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The Catholic Record.

LONDON, SATURDAY, JULY 15, 1905.

GATHOLICS, AND PROTESTANT ORGANIZATIONS.

From letters received at this office we learn that an effort is being made to inveigle Catholics into Protestant organizations. The work is done systematically, and in such a way as to disarm if possible any antagonism. The workers are "good mixers," and give proofs of diplomacy and unwearying energy in displaying and selling their wares. They insist on the point that the societies represented by them are above prejudices, look to a man's worth and not to his creed, and are animated by a spirit that breathes naught but charity for all Canadians. We have no desire to impugn the sincerity of these agents. We simply wish to point out that the Catholic who wishes to cooperate with the Church in directing human action to the good of man and to them. As to the contention that Cathnot use space in discussing this aspect of the question, for he of the household who allies himself with alien societies does so, as a rule, through motives of self-interest. We say this without fear of being contradicted because we have facts to prove that this kind of Catholic is distinguished neither for piety nor for zeal and is non-existent so far as the work of the Church is concerned. He wields no power for good over his associates, and is the possessor of a backbone that is not associated with self-respecting manhood. He is conwho, however they may view an opponwill neither haul down his colors nor fight for them. And the tongue that

SECRET SOCIETIES.

ever, may have heard of

Some years ago Rt. Rev. Dr. Chalard exhorted his priests to deter with prudence all from joining any of the secret societies not formally condemned and to throw all their influence in favor of Catholic societies already instituted and approved. And he bade the laity to follow the spirit of the Church. That Church has the spirit of God, and even where she gives no official declaration she is guided by that Spirit and animated with the prudeace which is from Heaven. In regard to membership in Protestant societies he said: The life of a Catholic thus associating with non-Catholics in the intimate fellowship called for by the circumstances makes him critical of the Church, and an easy prey to the liberalism of the time and generates disgust for a devout life. To be sure, where a man is forced to enter upon such associations the proximate occasion of coldness and of neglect of religion may be made remote, but the chances are against this.

A MAXIM AND ARRULE.

We know that a society is not merely a means to satisfy the gregarious instinct: it is also a school wherein we may be taught and uplifted. It is a group of individuals banded together by rule and discipline for the attain- Another condition is that Catholics be

e a source of courage and a fee to the teaching that we must pass our lives with bated breath and whispering humbleness. "Let each and every one," said Leo XIII., "take this as a maxim and rule that it is not enough to be a Christian in heart, but a man is bound to show his Christian conversion freely, simply and openly." Freely-by giving the community in which we live the benefit of our principles: simply-by making our deeds plead our cause: openly-by being proud of our faith and allowing no insult to it to pass unchallenged.

GOOD EXAMPLE NEEDED.

We are aware that our societies are not devoid of imperfection. They suffer mayhap from the "spouter" and the clique, but criticism comes with ill grace from those who are chary of support of Catholic interests. There are some here and there who are under the impression that the Y. M. C. A., for instance, is better adapted to the needs the glory of God will not dally with of their children than an organization under the auspices of the faith. We clies who are members of Protestant grant that Protestant associations are organizations may do much towards in point of material equipment superior dissipating erroneous notions of to ours. We admit that socially they the Church we can only say take precedence of us. Lest our readthat is a mere possibilty. We need ers take umbrage at this we hasten to say that the actions of not a few of us warrant us in saying that to their mind the refinements and graces of life are to be found only within Protestant precincts. The Catholic, however, of position, the one who has had the advantages of a liberal education, should give good example to their weaker brethren, and do something towards directing our societies, and making them factors in the fashioning towards directing our societies, and of the latinute entrused by your screen. For all of us in the Church of God have been called to form that one body whose head is Christ — that body which, as the Apostle Paul teaches (Eph., iv. 16) "is compacted and fully injured together, by what every joint of public opinion. Let them aid us with their experience and knowledge, and let them, too, point out our detemned by our separated brethren fects. Let them dig channels for the energy that is flowing on ent, have no liking for the man who aimlessly. They may tell us many an unpleasant truth. So be it. They may puncture our vanity and show restrains itself from any expression of little mercy to the "reports" and speeches which salve our conscience opinion that may grate on the ears of and conduce to somnolency. It may the non-Catholic wags freely in criticizing and censuring the exercise of then dawn upon us that a Catholic has not simply because he is temperate ecclesiastical authority. It is unwise reached the limit of his possibilities and that a Bishop should do this or that: he should keep in his sacristy and refrain that his influence so descanted upon by the politician exists only on or befrom aught that may displease any fore an election. The "prudent" citizen. It may be there is no ground for resentment, but to a worldly Catho-Catholic, who has as a rule an axe to grind for himself or family, will dissent lic the voice of duty must be silent, the word of direction must be unsaid from this statement. To him the average Protestant exudes appreciation whenever there is a possibility of their of our standing and ability. But bebeing misconstrued. He is afraid that yond cavil is the truth that a society he may be cast aside by those who use him that takes kindly to a diet of saccharine as a decoy, and the social and political compliment has lost its grip and is preferment which he seeks may be denied him. Hence his criticisms to placate his Protestant associates, who at a favorable opportunity will, as it has happened ere this in Ontario, turn and rend him. But let such tales of this restin our archives. Our readers, how- for trifles, its way will not be entered the political race with every prospect of winning a place. Ability and influence they had, and friends to It will thrive and conquer influence. Not the kind that blooms only at the festive cheer them, and yet they were always on the rack. In unglorious obscurity board, or is begotten of the politician's rank, but that which springs from they ponder the why of it, and wait to action, from union that has a business hear again Opportunity's knock at their end, from a desire "to contribute a direct and deliberate share to the establishment of social ethics in har-

mony with our beliefs." AN EXAMPLE.

