Select Committee gives power to the trustees of these schools to grant certificates of qualification to teachers to be employed therein, to which provision Mr. J. H. Cameron moved mendment on Thursday night, but the House adjourned without taking a vote upon it, and last night it was thrown

Mr. Scott referred to the practice of the Courts in often giving too strict an interpretation to the language statutes instead of being guided by the manifest object the Legislature had in view. From the time the Separate School Act was passed-now over forty years ago—up till the recent decision the right of the trustees of Separate schools to appoint Christian Brothers and nuns, who are members of the teaching Orders as teachers, has never been challenged; and it does seem rather regrettable that at this late date the question should have now to be seriously considered by the Courts.

STUDY FOR PRIESTHOOD.

In an apostolic letter to the Cardinal Vicar-General of Rome, Pius X. has ordered that all candidates for the priesthood must, before ordination, have made a full course of theology for at least four years and have spent at least three years in an ecclesiastical

college or seminary.

Foreign students who come to Rome to be ordained are ordered by the same decree to enter an ecclesiastical college of their nationality, or at least some institution for ecclesiastics. The custom by which many foreign students paid for their tuition by acting as pre-fects in lay colleges has been forbidden as detrimentral to discipline. Female colleges have religious institutes or colleges h been forbidden to take as boarders clesiastical students or clergymen of any nationality.

No Drinking Man in Their Business. A great business house in Chicago issues the following notice:

"We will not, to our knowledge, place in our business a man who drinks, and, even though a man should apply for a position, whose ability and other all-round qualifications would seem to the birth of the position if me knowledge. all-round qualifications would seem to fit him for the position, if we knew or discovered that he was a drinking man employ who acquires the habit of drink we should decline to consider his application. Any man in our eyen though moderately, is to a certain

even though moderately, is to a certain extent marked down in our estimation, and unless we can remove from him this serious fault, and show him his error, we feel compelled to do without his "Yours respectfully,
"MARSHALL FIELD & Co." service.

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On the event of distinguished new fine that of John Line and Control University produced in the last control university produced in the las

assail even the rights and property of the Established Church. A number of the most talented and enthusiastic young men of Oxford sought to defend the Church against this two - fold the Church against this two fold danger. These ardent and zealous sons of the Establishment, in whose ranks were to be found such men as Newman, Keble, Pusey and Froude, recognized the urgent need there was for awakening and revival within the Church. That such a rayival was needed is clear. ing and revival within the Church. That such a revival was needed is clear from the following description of the state of the Church by Mr. Gladstone, who to the end of his life remained a loyal and devoted Anglican. Speaking of this period, the great statesman said: "The Church of England had been passing through a long period of deep and chronic religious lethargy

the actual teaching of Christianity was all but dead . . As the French Revolution had done much to renovate Christian belief on the Continent, so the Church of England was less violently but pretty sharply roused by the political events which arrived in a rattling succession—in 1828 the repeal of the Test Act, in 1820 the emancipation of the Roman Catholies, in 1831 32 the agony and triumph of reform. There was now a general uprising of religious energy in the Church. Her condition before 1830 could not possibly have borne the scrutinizing eye which for thirty years past has been assert these latent elements of Catho-dicity which they held were inherent in her constitution—these in brief were the objects set before themselves by the leaders of the Oxford movement. Foremost amongst those who were prominent in this "uprising of religious nergy" was John Henry Newman.

Before speaking of Newman's connec tion with the movement it will be well to glance briefly at his life up to the year 1833. Born in London in the first year of the last century, from his earllest years the deeply religious bent of his mind displayed itself. From his mother, a devout woman of Huguenot descent, he imbibed that profound reverence for the Bible which was so characteristic of him in after years. It has been said of him that "it would It has been said of him that "it would be hardly too much to say he knew the whole Bible by heart." He entered Oxford before his sixteenth year. Like so many other great men the results of his initial examinations did not give promise of the distinction which he afterwards achieved. In 1822 he was elected Fellow of Oriel College. His elected Fellow of Oriel College. His elevation to the fellowship brought him as Keble, Whately, Hawkins and Pusey, who were leading men in Oxford at the time. In 1824, after his ordination, he was appointed curate of St. Clement's Church, Oxford. During his curacy and afterwards as vicar of St. Mary's (to which office he was appointed in 1828 and which he held till 1843), he was remarkable for his indefatigable labors amongst the poor and for his un-remitting attention to parochial duties. It was whilst vicar of St. Mary's that he preached those famous "Parochial on which, to a great extent, rests his title to be reckoned one of the most impressive and eloquent preachers most impressive and eloquent preachers of the century. It may be interesting of the century. It may be interesting or bis terraram," which, being freely translated, means that the judgment of truth in matters of doctrine. Ohristendom as a whole is a safe criterion of truth in matters of doctrine. When the control of truth in matters of doctrine in the tone, there was a completeness in the figure, which made his delivery, such as I have described it,

mirable biography of Cardinal Newman, pays the following high tribute to their poetic excellence: "For grandeur of Church which he had served so faithfulpostic excellence: "For grandeur of outline, purity of taste, and radiancy of total effect, I know hardly any poems in total effect, I know hardly any poems in preathes the bitter regret he felt at the preather than the preather

of the Establishment, in whose ranks were to be found steb me as Newman fixed by the Establishment, in whose ranks were to be found steb me as Newman fixed by the Passy and Froude, recognized the urgent need there was for awaker in an arrived in an arrived in the Language that equal them."

Nowman returned to Oxford contained the urgent need there was for awaker in the language that equal them."

Nowman returned to Oxford contained the urgent need that a great work lay before he in the Oxford movement was about to be the State of the Church by Mr. Gladstone, who to the end of his life remained a loyal and devoted Anglican. Speaking of this period, the great statesman said: "The Church of England had been passing through a long period of deep and chronic religious lethargy.

The churches and worship bord in the country the actual teaching of Christianity when were written by Nowman. The avowed object of the writers of the Tracts for the Times," the most remarkable of which and take tacking of Christianity which was delivered for all the Doxford of the Writer of the Tracts was to vindicate what they held to be the real mission of the Church of England. Newman, in his "Apologia pro vitation had done much to renovae." When were written by Nowman. The avowed object of the writers of the Tracts was to vindicate what they held to be the real mission of the Church of England was loss violent. In Nowman, in his "Apologia pro vitation that the Catholic Church alone was the depository of "the faith once object which he and held of the Church. Here were the province of the writers of the Tracts was to vindicate what they held to be the real mission of the Church of England was loss violent. In Nowman, in his "Apologia pro vitation which alone were writered by the proposition with a province of the writers of the Tracts for the Trac the language that equal them. Newman unsought. In his sermons at of Newman's conversion. Gladstone St. Mary's, to which reference has been made, he amplified and explained what was contained in the Tracts. As the movement progressed, Newman found himself obliged to make some public defence against the charge of Romanism that was being constantly made against him and his followers. This he did by him and his followers. This he did by delivering a series of lectures, which he afterwards published on the "Prophetical Office of the Church." In these lectures he advanced the celebrated theory of the Via Media. He en deavored to show that the position occupied by the Tractarians was a kind of middle course between "Romanism".

and "Popular Protestantism." He tried to give logical and theological easons for his position. The theory of reasons for his position. The theory of the Via Media at once met with the criticism that it was a mere "paper theory," and a "mere unworthy com-promise." Newman, however, had supreme confidence in the logic of his supreme confidence in the logic of his position. Up to this time no shadow of doubt crossed his mind. And this confidence remained unshaken till the year 1838. In that year he began to study the history of the Monophysites, an oriental sect of the fifth century heretics. He tells us in the "Apologia" the effect on his mind of that study, "I found," he says, "as it seemed to me, Christendom of the sixteenth and nineteenth century reflected. The Church of the Via Media was in the position of the oriental communion. Rome was where she now is, and the Protestants were the Eutychians." Protestants were the Eutychians."

About this time, too, he was powerfully About this time, too, he was powerfully influenced by a single sentence of St. Angustine which was pointed out to him by a friend in an article by Dr. Wiseman in the Dublin Review. The sentence was this "Securus pedecat orbis terraram," which, being freely translated, means that the judgment of Christondom as a whole is a safe criter.

Tennessee, some generous man has thoughtfully declared that the Catholic

Church is needed in the United States.

A few words of approval, too, were spoken at the Protestant Episcopal Convention last year, and the Pennsylvania Lathara Sunod said something Stern necessity which compelled him to stern necessity which compelled him to separate himself from that Church which separate himself from that Church which kindly. The Presbyteins have several kindly. times come very nigh endorsing the Church's position with regard to religion in the Public schools, and at the Iowa Methodist Conference last year a United States senator of that faith fought down resolutions hostile to the Catholic Church. In Los Angeles last wook Judge Lohr of the Delaware Supreme Court bore striking testimony to the splendid work the Church is the church is the splendid work the church is the church

to the splendid work the Church is doing in this country and prevented Rev. James M. King's hostile resolution from passing. Recently we presented an unexpected tribute from the American Bible Union.

These things ought to assure Catholics of the correctness of the Church's position, if, indeed, any assurance be needed. It is true those unsolicited defenders have been laymen in almost needed. It is true those those the defenders have been laymen in almost every instance, but it is pleasant to assert that in each case those laymen have been men of large experience and much prominence. Holding lofty positive the contract of the contract much prominence. Hotaling forty posi-tions they observe the perils of the hour and mark the force most active in coping with them. They are unwilling that the Church's arm shall be short-ened, since they see it stretched out to save society, whether it deserves to be saved or not. The laymen, evidently, are better statesmen and philosophers than are the preachers.—New World.

> THE DIVORCE EVIL. N. Y. Freeman's Journal.

hurch Conference against the divorce vil, the Philadelphia Press says: riage, is opposed entirely to divorce, and on the other side by the small but

ated at any like the full amount of its calamitous importance;" whilst his

great rival and opponent Disraeli de-clared many years afterwards that it

was "a blow under which the Church

This brings me to the conclusion of

the first part of my subject. With the

kind permission of the editors of the Adelphian I hope, in a subsequent number, to continue, and to give a short

account of the great Cardinal's work during the remainder of his life as a priest and prince of the Catholic

FRENCH VETERANS WEPT AS

NUNS FILED OUT.

TOUCHING SCENE AT THE HOTEL DES

INVALIDES.