Consider what has been done by organization in Germany, and in face of opposition that taxed the courage of the most stout-hearted. The men behind it looked not to inaction, to conciliate prejudice or to indolence to lessen grievances. But seeing their activity wasted on trifles and misdirected they conceived the design of purifying and of transforming into a force that could be used as a social and religious force. And for this they flinched not from sacrifice: they persevered, despite the toil, until they formed their compatriots into a solid phalanx. Its arms are study and prayer: the enemy, all that menaces religion and country. Its trophies are newspapers, lectures, exposition, and application of Catholic principles and an influence that cannot be decried with impunity.

ORGANIZATION.

Bishop Hedley tells us that good intentions and sound views are most praiseworthy, but they are of little use without organization. Organization means, first, the preparation of the units, then the bringing them together, and, thirdly, the working of the machine.

MENT.

Encyclical of Our Holy Father, PIUS X.

BY DIVINE PROVIDENCE POPE, TO THE BISHOPS OF ITALY, ON THE CATHOLIC SOCIAL MOVEMENT.



Venerable Brothers, Health and Apos-tolic Blessing:

The firm resolution We made at the outset of Our Pontificate to consecrate to the work of restoring all things in Christ whatever strength the Lord in awakens in Our heart a great confidence in the powerful grace of God, without which it is not given to us here below to undertake anything great or fruitful for the salvation of souls. At the same time We feel more than ever the urgent need, in this noble enterprise, of your united and constant aid, Venerable Brothers, who have been called to a share in Our pastoral office; as also the need of the aid of each of the clergy and of the faithful entrusted to your joined together, by what every joint supplieth, according to the operation in supplieth, according to the operation in the measure of every part, maketh in-crease of the body unto the edifying of itself in charity." In this edifying of the body of Christ (Sph. iv. 13.) Our first duty is to teach and point out the right method to be followed, to propose the means for doing this and to admonish and exhort paternally.

At the same time it is the duty of Our

dearly beloved children, scattered throughout the world, to receive Our words and make then efficacious, first, in their own persons, and then afterwards to aid in making them efficacious wards to aid in making them eleatrous among others, each one doing this according to the grace received from God, and in a manner beatting his station in life and the social duties he has tion in life and the social duties to the life and the social duties he has the been sent as sheep into the large transfer of the large transf to perform. All this according to the zeal that inflames his heart.

Here We wish to call attention only to those manifold works of zeal for the good of the Church, of society, and of individuals, usually classified under the name of the Catholic Social Movement. name of the Catholic Social Movement. These works by the grace of God are flourishing in all places and abound in our own Italy. You, Venerable Brothers, will readily understand how dear they must be to Us and how ardently We desire to see them strengthened and developed. On several occasions We have, in personal conversation, spoken to many of you about these works as well as to their principal promoters in with which you are familiar. It is true that some of these decrees, owing to circumstances causing Us much dwelt with the removal of obstacles the Catholic Social Movement, co ing at the same time certain undiscip lined tendencies which were creeping in, to the great injury of the commo cause. In the meantime We were eager ly awaiting the opportunity fort and exhortation, in order that the good work of building up might be con tinued and broadened on a foundation as free from impediments as We could make it. It gives Us great pleasure to be able to do this by this letter of Ours written for the consolation of all, as W

are assured that Our words will be received and obeyed by all in a spirit The field opened up to the Catholic Social Movement is a vastone. There is absolutely nothing pertaining directly or indirectly to the Church's divine mission that is excluded from it. One car easily see the necessity for the co-oper tion of individuals in this great for the sanctification of our souls well as for the diffusion and the eve increasing extension of the kingdom of God in individuals, in the family, and in society, each striving to prozure, a cording to the measure of his capacity the good of his neighbor by the prop the good of his neighbor by the partial of revealed truth, by the exercise of Christian virtue, by works of charit and mercy, spiritual as well as corpora and mercy, spiritual as well as corporations wealking worthy of God This is that "walking worthy of to which St. Paul exhorts us, to which St. Paul exhorts us, 'm all things pleasing, being fruitful in every good work, and increasing in the knowledge of God'' (Coloss 1. 10).

In addition to these benefits there are

many others pertaining to the natural order which are not directly bound up with the mission of the Church, but which flow from that mission as a natural

onsequence. Such is the light of Catholic revelation that it sheds itself brilliantly on

prepared to sink their differences for the sake of agreement on what is more momentous.

THE CATHOLIC SOCIAL MOVE
MENT.

THE CATHOLIC SOCIAL MOVE
MENT.

The Charch, even while preaching Jesus Christ crucified, a stumbling block and a folly in the eyes of the world, has become the chief inspiration and support of civilization, and has dif-fused it wherever her apostles have and support of civilization, and has the fused, it wherever her apostles have preached, preserving and perfecting all that was good in the ancient pagan civilizations, rescuing from barbarism and moulding in the forms of civil sociations. ety the primitive people who flocked for refuge to her maternal bosom, and giving to the whole structure of society, gradually indeed but securely and with ever growing impetus, that marked impress which it possesses even still.

The civilization of the world is tinctively Christian it continues to be, the more real and lasting and fruitful will it be. The farther it removes itself from the 'Christian idea the greater will be its decline, to the immense injury of social welfare. Hence, from the very nature of things, the Church became in fact the guardian and defender of Christian civilization. In bygone ages this fact was recognized and admitted, and it still forms the enduring basis of civil legislation.

On this fact were based the relations tinctively Christian it continues to be,

On this fact were based the relations between the Church and the different States, the public recognition of the authority of the Church in all matters that in any way relate to conscience, the subordination of all the laws of the State to the divine laws of the gospel, the concord of the two powers, Church and State, in procuring the temporal welfare of the people in such a way that their eternal welfare should not be interfered with.

There is no need for us to tell you, There is no need to us to highly the venerable Brothers, what prosperity and welfare, what peace and concord, what respectful subjection to authority and what excellent government would be obtained and maintained in the orld were it possible to realize to the full the perfect ideal of Christian civilfull the perfect ideal of Christian civilization. But, given the continual strife of the flesh against the spirit, of darkness against light, of satan against God, this perfect ideal is not to be hoped for, at least in full measure. Hence continuous assaults are made upon the pacific conquests of the Church. These are the more lamentable and fatal the more human society tends to base itself on principles optends to base itself on principles op-posed to the Christian idea and even tends to apostatise entirely from God.

But this must not make us lose courage. The Church knows that the gates of hell shall never prevail against her. She knows also that she shall be strait-ened in this world, that her apostles of wolves, that her followers shall ever be covered with hatred and contempt, even as hatred and contempt were heaped upon her Divine Founder.

The Church therefore pursues her

way undaunted, and while she extends the Kingdom of God where it has not yet been preached, she strives in every way to repair her loses in the Kingdom already won. To restore all things in Christ has ever been the device of the Church, and it is in a special way our device during the perilous days through pretty speeches to us is also under that impression. But when a society is alert and energetic, with little time for trifles, its way will not be strewn with verbal roses. It will meet with opposition. The invigorating air of rivalry will keep it healthy.

developed. On several occasions We have, in personal conversation, spoken to many of you about these works as well as to their principal promoters in things, not in any and every way, but as the Apostle adds, "to establish all things in Christ that are in heaven and on earth." (Eph. i. 10); to restore in Christ not only what belongs properly to the divine mission of the Church in lished, by Our authority, various decrees as we have explained, spontaneously flows from that divine mission, namely, Christian civilization, in all the elements which constitute it.

Confining attention exclusively to this last part of the desired restoration, this last part of the desired restoration, you will recognize at once, venerable brothers, of what help to the Church are those elect bodies of Catholics who have determined to unite all their three there is a reduct to compact by all active forces in order to combat by all and legal means anti-Christian civilization; to repair by every means in their power those very serious disorders which flow from this anti Christian civilization; to bring back Jesus Christ to the family, to the school, to society; to re-establish the principle that legitimate human authority repre sents the authority of God; deeply to heart the interests of the people and especially of the working and agricultural classes, not only in-stilling into all hearts the religious principle, which is the only true fount consolation amid the trials of life, but seeking to dry the tears of the sorrowful, to alleviate suffering, to better omical conditions by well-planned measures ; to labor to have public laws grounded on justice, and to correct or suppress those which are opposed to justice—in short, to defend and maintain with a truly Catholic spirit the rights of God in all things and the not less sacred rights of the Church.

All such works, maintained and pro moted in a large measure by the Catholic laity, and carried out in various ways according to special needs of the different nations and the circumstances of different countries, constitute what is known under the special and truly noble title of the Catholic Social Movement or The Social Movement of Catholics

It has at all times aided the Church, and the Church has always welcomed and blessed it however different may have been the forms it assumed to meet the needs of the times in which it has ex-

Let us here note that on account of the radical changes which in the course of time have been introduced into soci every science; such the force of the maxims of the gospel that the precepts ety and public life as also on account of

ment of some specific end. It should prepared to sink their differences for the of the natural law are more firmly rooted the needs which the changes in conditions are continually begetting, it is impossible to-day to restore completely what in by gone centuries was useful and even absolutely necessary.