There is sorrow among the veterans'

who are pensioners of the Hotel des Invalides, Paris. Since the foundation of the Invalides by Louis XIV. nuns

have acted as nurses to the veterans, but the other day the nuns had to de-

part to be replaced by lay nurses. Some of the nuns of the Invalids had been in

the place for a great number of years and were well-known figures, especially

Sister St. Angelique, who had nursed in the Invalides for sixty-five years.

Another nun had been there forty-five

his pension rights to the institution, withdrew and went to live with his re-

A statue of heroic size, representing, St. Jean Baptist de la Salle, founder of

the Christian Brothers, is to be erected in St. Peter's, Rome, in one of the niches

reserved for canonized founders of re-

of England still reeled."

owerful company of earnest students of social questions, who are keenly wake to the national peril involved in ax divorce customs, the Inter-church Conference, supported by 23,000,000 Protestant Church members in the nited States, may hope to move stead-y forward to the successful attainment of the goals it has set for itself." Church.-St. Bonaventure's Adelphian. The Catholic Church occupies the

centre, not the flank, in the opposition to the divorce evil that has been growing with scandalous rapidity among non-Catholics in recent years. She stood like a rock of adamant against divorce when the denominations now so active and rightly against the evil, ere indifferent or silent about it, leaving their ministers free to act as they pleased. When the so-called Reformers ejected the Sacramental character of marriage, thus making it a mere civil contract between a man and a woman, they placed it in the category of fran-gible contracts, and the evil now delored is the logical and natural result.

There are more divorces in the United States than in all the rest of Another nun had been there forty-five years, and seven or eight others between twenty and thirty years. When the nuns departed they filed past the old veterans, who shook hands with them and many of them were crying. When it became known that the nuns would be a consequent to the c the world. In 1870, $3\frac{1}{2}$ per cent. of marriages ended in divorce. In 1880 the percentage had increased to 4.8; in 1890, to 6.2; nearly double in twenty years. In 1900 the percentage had in creased to 8.

would have to go, an officer who had been a pensioner of the Hotel for over forty years and who had made over To prove that our laws are too lax, the St. Louis Republic cites Canada, and asserts that "in thirty four years, and asserts that "in thirty four years, or from 1867 to 1901, there were only 69 divorces in Canada, and approximately 700,000 in the United States."

The Republic continues: "The Canadian law is strict. Divorces can be granted only by the Dominion Parlia-ment, and there is a routine of procedure to be followed. The preliminary

before a Senate Committee in person and present his own case. There is no doubt that the obstacles lessen di-

In 1870 the divorces in the State of Ohio were one in every twenty-five marriages. In 1902 there was one divorce in every eight marriages. In 1867 Indiana had 1,096 divorces; in 1900 there were 4,699.

In 1867 Michigan had 449 divorces; in 1886 1230 and in 1000 2 418. In

in 1886, 1339, and in 1900, 2,418. In 1867 Illinois had 1,071 divorces; in 1886, 2,666. In the United States during the twenty years from 1867 to 1886 there were 328,716. There are more bigamists out of Utah than in it.

PENALTY OF SOCIALISM.

We are pleased to find our views on the condition of affairs which obtains in Colorado acquiesced in by many of our contemporaries. Since expressing them, however, additional information has come to us which establishes a more has come to us which establishes a more direct responsibility for their existence. Our suspicions directed us to presume such a cause, but absence of positive knowledge at the time prompted us to withhold a direct charge.

There is no longer question in our mind that these conditions have been provoked by the preaching of socialism. What but lawlessness is to be expected from men inegulated with doc-

pected from men inoculated with doctrines so destructive of civic life?
Wild denunciation of the property rights of others long continued becomes a conviction with minds that are weaker. Conviction soon manifests itself in acts of seizure or destruction.

It is now matter of record that the

socialistic satans have for a long time past been instilling their poisonous fruits into the minds of the people of Colorado. Such being the case, ex-planation of the Independence horror is no longer wanting. The cause, of no longer wanting. The cause, of course, in no wise excuses the act, neither does it mitigate the odium resting upon the executive who resorted to similar means to punish the perpetrators.

Colorado is paying the penalty of Colorado is paying the penalty of failure to suppress its preachers and teachers of socialism. This is the cause of all the trouble. Such being the case, Governor Peabody has made the mistake of not having deported the preachers of socialism. Were he actuated by motives to preserve order and conserve vested rights he would have demanded the arrest and punishment of manded the arrest and punishment of these abettors of civic destruction. It were well also if others in similar station would profit by the misfortune that has followed his mistake.—Church

DEAD CHURCHES.

About churches in the city of London that were once Catholic, but now "dead" in non - Catholic hands, and about how the non-Catholic folk of the city attend church, is thus told by Reynold's News-

at the public expense. The 'City' of London, over which the Lord Mayor presides, has a population of little more than 20,000 residents, mostly office caretakers and their children. But many of the churches of old Catholic London, now in the hands of the State Establishment, still remain. Services are held that the stipends may be drawn but there is no congregation. In ten of the 'dead' churches an Express representative counted on Sunday morning sentative counted on Sunday morning a total 213 worshippers, including 24 children. The seating accommodation in these ten churches provides for 3,750 persons, so that 3,537 seats were empty. The incomes of these churches amount to £5,713 a year. It is almost beyond belief that only three ladics and one little child were to be ladies and one little child were to b found in a church in the heart of Lon don at morning services, but such was the case at Canon Shuttleworth's old the case at Canon Snuttleworth's out church, St. Nicholas Cole Abbey. At the other churches congregations averaged twenty-three, the most path-etic of all being the beautiful old St. Helena's Bishopsgate, which has seat-Speaking of the action of the Inter- for nearly 600 persons and a congrega-

for nearly 600 persons and a congrega-tion of only eleven."

The pions "reformers" stole the churches, but they were not able—at least their descendants in later times "Flanked on one side by the Roman Catholic Church, which, because of its view of the sacramental nature of margregations. - N. Y. Freeman's Journal.

> A Minister's Watch and a Priest's Wit. Ave Maria

The Australian Catholic Press tells a good story illustrating the ready wit of the late Father McKiernan, of Queensland. He was once travelling to a rail way station in a buggy, accompanied by a Protestant minister. Both were anxious to be in time, but their watches disagreed, that of the parson being the slower. Its owner insisted, however, that it was correct, and added that he had great faith in it. Father McKier nan yielded the point, and they travele along leisurely, thinking they would have ample time to eatch the train. When they arrived at the station, however, they were late. Then the priest, turning to his friend, said: "You told me you had great faith in that watch of yours. It would be much better if you had good works in it — a practical proof that faith without good works is of no avail."

The Hardships of the Convert Minister.

Few hereditary Catholics realize the especial hardships of a converted min-ister. Trained for his office, he has usually great difficulty in adapting himself to any of what he has heretofore considered mere secular callings. But if he have a family, he must do in the eyes of the Catholic Church he is a simple layman, debarred by marriage and family ties from entering the priesthood. So it falls out that he who was erst a teacher becomes a pupil, and exchanges the usually ample salary and social consideration of his office for a moves must be advertised for six struggle for employment and the ostra-months, and the applicant must appear cism of old associates.—The Pilot.

THE WORST CLASS OF SWINDLERS.

Commenting on the gullibility of the average non-Catholic with regard to the sensational stories invented by the "converted priest" and the "escaped nun," the New Zealand Tablet says: nun," the New Zealand Tablet says ...
"This strange infatuation has created or countries one of in English - speaking countries one of the worst and most disreputable kind of swindling that it is well possible to conceive—to wit, the trade or profession of the unclean tribe of gaol-birds and adventurers who fraudulently set up as 'ex-priests,' 'ex-monks' and 'exnuns' and earn a dishonest livelihood by coarse appeals to the labeling that soarse appeals to the lubricity of the pruity and to the sectarian passion of the bigoted. We have compiled a bulky volume of the prison records and other biographical notices and adven-tures of nearly a hundred of those theological magsmen and disreputable females. By far the greater number of them were never at any period of their lives Catholic. And the unclean herd might well take for its motto this dis-tich from Taylor, the water poet:

I want the knowledge of the thriving art. A holy outside and a hollow heart '"

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THE TRUTH ABOUT THE CATHO-LIC CHURCH.

SY A PROTESTANT THEOLOGIAN. CCCXI.

Our friends of the Presbyterian Wit-Our friends of the Presbyterian with ness do themselves honor by denounc-ing the present Government policy of France as an "odious persecution." However, their diagdosis of the cause appears decidedly faulty. They say that this persecution is "only possible because of the persecutions of past cen-trains of flagrant, so nitiless, and at

because of the persecutions of past centuries, so flagrant, so pitiless, and at times so popular!"

Now the only way of deriving the present policy of M. Combes from former persecutions is to assume that he and his accomplices are moved by hered. and his accomplices are moved by hereditary resentment over severities inflicted by the Catholics on their forefathers. This explanation will not hold. Some of Combes' allies are Protestants, and more are Jews, but the great body of them are, like himself, Catholics born and bred, and still Catholics in family connection. These have no hereditary grievances, for, at least in popular remembrance, it was their accestors who persecuted the Huguenots, not the Huguenots, not the Huguenots who persecuted their ancestors. Innocent the Eleventh's solemn protests against the Dragonnades appear to have roused Eleventh's solemn protests against the Dragonnades appear to have roused scarcely any echo in Catholic France, infatuated as it was with the tyrant Lewis, and certainly have transmitted no indignant remembrance to posterity. Indeed, the present persecutors, I notice, prudently avoid any references to former persecutions. Such reminiscences would be exceedingly awkward for them just now.

for them just now. In 1793 Jansenist resentment which In 1793 Jansenist resentment which had degenerated into angry irreligion in some of the least sincere, had a distinguishable share in promoting the Reign of Terror. Since then Jansenism seems to have evaporated completely as a living force. I see nowhere the faintest reference to it as any way concerned in present events, not to say that the Jansenists were devotedly attached to monastic education. Their great opponents, the Jesuits, cordially praise their faithfulness to the eremitic ideal of life. If there are any of them ideal of life. If there are any of them left, (and I believe there are a few) they

certainly are not found on the side of Emil Combes.

As to the Protestants, I have read various late numbers of one of their chief organs, the Revue Chretienne. Some of these dissent from the present Some of these dissent from the present some of these dissent from the present policy; some give it a halting support; none approve it with any warmth. It is plain that it has not sprung out of any brooding displeasure that has come down in their veins. The elder Pres-sensé long since warned the Republic of the abyse into which its malignant

irreligiousness was leading it.