But the Church in the course of her But the Church in the course of her long history has always and in every case clearly demonstrated that she pos-sesses a wonderful power of adapting herself to the varying conditions of hu-man society, so that while preserving unimpaired and unchanged the truths of faith and morals, and while defending her own sacred rights, she easily bends and accommodates herself to all that is contingent and incidental to the vicissitudes of the time and the new requiretudes of the time and the new requirements of society. Godliness, says St. Paul, is profitable to all things, having promise of the life that now is and of that which is to come: Pictas autem adomnia utilis est, promissionem habens vitae, quae nunc est et futura. (1 Tim., iv. 8) And so Catholic action also, while it charges apparturally in its external it changes opportunely in its external forms and in the means it adopts, always remains the same in the principles that guide it and in the noble aim it sets before itself. In order, therefore that it may be truly efficacious, it will have it a subject to study engefully the condido well to study carefully the condi-tions imposed upon it, both by its nature and its end.

At the outset this truth must be At the outset this truth mass be deeply felt—that an instrument not properly adapted for the work it has to do is defective. From what has been said already it is evident that the Catholic Social Movement, proposing as it does to restore all things in Christic constitutes true ap-stolate for Christ; constitutes true apostolate for the honor and glory of Christ Himself. To fulfil this apostolate the grace of God is necessary. Now the grace of God is necessary. Now the grace of God is not given to an apostle who is not united with Christ. It is only when we shall have formed Christ in us that we shall be able to restore Him more easily to the family and to society. Hence all who are called to direct Hence all who are caned to direct or who dedicate themselves to the of promoting the Catholic move-ment must be Catholics to the very core of their being, convinced of their faith, soundly instructed in their religfaith, soundly instructed in their relig-ion, sincerely obedient to the Church, and especially to this supreme Apostolic Chair and to the Vicar of Christ on earth; they muss have true piety, manly virtue, good morals and lead a life so pure that they will be an efficacions expure that they will be an efficacious example to all. If the spirit be not thus tempered not only will it be difficult to promote good in others, but it will be almost impossible to act with a good intention. Strength will be lacking to bear with perseverance the annoyances bear with perseverance the analysis that every apostolate brings with it, the calumnies of adversaries, the coldness and the want of interest of even the well-intentioned, and at times even those jealousies of friends and companions in arms, which, while they are per-haps excusable on account of the weak ness of human nature, are greatly prejudicial, as they are the cause of discords, disagreements and intestine troubles. It is only virtue which is patient and sturdy in well-doing, and at the same time gentle and delicate, that can remove or diminish these difficulties, so move or diminish these difficulties, 80 that the weak to whom the Catholic forces are dedicated may not be compromised. "For so is the will of God," says St. Peter, "that by doing well you may put to silence the ignorance of foolish men. Sic est voluntas Dei utbene facientes obmutescere faciatis imprudentium hominum innorantium udentium hominum ignorantiam

(CONCLUDED IN OUR NEXT.)

THE PRECIOUS BLOOD.

By Rev. T. F. Ward, The Precious Blood is not only the ransom paid for our souls, it is also their very life. Our lives may be likened to the uncultivated and sterile earth which produces only thorns and thistles which will by the fire of malediction. But when watered by the Blood of our blessed Saviour and saturated by this salutary dew, our souls produce the most abun-dant fruits of sanctification and salva-Our souls receive this fecundity through the sacraments, which are so many mysterious sources of the precious blood. What astonishing and wholly supernatural virtues the blood of Jesus

germinates in our souls! The sacrament of baptism communicates faith, the knowledge of God, and the mysteries of our holy religion. This faith, it is true, is only intused into the child whose reason is not yet developed. But when he will have ttained the use of reason and discretion if he has had the happiness to preserve his heart pure and innocent, what wisdom, what virtues unknown to pagan souls does he not manifest? In the acrament of confirmation the blood of Jesus gives to the Christian the courage andfearlesness to triumph over the world the flesh, and the devil. The Euchar ist preserves and augments them. a word all the sacraments give particu-

lar graces which are the price of the precious blood, and render sculs cap-able of the most eminent virtue. See the patience of the saints in the severest trials, their resignation in the erest trials, their resignation in the most painful sacrifices, their charity toward neighbors, their zeal for the conversion of sinners, their devotion in solacing the miserable and unforunate, and their calm intrepedity in the presence of suffering and death, Whence come these eminent virtues, if not from that adorable Source which flows from the Sacred Heart of Jesus? It is from this Source also that we must receive the life of our immortal It is from this everflowing fountain that we, too, must gain the inspiration which will prompt us to deeds of love and mercy, which will be worthy of recompense in the life beyond

One of the by products of the Russo-Japanese war is religious toleration in Poland, and the Poles are not slow in taking advantage of the Emperor's ukase concerning liberty of worship. The Moscow Gazette reports that nearly 30,000 persons have left the Russian Church for the Roman Church

RETURNING TO THE CHURCH.

in two Provinces of Poland.

The boiling and seething mass of discontent and rebellion that has been stirred up by Russian disasters in the Far East will need a heavier weight on the lid than anything the Czar can pro-

vide. He finds its necessary to furnish safety valves. Religious toleration for the Poles is one of them.

The return of so many Poles to the old Mother Church recalls the dreaful religious persecutions they have had to suffer, and is a very strong reminder of the fact that a people may be dragooned

the fact that a people may be dragooned into a certain external observance of religion, but in spite of tyrannial law they will be faithful to the true religion in their hearts.

It is a long lane that does not show some turaing. A hundred years of despotism and oppression of the weak in the Russian Empire is now meeting its deserts.

hate war. But if peace comes, has Russia yet learned the need of giving religious and civil liberty to its conquered races?—The Missionary.

A True Philanthropist.

Xavier Calendar and The "League

In the torrid regions of South America and continuously during the entire first half of the seventeenth century, the great servant of the Cross, St. Peter Claver, toiled as a slave of slaves, through love of our Common Redeemer. "Peter, ever the slave of the Negroes," was the signature affixed by this great Apostle to the vow by which he devoted himself for upward of forty years to the spiritual and temporal wel-fare of these most abandoned of creatures. Not a slave ship touched at Cartagena, the great South American slave mart, but he was there to be father, physician and friend to these poor outcasts, forty thousand of whom he baptized with his own hands. His nights, after days of such toil, were passed in prayer and the practice of frightful penance. His extraordinary vocation was revealed to him by St. Alphonsus Rodriguez, his intimate and guide, when Claver was a scholastic at Majorca, but his whole life from the time of his entrance into the Novitiate had been a preparation for this arduous Apostolate. He died in 1654.

### CATHOLIC NOTES.

Dr. Chamberlain, one of the founders of the Tokio University in Japan, re-cently became a Catholic, as did Dr. Von Koerber, the professor of philoso-

phy in the university. The Holy Father has authorised the insertion in the Litany of the Saints of the petition: "Through the institution of the Most Holy Eucharist, de-liver us O Lord."—Antigonish Casket.

Most Rev. Bernard Silvestrelli, C.P., has been re elected Father-General of the Passionists congregation at the general chapter which has just concluded in Rome.

Rev. H. G. Graham, who some two years ago resigned his charge at Strathaven, Scotland, as an Established Church clergyman, to become a Catho-lic priest, was lately ordained deacon

By permission of Archbishop Farley, the Greek-Italian ritual, written in an-cient Greek dialect, is about to be introduced in New York for the benefit of Italian Catholics from Calabria and the Southern Italian provinces .- N. Y Freeman's Journal.

A number of Catholic controversialists, lecturers and writers, from the pulpit, platform and press, have lately been giving a series of startling historcal facts in Scotland in regard to John Knox which must go a great way in enlightening the Scottish people on the subject of the "reformer's" true life and mission.

An interesting feature of the Con-An interesting leature of the Confirmation ceremony at St. Peter's church, Jersey city, N. J., on June 1, was the presentation to Bishop O'Connor, for confirmation of seven colored women, converts to the true faith, who had received instruction from Rev. Father McTammany, S. J., of St. Peter's.

The Mexican Herald says that at the dinner given recently by Father Reis, paster of the church of San Lorenzo, to the English-speaking priests of the city of Mexico, there were present eight clergymen of the Catholic Church, every one of whom was a linguist. Including English, which they all spoke fluently, the total number of languages spoken by the party of eight amounted to twenty eight, an average of three and a half languages to each man.

Pope Gregory XVI., says the London Daily Chronicle, died on June 1, 1846 nearly sixty years ago, and it would seem impossible that a Bishop appointed by him could be still alive and ness. But to morrow Dr. Daniel Murphy, Archbishop of Hobart, Tasmania, the first prelate of Pope Gregory's creation, enters on his ninety first year. He v born in Cork while the battle Waterloo was being fought, was conse-crated an Indian Bishop in 1846, and translated to Hobart in 1865. He is the sole survivor of the Council of 1851 that proclaimed the dogma of the Immaculate Conception, and he was also a member the of Vatican Council of 1870. which made Papal infallibility an article of faith.

By GERALD GRIFFIN

"Is this my welcoms nome?" - Southerne Notwithstanding this wholesome reflection, the weakness of the man' nature was such, that many days elapsed before he could prevail on nimself to put in act any portion of the neasures ne essary for the accomplisha ent of his resolution. Even after he had learned from a neighbor that Dorgan's sentence had already passed, and that the day was appointed on which he was to be executed, in the neighborhood where the offence had taken place, he susconscience, before he could bring him self to form a full and unreserved inten tion of making the disclosure, whatever it might be, which oppressed his soul. He telt his fears, at one time, muster on him in such excess as to overpower for the moment, every other considera tion besides that of his immediate per sonal safety; and at another, the recol lection of the perils he had undergone and the uncertain tenure of his own life, which they manifested to him renewed his remorse and his terror of another more powerful tribunal that which here awaited He recollected, too, amid his merely selfah reflections, the destitution which must attend the lonely old age of his unhappy parent, when he should be no longer able to minister to her wants, as he had done from his youth upwards; but again he recollected that a superior duty called him away, and he resolved to commit her fortune to the care of the Being Who summoned him from her side by warnings singular and impressive - warnings however fearful they might seem, which

which looked so lonely and beautifu

amid the darkness and the multiplicity

of his crime.