Waldeck - Rousseau's and Combe Waldeck - Rousseau's and Combes policy, as we know, is enthusiastically urged forward, and indeed has been in large measure developed, by the Free-masons. Now among these the Jews are very active, and not least active as persecutors. Yet it can hardly be angry remembrances of ancestral sufferings in France that incite them. would have to go back six hundred and fifty years to find much to complain of, ecial to France, and then the two decrees of banishment were soon re

Moreover, as the Jewish born Nean-Moreover, as the Jewish born Neander reminds us, the two great protectors of the Jews were the Order of
Cistercian monks, headed by St.
Bernard, and the Holy See, especially
as represented in Innocent III., and in
Gregory IX. It is the former Pope who
has made it excommunication for a
Catholic to outrage or despoil the Jews,
see to molest their worship. It is the or to molest their worship. It is the latter, the founder of the Inquisition, who came forward in defence of the Jews against their fanatical murderers with singular benignity of eloquence.

Was a Jew brought before the Holy If the tribunal found that he was unbaptized, its immediate answer was, as pointed out by Henry C. Lea:
"We have nothing to do with him. He is free of the jurisdiction He is free of the jurisdiction of the Church." Did Catholics, more zealous than considerate, take away the children of Jews to bring them up Christians? The Canon Law intervened, forbidding the act, "as contrary to natural justice and parental right." Surreptitions baptisms sometimes frusnatural justice and parental right.
Surreptitious baptisms sometimes frustrated the law, but such baptisms were condemned alike by the Bishops and by Rome, and denounced with especial energy by the inquisitorial order of

Nor have the Jews been unmindful of their obligations. A rabbi of the time extols the Abbot of Clairvaux in lanextols the Abbot of Clairvaux in language that almost puts him on a level with Jehovah Himself, a eulogy equally applicable to Gregory IX. in the next century. Neander, a Christian, but never forgetting his Jewish descent, has set forth the good offices of Rome and of Clairvaux towards his people in affectionate detail. The Grand Sanhedrin of 1801 made explicit expression of its gratitude towards the Holy See, in language which has since been re-echoed language which has since been re-echoed by other Jewish organs. There are Jews, and too many of them, who would be glad to destroy Christianity. But the great body of those who, with Emil Combes, deplore "the recrudescence of religious faith," and, with M. Viviani, declare: "Not Clericalism but God is the enemy," are neither Jews nor Protestants, but apostate Catholics, headed by an apostate cleric. No explanation of the present persecution as proceeding from hereditary horror of former persecutions can possibly be accommodated to them.

We need not go back to the Albigen-sian crusades, seven hundred years ago All possibility of hereditary transm sion of these memories disappeared with the extinction of the last remains of this Manichean heresy, more than six hundred years back. The only perse-cutions in France that still live in hereditary memory are, besides the Dragonnades, against which the Pope and Cardinals, and the Catholic society of Rome, protested so energetically, the massacres of the sixteenth century, the massacres of the sixteenth century, the massacres of the sixteenth century, of the Huguenots by the Catholics, and of the Catholics by the Huguenots.

The latter were far more atrociously cruel, and, relatively to Protestant

He." Who is more worthy than thou O Mary, to speak for us to the Heart of Desus Christ? Thou wilt speak to Him O sovereign, because all that thou askest of Him thou wilt obtain, for is He not thy Son?

numbers, more destructive, but as, of course, their absolute havoc was com-paratively small, they fell, more quick-ity than would have been expected, even out of Catholic memory, and of course were gladly and quickly forgotten

y the Huguenots by the Huguenots.

It is curious how the Protestants were allowed to have their own way, or rather, how they were encouraged by the Catholics, in the remorse of these over St. Bartholomew's, to exaggerate the number of their martyrs. Their own statistics, naturally resting on the most intimate knowledge computed the most intimate knowledge, computed the victims of the Massacre at 14,000. However, the Catholic historian De Thon insisted on counting them at 20,000. Other Catholics again would not suffer the number to be less than not suffer the number to be less than 30,000. Others again, partly to mark their abhorence of the deed, partly in the popular love of accumulated horrors, insisted on reckoning the victims at 70,000, and this suited the general taste so well that it was commonly accepted. Finally Archbishop Péréixe, a good-hearted but rather headlong man, would not let off his Catholic foreighters of the previous century without insisting on their having butchered a round hundred thousand. Yet this was too much ever for Protestant acceptance, and 70,000 nas remained the popular estimate. The authentic and original Protestant reckoning, however, stands at somewhat less than 14,000. This number is accepted by the Spectator, and, slightly increased, by the very accurate Miss Freer. Professor Fisher's estimate of 22,000 was made before the latest The spir

We see then how the Massacre of St. Bartholomew's, exaggerated six or seven fold, partly by remorse, and partly by the vulgar love of horrors, has almost entirely extinguished the memory of other Catholic murders of the Huguenots, and completely ex-tinguished the memory of the Huguenot massacres of the Catholics, although these were proportionately o wider sweep, and far more atrocious in their forms of lingering cruelty, besides their accompaniments of sacrilegious outrage, from the destruction of cathedrals and abbeys to the shocking insults offered to the bones of the illustrious dead. All these hideous memories have long since been swallowed up by the memory of St. Bartholomew's, magnified six fold.

authorities had been examined.

It is plain, then, that it is not resentment of former persecutions inflicted on their ancestors which has stirred up their ancestors which has stirred up these renegade Catholics to the present persecution. They are guided by the same instinct which led Professor Hax-ley to desire the extermination of Roman Catholicism, not on account of its specific character, but as being in his estimation, not only the most ancient and most numerous, but most logically coherent form of Christianity, which, once rooted out, would leave only disjecta membra, easy to be dealt with. I notice that a supporter of M. Combes remarks that while Protestantism is somewhat less offensive to Freethinkers, its offensiveness is of the same kind. The programme of destruction is this: First, the monks; next, the priests; next, the laity; next, the Protestants; next, as it explicitly avowed by the Extreme Left, all who manifest the religious temper, in any femore in our degree.

form, or in any degree.

CHARLES C. STARBUCK. Andover. Mass.

THE SIXTH PRECEPT.

The sixth and last commandment of the Church is one of grave importance. Prevailing practices prove it to be one also which our young people too fre-quently ignore. It contains the law touching the solemnization of marriage; the impediments which render it null and void and those which, though they do not invalidate it, still make it a sin of disobedience.

Hence it is a law concerning which a wider knowledge and a more rigid observance is much to be commended in these days of sentimentality and dis-regard of parental injunction. If the children of the Church were properly versed in its provisions and possessed due appreciation of its merits scandal in this particular would become less

responsibilities than wedlock. The importance, therefore, of proceeding with all possible caution is at once apparent. Moreover, being a sacrament, it should be received only after, prepare tion. Knowing after proper preparation. Knowin best how those called to this holy unio

best how those called to this holy union may correspond with God's designs the Church in her great and unchangeable wisdom has promulgated this law with that purpose in view.

As is readily perceived from the statement of the law there are times when the Church prohibits the solemnization of marriage. Likewise does she under certain conditions absolutely forbid certain persons to marry. And to such an extent that should they even go through the form, the marriage is such an extent that should they even go through the form, the marriage is notwithstanding, null and void. For the one case the marriage is valid, but tainted with the sin of disobedience; in the other it is not marriage at all. In the former it is the solemnity of the sacrament which is involved; in the latter its very essence. We shall consider each in detail hereafter.—Church Progress.

The Precious Blood.

The Precious Blood.

Every drop of the Precious Blood of the Sacred Heart was shed for each individual child of Adam. What riches do we not lose for want of not knowing how to use them! Jesus Christ through His Heart, should receive them abundantly. O Jesus, Thy Sacred Heart, and Thy Heart itself was opened only that we might dwell there in liberty and peace. Let us draw near to the Heart of Jesus, that loving fountain of which He gives us gratuitously tain of which He gives us gratuitously the saving waters, inviting us thereto Himself, "Let him who thirsts come to Himself, "Let him who thirsts come to Me." Who is more worthy than thou

FIVE-MINUTES SERMON.

Tenth Sunday After Pentecost. SYMPATHY FOR SINNERS.

O God I give Thee thanks that I am not as the rest of men, extortioners, unjust, adul er-ers, nor such as this publican. (3t. Luke xviii. 11)

Did you never notice that pride and hardness of heart go together? That miserable Pharisee could not enjoy his self-glorification without condemning far more deserving than himself. Indeed, the worst vices seem to love each other's company as if they were all blood relatives. Coveting our neighbor's goods, for example, goes along with stinginess of our own; gluttony and lust are twins. Almost the same may be said of oppressing others and disobeying lawful authority; and in this hateful Pharisee we behold the union of pride in one's self and contempt for one's neighbor. The sinner seems to be bound with a chain every link of which is double.

Now, brethren, this is a fault often found in far better souls than this haughty Pharisee. Many of us have too little sympathy for persons whom we knew to be in mortal sin. To be sure, it is no harm to rejoice that we are at friendship with bayes. But the verset friendship with heaven. But the worst of it is that some of us are never really happy at the thought of our own virtues till we are quite miserable over our neighbor's wickedness; and when we say with our lips, How wicked So-and-So is! our heart whispers, And how

The spirit of correction possesses many good people — a spirit commonly the sign of hidden pride. No sooner do we take the first steps in amendment of life than we are divided between rejoicing in our own goodness and lamenting over other folk's vice. I know not what we good people should do for something to talk about were it not for our neighbor's shortcomings.

Brethren, this vanity is very foolish nd very dangerous. Who dare say that and very dangerous. he has nothing to fear from the judg-ments of God? Who can count himself safe so much as one day from his own natural feebleness, or from the wiles of satan, or from human respect? And if we do rightly trust in God's favor, how can we forget that progress in vir-tue is a necessary condition of our remaining virtuous at all? Now this progress means simply a right knowledge of our remaining defects and a solid purpose to overcome them—something with which the vice of the Pharisee is quite incompatible. Nothing so binds us to our own little faults as too much regard for our neighbor's big ones. Doubtless it would have been just as difficult for the Pharisee to correct his harshness of voice, or his lofty bearing, or his patronizing airs as to overcome his great sin of pride itself; and such is the case with many of us. The beam in our neighbor's eye looks so shocking that we quite forget that we have quite a squipt in our own eye from various

little motes in it. Be certain, therefore, brethren, that, if you find hard feelings in your heart towards sinners, you have no long jour-ney to make before you discover the capital sin of pride in your own. Why can we not leave judgment to God, and treat poor sinners after our Lord's example, praying and suffering for them : I do not mean to say that we should forget to mention to them the awful chastisements of God; indeed, a truer friend does not exist than one who warns us of our future destruction, and some, such as parents, are in duty bound to give such admonition. But in the treatment of moral maladies we should bear in mind that bitter words should bear in mind that bitter words and harsh looks spoil good medicine. And especially should we bear in mind that we have had our own wicked days. Let us, therefore, regard sinners with

much tenderness, dropping out of our view while we deal with them our own darling selves. Let us realize that we ourselves are poor souls, quite capable, but for God's singular favor, of falling into the worst state of sinfulness.