Dorgan in the meantime was left to meditate, in the solitude of a condemned cell, on the singular fatality of the circumstances which had conducted him to it. The ceremony of a trial has been so often and so well delineated, and the facts that were proved on that of Dor gan were so merely a repetition of those which have already been laid before the reader in the account of the coroner's inquest, that we have esteemed it unnecessary to go at length into the sub Whatever amusement the reader might find in the blunder of Irish witnesses, or the solecisms of an Irish cour of instice—these afforded but little sub ject of merriment to our poor hero, who, in spite of the confident anticipations which he had expressed to the coroner, beneld himself placed within the peril of a disgraced death at the very moment when he expected to enter on the enjoyment of a lite of domestic comfort and quiet happiness happiness which was so justly earned by a yout of exertion and providence. Neither had he the comfort of leaving on earth a single heart that was impressed with the conviction of his innocence. justly as he had been treated by the world, his was not one of those natures which could take refuge in misanthropy from the agony of disappointed leeling and he longed—anxiously longed—to some opportunity of clearing himself at least in the opinion of one individual. But the instant after he reproached himself for this wish, as selfish and unworthy. 'No!' said he, 'her knowledge of my innocence, obtained only through my assertion, would not save my lite, and could only have the +ffect of torturing her with the con sciousness of having assisted in the destroying it. Let her never know it. What good would it do me to be remem pered by her as other than she now hinks me? Would it restore life to thinks me? my buried bones, or enable me to enjoy what I have lost? It would not therefore I will leave it to Providence to keep the question of my guilt or inocence revealed or hidden as He pleas;; doing only that which in justice and auty I am bound to do, to remove the false impression from the nings of my fellow-countrymen."

While he thus revolved those things in his mind, the door of the cell was opened, and the sheriff, attended by two officers and a clergyman entered In spice of all the efforts which he had made to establish his resolution, so as to support him firmly through this fatal moment, Dorgan felt a cold thrill shoot ng through all his limbs, when it actu ally arrived, and it was not with considerable difficulty that he could so far command his heart as to understand what the officer was saying to him. However perfectly we may, to our own thought, bend up our minds to the endurance of any dreadful extremity, and however satisfied we may be to abandon all expectation of avoidance or escape—it is certain that, until the very instant of its accomplishment has scious hope will yet continue lingering about the heart, the discomfiture of which (as it gives place at length to black and absolute despair) is more terrific than the very separation of our two fold existence itself. Our unfor tunate hero leaned heavily on the clergyman while the death-warrant was read over. The hand-cuffs were then struck off, as if for the purpose of mocking him with a freedom which he never could enjoy; and a man, covered from head to foot in a thick blanket, at signt of whom, Dorgan shuddered to the of his being, approached him with a halter, on which the awful moose was already formed, in his hand. He litted it for the purpose, as is usual, of suffering Dorgan to carry it to the place of execution; but the latter recoiled with horror at this apparently unneedful craelty.

"It must be done," said the sheriff; ' put it over his head."
"Remember heaven," said the clergy-

man—"will you refuse to imitate its Monarch? He bore His cross to Cal-

Nothing affects the heart more deeply, at a moment of this kind, than a sentiment of religion. The tears suddenly rushed into Dorgan's eyes, and, bowing his head in silence, he suffered the

ignominious badge to be laid on his

neck without further question.

"Why is the prisoner not dressed in
the gaol clothes?" said the sheriff.

"There was no order given, sir,"
said the gaoler, an' I'm afterd 'twould te late wit uz, now.'

"No matter," replied the sheriff, "it will answer as it is. Let him die in the clothes in which the deed was done.

Dorgan instantly raised his head from its drooping position, and looking calml and fixedly on the officer of the law and fixedly on the older of the law, said: "Let me die, sir, in the clothes which I wore while engaged in the service of my country. Her uniform will never be disgraced by a death that is not merited, although it be shameful." "You persist then in declaring your

innocence?" asked the officer.
"I did not intend, sir, to have re peated what I already said; and that last word escaped me unawares; but since you put the question, justice compels me to give you an answer. I here s lemnly declare in the presence of these men, my accusers and my execu tioners, as well as in the presence of that God before Whose throne I must shortly stand, that I am now about to cie the death of a murdered man. Yes—ye are about to do a murder—and it

is more for your sake than mine, that I bid you take the warning. The day will come, sir, when you will re member my words with sorrow. I pray Heaven that you may have no heavie feeling to strive against. You, Father, were one of the witnesses against me when the day arrives, as it may before long, that shall make my innocence ap -all I ask, sir, is-that you will yourself before you throw in your hard word against a poor fellow-creature's ife. Remember these words. I hope that my fate will teach the gentlemen it would not, perhaps, require much enthusiasm to attribute to the mercy shown on behalf of this single virtue, the lives of the poor in their hands to proceed very cautiously in future, before they take circumstances

> you, Mr. Sheriff.' Two cars (in English, carts) were placed outside the gaol, in one of which Dorgan and the clergyman were while the other was occupied blanketed personage abovementioned, who immediately secreted himself, amid the shouts and groans of the populace, under the straw which was placed in it for that purpose. As the cars were about to move torward, a woman passed through the guard, and grasped the rail of that which contained Dorgan, who was deeply absorbed at the moment, in the discourse which the ergyman directed to him. One of the soldiers perceived, and striking he the shoulder with the butt end of his

musket, bid her go back.