FATHER AND SON

How rare it is to see a father and s son who are chums; yet how beautiful is the sight of such a friendship!

Most fathers do not want to have their boys near them in their leisure hours, and most young men are glad to get away from the neighborhood of the old man" to spend their even-

of course it depends chiefly on the of course it depends chiefly on the father whether or not his growing son is to find delight in his companionship. If he cultivates the affection of his boy, if he seeks his society, if he tries to mould him without breaking his will or denying him the rights of a human being, with a reason a will are human being, with a reason, a will, and a disposition of his own, he will be apt, if the young fellow is made of the right stuff, to win his heart and to become his hero. For love begets love. But if he is harsh and distant to the boy in the days of the latter's youth, if he exacts obedience without explanation, if he expects an old head on young shoulders, if he makes no effort to gain his confidence, if he does not seek his regard, he need not be surprised if his son grows up a stranger to him and desires in his young manhood other com-

Happy is the father whose boy is his friend, his associate, his admirer, his right hand in business enterprises, his consolation and his staff in old age!— Catholic Columbian.

LIQUOR AND TOBACCO HABITS

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Why Archbishop Bourne is a Total

"An important piece of news—the most important of its class made public day." is the phrase which for many a day," is the phrase which the London Daily News uses to de the London Daily News uses to describe the announcement that Archbishop Bourne of Westminister has become a total abstainer." "The Archbishop," the News continues, "would be the last person to claim any credit for the sacrifice involved by the renunciation of wine as such; but, like Cardinal Manning, Archbishop Bourne has recognized the havoc made among his flock by drunkenness, and, as he must preach tectotalism to those who

THE HEART'S PRAYER

PLENT MEDITATION THE BEST MEDIUM

Those who cannot conceive how the heart can pray alone and without any distinct acts, are equally unable to un-derstand how a simple, general prayer virtually centains all particular pray-ers. I except vocal prayers of obliga-tion, and were I not to specify this exception it would be sufficiently under-stood of itself. In this these people treat with God as they do with men, thinking they are not understood unless they go into detailed explanation of the things they require. They carefully get ready their intention, they have express forms for each and every act, they name separately each person they wish to pray for, and if the least detail escapes their memory they do not think that God can supply it. Souls of little faith, and who know

not God, your intentions are present to him before you open your mouth! He in your heart; what need have you to torment yourself in explaining them to Him? You desire all spiritual blessings as much for yourselves as for thos

Do not, then, have any anxiety conto the simple and general prayer of which I speak, do not give it up under the pretext that it aims at no particular object, that you come from it without having asked for anything. Here again you are deceiving yourself; you have asked for everything you need for your-self and for those belonging to you, far better than if you had specified each want of which the multiplicity would only have wearied you and hindered the action of God which is working to keep

you in a holy calm in His presence.

O my blessed Saviour! How greatly
I need instruction on prayer! How
could I have been ignorant of the fact that it is an entirely supernatural act and that Thy grace alone could produce it in hearts that are well disposed. I thought that it was sufficient to repeat the prayers taught me in my childhood, adding thereto certain forms found in books, and that in repeating or reading these I was fulfilling, in every particular, the first of all my duties. How greatly was I mistaken! I never dreamt that words are the mere raw material of prayer, that the heart alone prays, and that to converse with Thee in any other language but that of the O my Divine Master! teach me this silent language that says so much!

ABBE GROU, S. J.

HEART.

The Sacred Heart of Jesus is the elestial gifts.

the Heart of Jesus perfectly under-stands this cold love of ours, and is very content to receive it. Oftentimes

O Grand Heart of Christ, from the abundance of which His mouth spoke such kindly Gospel! O devoted Heart sacrificing rest in Nazareth to weari-ness in Jerusalem! O liberal Heart, shedding blood for us whose hearts are shedding blood for us whose hears are as hard as the rocks of Golgotha, purpled with deicide! O constant Heart, loving us still, though here you found nought but a chilly cradle and a thorny deathbed! O immense Heart, full of the love that thrills from pole to pole in eternity. O Heart of my God, which, though drained of Thy blood, could never, never be emptied of Thy Divinity!— Rev. James H. Cot-

The judgment of Catholics will be more severe than that of Protestants for we have more light and more grace Therefore more will be expected of us



Abstainer.

recognized the havoc made among his flock by drunkenness, and, as he must preach tectotalism to those who need it, he has decided to practice what he has to preach. The example wins for him immediately an increase in the loyalty the Catholic laity has, from the first, ungrudgingly yielded him."—Sacred Heart Review.

OF SUPPLICATING DIVINE AID.

sees them as soon as they are formed in whom you take an interest. Is He ignorant of this, since He Himself inspires you with these desires?

THOUGHTS ON THE SACRED

Source, as well as the Channel of all

It is most important to know tha those who feel they have no love, and spend their time in bewailing, and asking for it, give Him more pleasure than those who are swimming in fervent affection.—Father Dignam, S. J.

The Heart of Christ may well indeed be adored, for It suffered more than all Christ's other members. Down His noble forehead, and blinding eyes that the ignominy of Calvary robbed not of the ignominy of Calvary robbed not of their mild majesty, came blood from His torn temples. His feet were pinioned so that the great God "could not turn in His anguish." His hands, 'tis true, were pierced, and the poor palms felt not in agony, the soft touch of sympathy, but the hard cold iron of cruelty. All this was awfu! All this was too terrible to think upon! But lit was His Heart. so delicate hence so was too terrible to think upon! But it was His Heart, so delicate, hence so sensitive, that intensified the pains of the head and hand and foot. It was His Heart multiplied its own dolors, until nature could bear no more; and the great Heart Divine—mighty in its sorrows, infinite in its loves—broke in the side of Christ. the side of Christ.



The Politician Though his duties in Parliament cause a great He is able to keep both his body and brain In the best of condition, the whole session through : He takes Abbey's Salt and commends it to Brain workers know the penalty of ill-health. Let the bowels

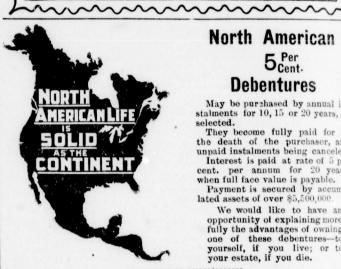
ABBEY'S SALT clears the brain by cleansing the system. It sets stomach, liver and bowels to do natural work in nature's own way. . It is the ideal blood purifier—the perfect stomachic—the unfailing liver regulator.

gish-the stomach upset-the blood impure-and

that "tired, overworked" feeling steals over the

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Success! Su is the cry of the young, of and a certain c

CHATS WI'

JULY 30

And what do Wealth.

And what do sibility for th wealth? That reach of all.

This is a fall hone—a hope of

hope—a hope o they themselv the art of show are the visible n become or

What a noisy evangelists are Pulpits, books icals overflow nop and office oung men are in the Amer school in que ious, capricio literary hack conspicious p and method xceptional a dramatic re given conjun supernal pow matural judge nevitable. rent literatu a chimera of all of us un indeed, hav power, acute is the comm of us that s correspond, a

> about it-it sides, it is we may ide dividuals w ably never all things, count the n ng individu men. But debases th Browning s faithful to able work o ily and wel and succes literary pe snappy ar achieved in

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CHATS WITH YOUNG MEN.

Success! Success! Success! That is the cry of some magazines for the young, of correspondence schools, and a certain class of teachers.

And what do they mean by success?

Wealth.

And what do they assert of the possibility for their followers to obtain wealth? That riches are within the

reach of all.

This is a false standard and a false they themselves, these shrickers of the art of showing the way to Success, are the visible proof. For, if everyone can become epulent why are not they

Concerning this Babel about money ful article : The Gospel of Success.

What a noisy gospel is that of "success" and how many self-satisfied evangelists are enlisted in its service? Pulpits, books, pamphlets and periodicals overflow with its catchwords, its aphorisms, its modern instances. In shop and offices, inspired by the propaganda of this glittering lore, the young men are brooding. Bank clerks join the American institute, diligently read the "Bulletin," and procure in-struction from the correspondence school in quest of this elusive, precschool in quest of this elusive, precious, capricious thing—success. The literary hack ransacks the careers of conspicious personages for the secret and method of success. He finds the exceptional and striking incident, extracts it from the commonplaces by which it is surrounded, and sets it in a dramatic relief. The successful man is a player structing upon the stage. a dramatic rener. The succession has a player strutting upon the stage. He moves to a triumphant climax. At a given conjuncture he will exhibit a supernal power of decision, or pretersupernal power of decision, or preter tered. Do set her going, Mary, and then let her be quiet. One can't read matural judgement, of clairvoyant vision, of titanic industry, and thenceforth his ultimate triumph becomes inevitable. In other words, the successful man as he is portrayed in cur rent literature, is an optical illusion, a chimera of the literary faddist. But all of us unless we are poor trash indeed, have moments of unusual power, acuteness and diligence. This is the common lot. Yet only a few is the common lot. cessful man as he is portrayed in curis the common lot. Yet only a few of us that share the common lot are destined to accumulate great wealth or achieve conspicious stations. The number of such stations and the chances for such accumulations never did correspond, and never will, to the number of energetic, ambitious and capable men who are hopeful of achieving them. This unpalatable truth the literature of

Success abhors.

The normal service of an able and faithful man has no place in the literature of success. Why? Because such a service has nothing picturesque about it—it is too common; it is wanting in the melodramatic pitch. Besides, it is so common, in fact, that we may identify it with countless individuals whose achievements, measured by these limelight standards, are ared by these limelight standards, are of no account whatsoever. The successful man has never made a mistake, never missed a cue, is never weary, plans and plots incessantly, and probably never sleeps at all! And above all things, he always reaches the top and invariably possess a heavy bank account. The greater this bank account the more wonderful the business and professional power of this astonishand professional power of this astonishing individual seems to be. He is always more faithful, more vigilant, more industrious, more efficient than other men. But this confuses the issue and

men. But this confuses the issue and debases the standard of success. Browning said that the emphasis of success should be laid upon endeavor. The man who is true to himself, faithful to the trust reposed in him, employing his resources to the fullest, allowing for human endurance as well as weakness, a successful man. His material reward may be modest, but he is doing a part of the indespensable work of the world, doing it steadily and well—is not this also success literary perverts who write pithy and snappy articles on how success is achieved in this dull world, such a man is a mere cumberer of the ground. Be-cause some one stands higher, this man is held to be outclassed and out-qualified. He is simply not in the

What is Success? To that strong article a few words

may be added: The success of amassing money is not the best nor is it open to all.