'One word, sodger darlen—let me only spake a word to the boy, an' I'll be off. Mr. Dorgan! Don't you hear,

Dorgan lifted up his eyes, and started back with sudden terror, as he beheld the Card-drawer, his evil prophet, looking into his eyes, with her finger raised in the action of beckoning or inviting his attention. The clergyman also recog nized her at the same instant.

Wretched impostor!" he exclaimed "how dared you force your way hither? Is it not enough that you mislead fools in their health, but you must troubl the hope of the dying, as you do now?'
'No trouble in life, your reverence

only just to spake one word to the boy Mr. Dorgan, there's one gay me a me sage to you, sir - to say - whisper

"Remove that woman," said the

"I say, you mizzuz !" said a soldier, elbowing her from the car. 'Only one word, sodger, dear dar-

"Remove her, I say!"

"One word-O darlen sodger, don't kill me with the plunderpush — Mr Duke, keep up your spirits—for there's one that ill-

The remainder of the speech (if it were uttered) was unheard by the ears for which it was intended, as the speaker was forced back into the centre of the noisy press, and the party proceded on their

sion. The remark, so popular in freand, that there never is an assize week without rain, was in this instance justified by a thick mizzle which made the air duil and gloomy, and covered the trees and herbage with a hoar and dimly glittering moisture. There was no wind, and the distant surface of the river, as they passed in the direction of ts mouth. was covered by a mantle of the snadow of a dark and flagging sail. or the naked masts of an anchoring vessel were at an intervals visible. The crowd which had accompanied the party to the outskirts of the city, dropped o gradually as they proceeded into the country, until they were left to prose cate their dreary journey with no other attendants than the few whose interest in the prisoner's fate had nd iced them to come from the coast for the purpose

of witnessing his trial. It was late in the afternoon before they arrived at Cair gaholt. As the cars were descending an eminence in the neighborhood, Dorgan cast his eyes towards the west, and teheld, on the very spot where he had parted with his love before his departure to join his ship, and where the sweetest hours of their first and declared affection had b en passed, the dreadint engine erected, or which he was within another hour to lose a life which but a few days be ore he would not have given for that of a purpled menarch. A great multitude of people encompassed the spot blue dresses of the fish jolters from the coast; the rough and half-sider-like persons of the fishermen; the great-coated and comfortably appointed farmers from the interior; nearly all of those whom he beheld having been at one time or another the partakers of some hours of youthful enjoyment with the victim of the sacrifice, in his days of careless boyhood. Seated on a green distant from the gallows, were a group of persons, conprising a soldier and two sailors, the same who were witnesses to Dorgan's first landing, during their watch at the signal tower on the

evening of his arrival.

"I say, you land-lobster there," said of the draught-board, you douce your sky-tackle there, and jet us have a peep at the fun. A messmate! I'd rather than a gallooner it had been a red jacket instead of a true blue. You have the wind o' me there, Will."

"I say, Jack!" the soldier replied. turning his head round, "you mind the Papist that made the bull that night."

"Ay-ay-"
"There he's over; speaking to that elderly lady with the pipe in her

mouth. Eh? Why, unreeve my clue lines, Will, if that an't the very lubber I met in the larboard field yonder, this morn-ing, abait the tower. I'll tell you now how it was—I saw his pennant flying on the lee, and took him for our cook at the tower; so I made sail—he stood off —I gave chase — he tacked and stood across the meadow—I squared my yard, out studding-sails—sung out 'stead' —poured in a broadside, and ran alor porred in a broadside, and rain and side to see my mistake just as weathered the gap in the hedge. '! eye,' says I, 'here's a go—I took y for our cook.' 'No, sir,' says he, '! for the hanging match, can you tow me on the way?' 'To be sure I can,' says on the way?' 'To be sure I can,' say

I—'bout ship and sheer off yonder when you come abaft the water mill belay sheets and tacks, and stand of to the wind's eye for the potato out a head, and if they won't open the gate, 'bout ship again; loose your main sheet—make for the white cottage gibe-and come out upon the highway-

crowd all your canvas, and run right a head for the gallows." "Haw! haw! And what did the Hirish Roman Papist say to you?

"He stood with his mouth open, gap ing like an empty scuttle butt. The fellow never hear? English in his life before. Oy say, you Papist Paddy, you shall have a glass o' grog when I'm for certainty. I am ready to attend

purser."
The person whom he addressed was standing at a few paces distant, occu pied with far other and deeper thoughts than those which suggested the holiday converse of the last speakers. His eye fixed on the place of execution the he received some message from while he received an old and miserably attired woman. which seemed to fill him with anxiety

and disappointment.

He turned on the sailor a ghastly and fearful eye, but made no answer to his

words. "Never look so cloudy about it, mess mate," the latter continued in an unmoved tone—" Cheer up, man, the rope is not twisted for your neck yet. Jack's alive; who's for a row? Never say die while there's a shot in the locker Whup !"