There is the success of a noble life and a happy death—that is the best of

There is the success of a man who is thoroughly filling his place, fully do-ing his work, living the life intended for him by Divine Providence and san-

for him by Divine Providence and sanc-tifying himself by performing his daily duties for God's sake.

That supreme success can, with the aid of grace, be achieved by everybody, and it will last for eternity.

The earthly success of riches cannot be won by all, for there are millions on millions for whom the Almighty has designed the lot of comparative poverty. Only the minority can be well off, and only the very few can be extremely wealthy.

Lucre is a low ideal, moreover, especi-

Lucre is a low ideal, moreover, especially when it is sought, not as a mean with which to do good, but as a deposit for a bank account or an investment

with which to make more money.

To be of use in the world, to accomplish one's vocation, to discharge the duties of one's state of life, to please God and to be united with Him by love and grace, and to save one's immortal soul—that is the highest success, the only success that is worth the name, the one success worth striving for and the one that is open to all. — Catholic Col-

There is more bigotry left in England than we had supposed. When Sir Henri Taschereau presented himself to the King the other day, to take the oath as Privy Councillor, he was informed that there was a special form for him as a Catholic. We should like to know why any form of this oath should at the present day contain language which a Catholic cannot conscientiously utter.— Antigonish Casket.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY BY LOUISA EMILY DOBREE. The Assumption of Our Blessed Lady into Heaven.

LUCY'S OFFERING.

Mary, could you just show me how to turn this hem, please," said Dora, who was putting much strength into her efforts to hem a duster, seated as she was on her own chair in the schoolroom

was on her own changed of her home, which was in a Louis of her home, which was busy translating rather a difficult. French story into English, and the interruption had been unwelcome. However, she turned a smiling face to her little sister, pleated down the corner l

child had been using.
"Am I doing it nicely, Mary?" in-

own," said Dora, fixing her anxious brown eyes on her elder sister's face. And now I can do it, I think, quite nicely," and the child drew down Mary's golden head and kissed the rather white cheeks with eager affec-

tion.

"And you won't talk, will you, darling, if you stay up here with Lucy and me," whispered Mary.

"No, not a single word," said Dora

"No, not a single word," said Dora in a loud whisper.
"And—"
"Oh, do be quite, I really cannot make head or tail of what I am reading!" exclaimed Luey. "Can't the child go into the nursery!"
"There's a man putting in the panes of glass that were broken," said Mary calmly, "and nurse is having a great turn out as well. I am sorry we disturbed you."
Lucy made no answer and returned

Lucy made no answer and returned to the joys of her book, for she de-lighted in reading novels, and greatly bjected to the check her mother put objected to the check her mother put upon their quality, while also trying to restrict the quantity; the rule that she was not to read them in the morn-ing or after she went to her room at ing or after she went to her room at night being broken more often than she cared to avow. For Mrs. Charnley rightly considered that novels were to be read by a girl of seventeen by way of recreation, that too great a number spoilt the taste for solid reading, and that at night they were unsuitable food for the mind after night prayers and the closing of the day.

as weakness, a successful man. His material reward may be modest, but but several children having died when he is doing a part of the indespensable work of the world, doing it steadily and well—is not this also success and success of a high order? To the literary powerts who write nithy and will be a Seminary with the literary powerts who write nithy and view of preparing for the priesthood. view of preparing for the priesthood; Mark, who was thirteen, being at Col-lege. Dora, the pet of the house, was the youngest, five years old, and the youngest, five years old, and Philip, a delicate boy of ten, was also tat home, and he and Dora did their lessons with Mary, who had passed her senior Oxford examinations and taken high honors at her convent school. high honors at her convent school. She was a clever girl, very fond of study, and with a great desire to write books and be a literary woman. Since she had returned from school a year before, she had found it extremely before, she had found it extremely difficult to find time for doing many things she liked, for her days flew by without very much to show for them in the way of study and reading, still less of writing. At the end of the day she always felt as if she had accomplished literally nothing, and it was disappoint. always feit as if she had accomplished literally nothing, and it was disappointing to realize this when she thought of the dreams that she had had in her schooldays of all she hoped to do. It seemed a very poor record, for she had to give up her hour's study of Italian with an old school friend who lived near, it being impossible to fit it in with all her other duties, one after another many pleasant studies having to be laid aside, and it was only possible to secure enough time to keep up

another many pleasant states are to be laid aside, and it was only possible to secure enough time to keep up a little solid reading. It was so unexpected, coming from school and finding their mother suddenly become an invalid, obliged to spend half her time in bed or the sofa, and needing great care and attention. What with small means, insufficient servants, delicate Phil, and lessons to be given both to him and Dora, Mary's hours were very much filled up.

Her twin was very unlike her in appearance as in character, for while Mary was a tall, slight, fair goldenhaired and totally dissimilar to her, though the color of their eyes was the

though the color of their eyes was the

fragile looking little woman with

fragile-looking little woman with a wonderfully sweet expression.

'Shall I have tea with you, mother, or will it tire you?' asked Mary, looking anxiously at her mother.

'No, dear, not at all. Ah! here is Jane.''

Mary was soon occupied pouring out the teas and waiting on her mother.

the tea, and waiting on her mother, who sat up a little on her sofa to take

it.

"Have you been out, Mary, today?" asked Mrs. Charnley. "You
look rather white."

"No, mother; but I will go out
later and take Dora with me if you
like"

the nne and rather best one which the child had been using.

"Am I doing it nicely, Mary?" inquired Dora anxiously, for the duster was destined as a present for their mother on her birthday its use to be reserved for dusting the drawing-room china, and the child was anxious to do her best.

"Yes. The last bit is better than the beginning. Make your stitches like this," and Mary, having threaded the new needle, made a few stitches of the hemming.

"I must take those out though, Mary," said Dora, knitting her small brows, "because I want mother to know it's all my own work."

"What rubbish!" said an irritated voice from a lounging chair in the corner, "as if two or three stitches mather than the process of the sweet familiar customs. The sweet familiar customs ings. The sweet familiar customs in the stream of Catholic, who, however, had lived so very much amongst Protestants for most of her life that she had been all unconsciously very much influenced and affected by her surroundings. The sweet familiar customs are the corner, "as if two or three stitches mather than the beginning the drawing as she spoke to draw down a blind, as the sun was just in her mother's eyes; "and as we came out of the church we met Miss Prince and Dora told her what she had been doing, and I saw the corners of her mouth go down."

"I hope she did not say anything," and Mary, rising as she spoke to draw down a blind, as the sun was just in her mother's eyes; "and as we came out of the church we met Miss Prince and Dora told her what she had been doing, and I saw the corners of her mouth go down."

"I hope she did not say anything," and Mrs. Charnley, for Miss Prince was well known at Etterton. She was born a Catholic, who, however, had lived so very much amongst Protestants for mother than the beginning as the spoke to draw down the wished to do it," said Mary, rising as he spoke to draw down in her mother's eyes; "and as we came out of the church we met Miss Prince and I saw the corners of her mouth go down."

"I hope she did not say an ings. The sweet familiar customs which form so great a part of Catholic life, serving as they do to keep up com-munication with the unseen world, were most of them foreign to her

tastes. "Oh, no, mother! I hurried off for

fear she should do so."

"I explained to Dora that the candle was an outward sign of the prayer she had said to Our Lady for me, and she quite understood it," said

Mrs. Charnley.
"Yes. I almost envy the younger ones," said Mary thoughtfully, "for a Catholic childhood is such a lovely thing."
"Indeed it is. I am always so sorry having had it,"

"Indeed it is. I am always so sorry for you elder ones not having had it," said Mrs. Charnley, for she and her husband were converts, the elder children being received into the Church when the twins were twelve years old. "Hewever, you were not so very old when you were received. So you have had some of it.

"Do you think very little children understand very much about it," understand very much about it, mother? That often puzzles me, though I admire and like it so much, whether it is really of much use to them to be taught to kiss pictures and

them to be taught to his pictures and the crucifix, and to go to shrines and be taken to Benediction, and learn the Rosary and other prayers."

Mrs. Charnley smiled. "No, they do not understand much, and the very little ones nothing at all, but still it is all parts of their sujritual education. all part of their spiritual education. One teaches a child holy words which it cannot understand in the least, but

as some one has said very truly:
"Memory, affection and association, "Memory, affection and association, all these come when one is young sooner than comprehension." The little child saying its rosary will later on be taught about the Great Mysteries which form part of that wonderful chain of prayer, and will discover more and more of their meaning. The forming of the early habit is a most important matter, and the little child night prayers and the closing of the day.

Lucy and Mary Chainley were twins, eldest of what had been a large family, associates what it sees with that which but saveral children having died who.

tapers used so much in our churches.

"I remember," said Mrs. Charnely.
"He showed it to me. Wax, the spot-

"What a good memory you have, mother!" exclaimed Mary. "It is a comfort to me now, dear," said Mrs. Charnley. "There are so many hours when I cannot sleep at night, and in the day when my eyes are too weary to read and my head too tired to be read to, when I can recall a great deal that I have read. So you

a great deal that I have read. So you see that there are compensations," she added brightly. "Now had you not better go out, dear?"
"Shall I ask Lucy to come and sit with you, mother?" asked Mary, drawing the couvre pied gently over her mother's feet and arranging her cushions

"Yes, your father is out and I feel quite inclined for some one with me, and you can tell Jane that if any visitors come I can see them. Tell Lucy, please, to bring me my crochet. I think

will want to talk."
"Some visitors may come," suggested
Mary, "and she says she is well enough
to see them."
"Oh, well, there's no help for it,"
"Oh, well, "there's no help for it,"

said Lucy with a sigh. "Where's mother's crochet? I am sure I don't

though the color of their eyes was the same grey.

There was silence in the schoolroom after Dora had been set to work. Mary threw herself into her tale, and Lucy felt breathlessly anxious about the denouement of her novel.

When 4 struck, Mary shut up her writing desk and went down to find Mrs. Charnley ready for her tea, after having had a restless nap which had not refreshed her at all. She was a

will go now. Oh, Mary, I forgot to ask you, shall I take your flowers to the church to-night, with mine? I have a lovely lot; Baxter let me have them

A faint color came into Mary's face.

"No, Lucy, thanks, I haven't any to send. Now do—do go to mother," she added. "For you know it fidgets her writing for any one."

waiting for any one."

Lucy shut her book with a half sigh
and went down to her mother.

Mary and Dora then started and had a long walk over the Common. It was the first week in May, the air was rather cold, the trees were in their

freshest green, and all nature seemed rejoicing in the spring. Mary talked to Dora and let the child enjoy her walk, which was ended by making a short visit to the church, which was always open.

When they came in Mary found plenty to do, for her father had come back from his office and wanted her to help him to find a quotation. This necessitated hunting through a good many books, and the dinner bell rang before she realized how late it was. It was a short meal, for there were but the two girls and their father, Mrs. Charnley having her slight supper sent in to her in the drawing-room. Mr. Charnley was much older than his wife, a silent, grave man, whose head was usually very full of his work, so full that his family for a constant of the control of the contro often gave him the credit of observing very little, but this was not the case, as they found now and then to their surprise.

TO BE CONTINUED.

IMITATION OF CHRIST.

OF HAVING CONFIDENCE IN GOD WHEN WORDS ARISE AGAINST US.

But give ear to My word, and thou shalt not value ten thousand words of men. Behold, if all should be said against thee which the malice of men can in

vent, what hurt could it do thee if thou

wouldst let it pass and make no acco of it? Could it even so much as pluck But he, who hath not his heart with-

in nor God before his eyes, is easily moved with a word of dispraise.

Whereas he, who trusteth in Me and desireth not to stand by his own judg-ment, will be free from the fear of men. For I am the Judge and Discerner of all secrets: I know how the matter passes: I know both him who offereth the injury and him who suffereth it. From me this word went forth, by my

permission this happened: that out many hearts thoughts may be revealed. (Luke, ii. 35.) I shall judge the guilty and the inno

cent; but by a secret judgment I would beforehand try them both.

The testimony of men oftentimes deceives: my judgment is true; it shall stand and not be overthrown.

The Church and Temperance.

In an address at the recent annual meeting of the St. Louis Conference of the Methodist Episcopal Church South, the Rev. J. T. Coffey, pastor of St. Leo's church, St. Louis, said: "Don't mistake the attitude of the

Roman Catholics on this momentou liquor question. An Ireland of St. Paul, an Elder of Cincinnati, a Keane of Dubuque, a Spalding of Peoria, a Ryan of Philadelphia—all have spoken out in no uncertain accents on the evils of the liquor traffic in America. Re-cently an aged priest of the diocese of Cincinnati has visited every training school of the Catholic clergy in the States and Canada and has organized large and flourishing total abstinence societies among the young aspirants to the Catholic priesthood. Many of our Bishops, East, West, North and South, pledge all the children of the annual confirmation classes.'

walk humbly with your God."-Teunis

. Hamlin. What is your society doing to uplift its members and to spread the faith? The Church organization that does not The Church organization that does not rise above dress parades, banquets and suchres has no reason for existence and had better go out of business.—Catholic Columbian.

BABY'S OWN TABLETS,

WEAK SICKLY CHILDREN DURING THE HOT WEATHER MONTHS.

Thousands of infants and children die through the hot weather months, because summer complaints and stomach troubles come suddenly, and mothers do not have the means at hand mothers do not have the means at hand to promptly check and cure them. In homes where Baby's own Tablets are used these little lives can be saved, and no home in the land where there are children should be without the Tablets. They promptly cure all stom-ach and bowel troubles and give relief in and you can tell Jane that if any visit ors come I can see them. Tell Lucy, please, to bring me my crochet. I thinks I could do a little of it."

Mary went away, and found Lucy still reading.

"Oh, dear, what a bother!" said Lucy when she heard her mother's message. "Couldn't you have stopped with ther, Mary?"

"No; I am going out," said Mary. "Come, Dora, we must dress and be off."

"I shall never be able to finish this story if I go and sit with mother, who will want to talk."

"Some visitors may come," suggested Mary. "and abo." "Suggested Mary. "and abo." "All medicine Co., Brockville, Ont." "I shall never be able to finish this story if I go and sit with mother, who will want to talk."

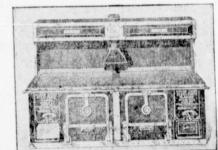
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The Huron Chief Range



They are exceptionally strong, heavy and durable. Designed and constructed for the requirements of large public and private institutions, convents, colleges, hotels, etc., they fill every known want.

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The WESTERN FOUNDRY CO., Limited, WINGHAM, ONTARIO.

A MAGIC PILL. — Dyspepsia is a foe with which men are constantly grappling but can not exterminate. Subdued, and to all appear-ances vanquished in one, it makes its appear-ance in another direction. In many the diges ance in another direction. In many the diges tive apparatus is as delicate as the mechanism of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomact ensue from the most trivial causes and cause much suffering. To these Parmelee's Vege table Pills are recommended as mild and sure sole Pills are recommended as mild and sure.
Severe colds are easily cured by the use of Bickle's Anti Consumptive Syrup medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the bast medicine sold for coughs, colds inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite with ladies and children.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day; Corn Cure.

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WHOLESALE IN CAR LOTS ONLY.

Estate of John Battle THOROLD, ONT.

Owing to the increased cost of production, the publishers have been forced to advance the price of this book. In future it will be sold at 25 cents post paid.

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very best quality of handhammered heavy steel sheets formed and put together by specially made machinery.

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O'KEEFE'S Liquid Extract of Malt



your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt. The Diastase in the Malt aids digestion, and the Hops insures sound

sleep. One bottle every two days in doses of a wine glassful after each meal and at bed-time will re store your appetite, give you refreshing sleep and build up your genera health.

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO,

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t., London, Ont.

THE CHURCH AND THE PROTEST.

"The Catholic Church and the Protestant Bible "was the subject of the sermon delivered by the Rev. William O'Brien Pardow, S. J., at the High Mass last Sunday at St. Francis

Mass last Sunday at St. Francis
Xavier's church. Among the congregation were many non-Catholics.
"I read it myself," he said, "to improve my English. There's no gainsaying the purity of its English. But,
despite its fine rhetorical turn, its mainstitute. Department Protestants themdespite its fine rhetorical turn, its majestic language, Protestants themselves have found time to congdemn it. Bishop Ellicot and other Biblical scholars found that sectarian interests had been allowed to creep into that translation. These dogmatic interests were clearly the personal ideas of the translators, and therefore the book labeled 'Holy Bible' was not God's word.

God's word.
"Much interest," said Father Pardow, in opening his discourse, "has lately been aroused by discussions con-cerning the Catholic and Protestant translations of the Bible, and the question very naturally arises, Why are there two Bibles, and how does the Catholic Bible differ from the Protest-To understand the importance at-

tached to translation of the Holy Scriptures we must recall the full teaching of the Catholic Church con-cerning inspiration. If the Bible is to be degraded to the rank of ordinary be degraded to the rank of ordinary literature, if it is to take its place on the shelves of our libraries beside Homer and Shakespeare with no more authority than these, then the question of a very accurate translation is of of a very accurate translation is of quite secondary importance. There may, in that case, be very different readings, and it will not be possible to determine the true one. However, no great harm will be done for in that supposition the Bible is only a book like any other, or rather a small library of seventy books bound in one.

"But if we teach as the Catholic Church ever has taught and ever will teach that the Bible not only contains but really is the Word of God, then the question of the proper translation becomes one of paramount importance.

"Of course, every one who really thinks will realize at a glance that the Bible is what the Bible means, for when God spoke, or dictated through human penman, certain truths, He meant precisely what He said, and He said precisely what He meant.

cisely what He meant.

"If I have in my possession an inexact translation of the Word of God, it is evident I do not possess the real Word of God. Hence, we understand the extreme interest and care, with which the Church has ever watched over what professed to be translations of the Rible.

"It was not because she was at any time opposed to the reading of the Holy Scriptures that she declared boldly against Wyclif's translation and that of the King James Bible, but precisely because she reverenced so much the Word of God that she could not allow anything to pass for God's Word which really was not such. Wyclif and other translators deliberately falsified the text. Let me take some examples to

prove my assertion.

"The word which had until then been translated into English as 'priest' they now rendered as 'senior' or 'elder.' This at first sight might not seem to be of great importance, but, if we think for a moment, we shall grasp the fact that it meant the overturning of the entire sacramental system. If there were no priesthood there was also no sacrifice in the New Law.

of thousands of masterpieces of art.'

"Thousands of beautiful statues o carved wood or stone, which would now be almost beyond price, were ruth. lessly shattered to pieces by the hammers of the iconoclasts, backed as they were by the wrong translation of the Bible."
"These examples show, and there

are many more similar ones, why the Catholic Church has been opposed to certain translations of the Bible, and how this opposition is simply the man-ifestation of her love for the real Word

of God.
"People often ask if there is any other difference between the Catholic Bible and the Protestant, besides the mutilation of the text in the latter version. The answer is that there is another very great difference. The Catholic Bible is much fuller than the Protestant in the Old Testament. Be-sides the books contained in the Protestant version, the Catholic version includes Tobias, Judith, Wisdom, Ec-clesiasticus and the two Machabees. These books, though not found in the Hebrew canon, are found in the Greek version called the Septuagint, which was used by the Apostles."

Fine for the Dead.

"Whiskey," says a well known physician," is good in its own place. There is nothing in this world like whiskey for preserving a man—when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to kill a living man, put whiskey into him."

Head to better the excellent displays of past years.

It is confidently expected that the Manufactactures and Arts Building will be largely filled with exhibits of processes of manufacture of goods made in the Art Gallery. A better display to the current of the list of assured it is the best yet. The specific processes assured it is the best yet. The specific of Ontario have a tways shown the highest appreciation for the Western Fair, and we feel that in wishing them a prosperous form in this section of the Province,

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

The Hamilton Sparabs schools have again given evidence of the good work done by the teachers by passing the following sixly one pupils at the High School examination:
John Carroll, 559; Charles Coughlin, 678; William Dermody, 737; John Dillon, 671; Joseph Doyle, 673; Kaiser Drost, 555; William Gartland, 585; Adolpus Laliberte, 658; Robilavalle, 683; Nelson Lillis, 713; Francis McBride, 637; Fred McCrory, 656; Basil O Neill, 699; William Padden, 669; Daniel Phelan, 683; Raymond Phoenis, 622; Francis Quinn, 556; Edward Rock, 582; Joseph Rowe, 655; William Smith, 564; Frank Curtis, 559; Elizabeth Bulne, 633; Evelyn Barry, 833; Annie Campbell, 633; Irene Carry, 789; Margaret Cusick, 631; Irene Delaney, 782; Louise Dillon, 697; Strilla Drost, 577; Amanda Duffy, 567; Elizabeth Dulnay, 782; Irene Dunn, 806; Mary Dwyer, 599; Annie Furey, 277; Veronica Hurley, 578; Irene Johnston, 636; Gertrude Joyce, 809; Irene Kane, 551; Clare Kelly, 605; Irene Lang, 788; Lena Lynch, 628; Annie McBridde, 886; Ethel McFadden, 628; Annie McBridde, 886; Ethel McFadden, 628; Annie McBridde, 886; Ethel McFadden, 628; Annie McBridde, 887; Kane Down, 798; Lena Lynch, 628; Annie McBridde, 886; Ethel McFadden, 628; Annie McBridde, 887; Kane O'Snillan, 702; Ellen Real, 627; Cassie Recume, 699; Neille Stark, 599; Alice Sweeney, 370; Etalaia Walsh, 551; Marie Wherle, 756; Gertrude Duffy, 700.

In the competition in Christian Doctrine and Bible History in the different schools the following pupils won the prize:
ST MARY'S SCHOOL—Form I, Joseph Glessing; II, Joseph Adams; III, Lee Long; IV, Fred McKeever; V, Harry Smith; VI Leigh ton Hanraban; VII. Hugh O'Donnell.
SACRED HEART SCHOOL—V, Mamie Burns; VI Lizze Donlay; VI Herrude Lahane, ST, Ann's SCHOOL—I, Adele Blanchard; II, Seda Afetcher; III, Margery Obermody; IV, Lee Blaiz; V, Irene O'Neill.
ST, LAWRENCE SCHOOL—I, Ferem Bullivan, ST, Vincent School—I, Il Leward Murphy; III, L

FREE TEXT BOOKS.

The Ontario Legislature at its last session gave the Education Department power to "apportion under such regulations as may be made by Order in Council all sums of money voted by the Legislative Assembly for aiding Public and Separate School Boards in rural districts to furnish certain text-books free of cost."

The Minister of Education has just issued a circular setting forth the conditions under which such grants will be paid. They are as follows:

1. Any Public or Separate School Board in rural districts may, by a resolution, decide to have certain Text Books purchased for the pupils free of cost to the parents or guardians.

2. The Text Books that may be provided in this way shall include only such Readers as may be authorized for use in the Public or Separate Schools.

3. Any rural School Board which provides such Text Books free for the scholars shall be entitled to a grant (quivalent to one-half the amount expended, from whatever money may be appropriated for the purpose by the Legislature.

lature.

4. Trustees will have the right to purchase from either wholesale or retail dealers, and on such conditions as they may consider most degisable.

such conditions as they may consider these desirable.

5. The trustees will be required to make proper arrangements for the care of the Text Books which will become the property of the Board; and the Principal or teacher of the school will be Librarian, and act under such instructions as may be given by the Minister of Education, the Inspector or the Trustees of the school concerned.

Education, the Inspector or the Trustees of the 8-000 concerned.

6. All applications for L-gislative aid must be made, through the Public for Separate) School Inspector, to the Minister of Education by the Trustees, who shall give all necessary information regarding the books purchased together with such vouchers from the books ellers as may be required. The Inspector will make application to the Education Department on a form to be provided.

7. All applications by trustees for Legislative aid must be made after the first day of October in each year, and after the books have been received. Any purchases made after that date and before the same date of the succeeding year may be included in applications made the following year.

Under the heading of "Prominent Men of Welland County." the last number of the a numerous family which has occupied a high place in the estimation of their fellow citizens of Welland, and indeed of many neighboring counties, because of their prudence, intregrity, and straightforwardness. We quote from

"There are many commands in the Bible against the worship of idols. The new translators removed the word 'idols' and substituted 'images' Thus it was proclaimed far and wide that the Catholic Church could not be the true Church of God, because it disobeyed the clear and explicit command of God in worshiping images, But in this the so-called reformers were deliberately falsifying the Word of God. The Bible expressly orders the making of images. Moses was commanded to make a brazen serpent and to raise it upon high in the desert, and God directly approved of this, because whoever looked towards this image made out of brass was cured, so says the Bible, Protestant as well as Catholic.

"This change of one word in the Bible, the declaration to the world that God was opposed to all images, whereas He was only opposed to all idols, was the cause of the destruction of thousands of masterpieces of art."

and straightforwardness. We quote from the Telegraph:

James Battle was bora at Thorold on Nov Beparate School, the Collegian lastitute, St. Charlines, and Upper Canada College, Toronto. Mr. Battle was a member of the Thorold Township Agriculture, St. Charlines, and Upper Canada College, Toronto. Mr. Battle was a member of the Thorold Township Agriculture, St. Charlines, and Upper Canada College, Toronto. Mr. Battle was a member of the Thorold Township Agriculture, St. Charlines, and Upper Canada College, Toronto. Mr. Battle was a member of the Public Labrary Board, President of the Thorold Township Agriculture, St. Charlines, and Upper Canada College, Toronto. Mr. Battle was a member of the Public Labrary Board, President of the Thorold Township Agriculture, St. Charlines, and Upper Canada College, Toronto. Mr. Battle was a member of the Thorold Township Agriculture, St. Charlines, and Upper Canada College, Toronto. Mr. Battle was a member of the Thorold Township Agriculture, St. Charlines, and Upper Canada College, Toronto. Mr. Battle was a member of the Thorold Agriculture, St. Charlines, and Upper Canada College, T

WESTERN FAIR, LONDON.

WESTERN FAIR, LONDON.

Active preparations are under way for this year's Exhibition, to be held September 9th to 17th. The Prize List has just been issued and is now in course of circulation. The Secretary informs us that he will be pleased to mail one to any who have been everlooked, or receiving their address. Liberal premiums are offered, open to all, and fairly distributed among many departments, comprising about every conceiving able industry, a large portion going to the live stock classes. The conditions, rules and revulations are conveniently arranged so the large portion are conveniently arranged so the large power of the live stock classes. The conditions, rules and revulations are conveniently arranged so the large power of the large

The Hibernians of Carleton County have taken action with a view to increase the amount of insurance held by its members. This project will be submitted to the next Provincial Convention for its consideration. It has been feit all along that an insurance for a substantial amount is necessary, to attract new members. It is also contemplated to allow those who are now members exceeding the age limit ranging from 45 to 55 years to participate in the benefits of the proposed insurance provided they pass a strict medical examination. The following is the proposed table, but it will be optional on the part of both old and new members, to participate in its benefits.

Maccabees Canadian Home Circle The Workmen

Woodstock Successful Pupils.

At the recent Examination for Entrance to Collegiate Institute, the following pupils of St. Mary's Separate School, Woodstock, succeded in passing:
Nellie Haffey, Louie Bond. Annie O'Rourke, Alexander Haney, Mary O'Rourke and Thes, O'Rourke.
The efficient teacher, Miss Esland, is to be congratulated on the result of her excellent work, which is all the more commendable when it is remembered that in addition to her Eutrance class, she also has charge of the Junior Fourth and Third classes. The Junior Division of this school is in charge of Miss McKenns, whose classes also show most careful training.

MARRIAGE.

MARRIAGE.

O'NEII. McCann-In St. Augustine Church, St. Augustine, Ont., July 19th Mr. James O'Neil, of Ashfeid and Miss Elizibeth McCann of St. Augustine were united in marriage. The ceremony was performed by Rev. Father O'Neil of Bothwell, brother of the groom assisted by the pasior, Rev. J. Hanlon, and Rev M. McCormack Ashfeid. The celebrant of the Mass was Father O'Neil. Rev. Father McCormack being deacon and Rev Father Hanlon subdeacon. Rev. Thomas Hussey. Grand Seminary, Montreal, acted as master of ceremonies.

DEATHS.

O'Shea-At Biddulph, on Wednesday, July 6th, at the age of ninety-three years, Mr. Jas. O'Shea a native of the county Kerry, Ire-land, R. l. P.

BENN.—At Biddulph, on July 14, 1994, Wm. M. Benn, aged seventy four years and three morths, a native of the County Galway, Ireland. R. I. P. BEECHIE-In Woodstock, on July 3th, Josephine P. Beechie, aged twenty-three years, R 1 P.

NEW BOOKS.

Very Rev. Father Sheehan's new book "Lost Angel of a Ruined Paradise," a drama of modern life, so eagerly looked for by the reading public, can now be had. It surpasses the expectations of Father Sheehan's numerous friends, and will be received with genuine pleasure by all lovers of high class drama. Published by Longmans. Green & Co., 39 Paternoster Row, London, England.

MALE OR FEMALE TEACHER HOLDING first or second class certificate, male pre-fered, for R. C. S. S., No. 3, Dover South, village Paincourt, capable of teaching both French and English. State salary and experience expected. Duties to begin 15th Aug, next. Alphy Cheff. Sec. Treas., Dover South. 1344.2.

TEACHER WANTED FOR PRESCOTT Separate school. Duties to commence in September. Apply, stating qualifications to P. K. Halpin, Prescott, Out. 1342-tf.

WANTED FOR S. S. 3. BAGOT, FOR THE bilance of year 1904. A teacher holding 2nd class professional certificate. Duties to begin 15th August. Apply. stating salary wanted, to Patrick Windle, Sec. Treas. S. S., 3. Bagot, Ashdad, P. O., Renfrew Co. Ont. 1348 3.

TEACHER WANTED FOR R. C. S. S. No. 1, Osgoode, holding a first or second class certificate of qualification. Salary \$275 Duties to commence after the holdays. Apply to James O'Leary, Bray's Crossing P. O. 1335-3,

WANTED R. C. SEPARATE SCHOOL AT South Gloucester, Out. Female teacher. from Aug. 13 to Dec. 16, 1904. Apply to Virgil McKenna. Sec. Treas. 1343-3.

TEACHER WANTED FOR R. C. S. S. S. No. 11, Tilbury North, able to teach English and French. Duties to commence on August 15. Apply to L. Levesque, St. Joachim. Ont. 1844-3.

POR THE CATHOLIC SEPARATE SCHOOL of Crysler Ont. two teachers holding second class certificates—one for the English class, and one for the French class. Apply stating experience etc., and salary expected, to Rev. D. R. Macdonald, Crysler, Ont., 1344-2.

TEACHER, HOLDING FIRST OR SECOND class certificate, for R. C. Separate School No. 12, Killshoe Station, Renfrew county, Duties to commence Aug. 5th, 1994. Apply, stating qualification, experience and salary expected to J. A. French, P. P. Sec, Treas., Killshoe Station, Ont.

WANTED TWO TRACHERS FOR R. C. Separate school Sec. No. 7, Rochester. Duties to begin Aug. 15 State salary and qualifications. Michael Byine, Sec. Treas. Byrnedale, Ont.

TEACHER WANTED FOR ST. JOHN'S Roman Catholic Separate School Section No.1, Edice. Second class Prefessional, Female Duties to commence Aug. 15th. Applications, stating salary and experience received till Aug. Sth. Apply to Jos. Quinlan, Sec. Tress., Stratford, P. O. Ont.

CATHOLIC TEACHER WANTED FOR School Section No. 1. Rutherford. Male or fsmale, second, class professional certificate. Salary \$375 per annum. Duries to begin 15th Aug. Apply at once to P. R. de Lumorandiere, Scc. School Board, Killarney, P. O. Opt. 1345 2.

TEACHER WANTED FOR THE LOWER T grades of the Wikwemikong Industrial School, Boys' Department. About forty five pupils to teach. Duties to begin Aug 15. Board and ledging furnished by the Institution. Applicants should state their qualifications and salary expected. Inexperienced teacher, if well qualified and recommended, may be accepted. Address Rev. J. Paquin, S. J. Principal Wikwemikong, Ont. 1345-2.

POR THE PEMBROKE SEPARATE School to full position of Principal, a male teacher holding a second class Normal School certificate. Duties to commence after summer holdays. Applicants to state experience and salary. A. J. Fortier, Secretary, Pembroke, Ont.

WANTED A MALE PRINCIPAL TO take charge of the boys department of Peterborough Separate schools Applications will be received up to Aug. 6th, stating experience, qualifications and salary expected, John Corkery, Sec.

A MALE TEACHER FOR INDUSTRIAL school. Address Rev. Father Hugonard, Qu' Appelle, Assa. 1345-4.

TEACHER WANTED FOR SEPARATE
S. S. S. No. 10, Normanby. State salary.
Duties to commence after holidays. State
salary. John Hawkins, sec., Ayton, Ont.,
1345 2.

Result of Entrance F Kamination of S. S.

Pupils of City of London.

V White, 925: C B-consan. 913; H Dignan, 875; M Flynn. 872; I. Forristal, 819; J Morkin, 825; P Dadley, 819; M Kligalini. 748; M Logindice, 753; F McCarchy, 773; B McNorgan. 758; F Costeilo, 756; D Braddish, 749; M Walsh, 747; M McLaran, 746; F Baker, 731; M Corrigan, 731; S Wilson. 730; F Connell, 729; O Pudney. 722; K Packham. 721; C Graham. 720; A Connelly, 719; G Murray, 709; C Cooney, 705; E Foley, 700; B Patten, 697; W McHugh, 691; E Fallahe, 633; J Kennedy, 691; V Dwyer, 678; G Murray, 672; J Cortese, 647; R Sullivan 689; M Toohey, 627; R Milrs, 607; W Loughlin, 697; C Ayers, 581; L McGregor, 568; F Boles, 563; G Lindley, 561.

The shoroughness of the work done in our schools is evidenced from the fact that of the forty one candidates who went up for the entrance examination all were successful, one standing fourth and another fifth in the city. Velma White wins the gold medal presented by Mr. J. Murphy having received the highest number of marks of any Separate school pupils. Chester Brennan comes next. Well of the subject of marks of any Separate school pupils. Chester Brennan comes next. December 1988; Plynn, who obtained the possible number; Plynn, who obtained the possible number; Plynn, who obtained the possible number. 209; Plynn, who obtained the sented by Mr. J. M. Hickey for highest marks in grammar, having obtained 199 out of a possible 150.

TORONTO GRAIN.

Toronto July 14—Whest, firm, at 91c and 92c asked for No. 2, red and white, west, Manitoba, higher; No. 1 northern 98(e); No 2 northern at 9352, and No. 3 northern at 998c, at Georgian Bay ports, and 6, more grinding in transit. Flour, firm; care of 99 per cent. patents are quoted at \$36 to \$365, in buyers' bags, west; choice brands 150 to 250 higher; Manitoba, \$80 for care of Hungarian patents; \$4.50 for second patents, and \$4.40 for strong bakers, be unded at \$4.50 to \$300, in the strong bakers, be unded at \$4.50 for second patents, and \$4.40 for strong bakers, be unded at \$16.50 to \$500, in the strong bakers, be unded at \$16.50 to \$17, for cars of shorts, and \$14 for small in the west. Manitoba at \$19 for care of shorts, and \$18 for bran sacks included. Toronto frights, Barley, steady at 41c for No. 2; 395, for No. 3, extra, and 37c for for No. 3 west. Ryc., 37c to 62 for No. 3 yellow, and \$55 for No. 3 mixed, in car love, on the track. Toronto, OMS, steady; No. 1 white are quoted at 35c and No. 2 white at 32c, west and mitodifficially in the strong of the st

MONTRAL.

Montreal. July 28.—Peas are about steady at 68;e affoat Montreal: No. 2 barley, 49;c; No. 2 extra, 68];; and No. 2, ryc. 82e.

Flour - Official prices are \$1.50 for strong bakers and \$4.75 to \$1.80 for patents, but there is no definitely accurate prices, as these figures are being cut wherever necessary; winter wheat patents, \$4.75 to \$4.90; straight rollers, \$4.60 to \$4.70 straight rollers, in bags, \$2.20 to \$2.50.

Feed - Is dull and unchanged; Manitoba bran, in bags, \$5.56 to \$16.50; shorts \$17 to \$17.50; shorts, \$16 to \$17; moutilin, \$26 to \$25 cer ton.

Rolled oars — Considerable price cutting is going on, and sales are reported at \$2.15 to \$2.20 per bag and \$2.80 per bli.

Provisions—H avy Canadian short cut pork, \$1.7.50; campound lard, \$6 to 7c; canadian lard, \$6\$ to 7c; canadian lard, \$6\$ to 7c; canadian lard, \$6\$ to 7c; compound S7.5; live hogs, \$3.40 to \$5.60; weighed off cars.

Cheese—Untario, 71 to 8c; best Quebec, 71 to 71c.

MARKET REPORTS.

London, July 28. -Grain, per cental—Wheat per cental, \$150; norn, 95c to \$1.00; barley, 95 to \$1; oats, \$1.17 to \$1.09; rye, 90 to 95c; peas, \$1.00 to \$0.50 buckwheat. 90cto \$1.10. Poultry — Old hens, per pair, 50 to 75.; spring chickens, per pair, 50 to 75.; per pair, 40c, to 65c; turkeys, dressed per 16 10 to 12c.

Meat—Dressed Hogs \$7 25 to \$7.75; pork, by 16. \$1 0.95; beef. by the quarter \$5.50 to \$7.00; lamb, per point, \$5.50 to \$7.00; lamb, per point, \$4.00 to \$5.5.15; ples, per pair, \$4.00 to \$5.5. Live Stock — Live hogs, \$5.10 to \$5.15; ples, per pair, \$4.00 to \$6.00; stage, per pair, \$2.00 to \$2.124; sowa, \$3.25 to \$3.40; grass cautle, \$3.60 to \$4.65; export cattle, per 100 bs, \$4.75 to \$5.00; stage per pair, \$4.75 to \$5.60.

Live Stock Markets.

\$5.00.

Farm Produce—Hay, old, per ton \$7 to \$8;
hay, new, per ton :6 to \$7.50; straw, per ton,
\$5; do., per losd, \$2.75 to \$3.

Vegetables—Polatoes, per bag \$1.00 to \$1.15;
polatoes new, per bushel 90; to \$1.00

MONTREAL.

Figgs — Select, new laid, 17 to 17½c; straight gathered candled, 15c.; No. 2, 13½ to 14c. Butter—Fancy grades, 17½c; ordinary finest, 17½ to 17½c; western dairy, 133 to 14c.

TORONTO.

TORONTO.

Toronto, July 28.—At the Western Cattle Market yesterday the deliveries amounted to 11 cars containing 23 cattle, 112 sheep 134 hogs 3 caives and 40 horses. The receibts for the week were 178 cars, containing 2 589 cattle, \$5.71 sheep, 2,932 hogs and 42 caives.

The quotations were nominally unchanged at the following figures:

Best butchers' sold at \$4 501 c \$4 80; fair to good thecluding cows). \$4 to \$4 50; common cows. \$2.50 to \$5 00 c \$

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bs \$1.75 to \$4 90; feeders. 8°0 to 1.000 lbs. \$3 50 to \$4; stock calves, 409 to 700 lbs. \$3 to \$5.50 for choice, and \$2.75 to \$3 for common.

Trade in sheep was steady at the following figures:—Export ewes, \$3.65 to \$3.75; bucks, \$3 to \$3.5; culls, \$2.10 to \$3 ach; lambs, \$2.50 to \$4.25 each, and 5 to 6c per lb.

Calves soid at 4 to 5ic per lb, and \$2 to \$10 each.

Milch cows were quoted at \$30 to \$50 each.

The price of hogs were unchanged. We quote: Selects, 160 to 200 lbs, \$5.40; fats and lights, \$5 16 per cwt.

EAST BUFFALO.

Rast Buffalo, July 28.— Cattle — Receipts,

East Buffalo, July 28. — Cattle — Receipts, 1,000 head; nothing doing; prices unchanged Vesls—Receipts, 1000 head; 25c lower; \$4,50 to \$6,50. Hogs— Receipts, 5,700 head; slow; 10 to 15c lower; heavy. \$5,55 to \$5,50; mixed. \$5,50 to \$5,50; heav; 10,50; heav; \$5,55 to \$5,50; mixed. \$5,50 to \$5,50; xox, \$5,50; heav; \$5,55 to \$5,60; roughs, \$4,50; to \$4,75; stage, \$3,75 to \$4,25; dairies, \$5,25 to \$5,40. Sheep and lambs—Receipts. 2,000 head; lambs, active; sheep, steady; lambs \$4,20 to \$7,50; a few at \$5,85; yearings, \$5 to \$5,50; wethers, \$4,50 to \$4,75; ewes, \$3,75 to \$4; sheep mixed. \$2 to \$4,25

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