It would become you, av you're a the word of the conduct yourself wit more feeling and more decency and the breath goen to be taken out of a poor fellow cratur," said the woman.

"He's some cousin of yours, mistress by the kindness you show him." "Aych, my dear," the Card drawer retorted, plucking the man's blue jacket significantly—" 'tisn't my unyform he

shout of laughter burst from the sailor's companions at this sally, as the old woman hastened off, audibly humming over a stanza of the popular ballad.

An' as for the sailors I don't admire them-

While the countryman, who had shown such marks of intense interest in the cene, disappeared amid the crowd that surrounded the place of execution.

The car had already halted at the ot of the fatal tree, and Dorgan, his limbs stiff from the maintenance of the ame position during the long journey, was ordered to stand erect opened his eyes heavily, and gazed around on the multitude of faces that were turned towards his-he looked on fields and meadows in which his childhood had been passed, and felt his heart almost break with the long farcwhich it sent forth in a sigh.

"-seemed to shatter all his bu'k And end his being,"

The awful preparations were already completed-Dorgan's hands were pir ioned—the dreadful knot allixed and the whole scene, the hills as cottages and buzzing multitude, swam and reeled before his eyes—when the ghost like person in the blanket approached, and uncovering from beneath his woollen envelope a bony and muscular hand, extended it to our hero, saying at the same time

rom a lauv a gra bawn me the hand, my white darling.) give an' forget.—Sorrow better boy ever I see die in his shoes. Say you won't be haunten me for this-it's only

Dorgan, half-stupified, gave him his hand in token of his forgiveness, and at the same instant felt the death-cap pulled over his eyes, while the com

mand to "draw away the car" sounded in his ears.
"Hold!" cried the clergyman to the owner of the vehicle, who with much simplicity had taken the collar and was about to lead the horse away, not considering that by so doing he would in fact be the executioner of the convict. "Let the man who is the convict. "Let the man who is engaged for the purpose be the shedder of the forfeited blood," continued his reverence. "Do not move the horse. A' then your reverence might just

let matters go on as they were," said the finisher of the law. "It's all o e to the boy who does that job for him. The pause saved Dorgan's life. At the moment when the hangman was about to lay his fingers on the collar, the crowd near him separated with much noise and conclusion, and a man through the passage and darting through the file of soldiers, seized the rude bridle, and, striking the executioner so as to make him reel and stagger a few paces, cried out in a

hoarse and loud voice, "Come down, Mr. Dorgan, come down off o' the car. Let him go, Mr. Sheriff, dear, for the man is here that did the deed." The sheriff, in the midst of the con-

cocked a pistol and placed it to the head of his prisoner. He now suffered the muzzle to fall, and gazed in aston ishment on Kinchela, who stood, pale, trembling, and listless, at the horse's head. The truth flashed on the clergyman's mind, as he recognized in Pryce the same individual who sat with Dorgan in the parlor of the Bee hive on the evening before the murder. He suggested to the sheriff the propriety

inquiry.
"It may be a cheat," said the officer, and if so, how dreadfully cruel will be the disappointed to the prisoner

after this suspense."
"Let the man be summoned hither and questioned at once,'

Kinchela was called accordingly, but he was unable, for a long time, to answer, or even to comprehend the questions that were put to him. The excess of his terror had deprived him for the moment of all consciousness: he saw a thousand faces flitting about ear, but was totally incapable of appreciating their meaning or their wishes. The sight of Dorgan, still pinioned and blindfolded in the car, at length blindfolded in the car, startled him from his stupor; he suddenly extended his arms, and repeated with great violence, "Come down, again. I tell you, Dorgan! Mr. Sheriff, let go Mr. Dorgan, for he's innocent. I am the man that done it."

"That did what?"
"That murdered old M'Loughlen!" Kinchela exclaimed, with a gesture of deep horror, "an' here I'm come to answer for it now.

'If the man should be a maniae,' said the sheriff.

"Oh, I wisht to the heavens I was!" Kinchela exclaimed. "No, no; I was mad when I done it, it's in my sober senses I come to declare it. Let Mr. Dorgan loose, an' tie me up in his place, an' heavens bless you an' an' don't keep me long in pain, for I hear hangen is a fearful death.''

After some consultation, the sheriff agreed to take upon him all the reponsibility of delay; the unhappy Dorgan was unbound and removed from the car. He looked drearily around him, and leaned on the clergyman for support while the change in his fortunes communicated to him by the sheriff. his fortunes was

"In the middle o' the night that said Kinchela, in answer to the inquiries which were made re ecting the manner of the occurrence, I made my way into Dorgan's room an' I took his clothes that wer lyen on the chair, an' dressed myself in 'en an' in them I did the murder. I don' know what made me tell it, but my con cience was killen o' me intirely. Dorgan, I have only one word to say to you before we part. My poor old mother, that—" the word stuck in his throat, and he could only his meaning

though his tears.
"Never fear for her, "she shall be provided for. On, Pryce, I little thought—Well, there's no use in talking about it now.'

The sheriff now gave orders to take Kinchela into custody, detaining Dorgan at the same time under arrest, until his sentence should be rescinded according to the usual form. crowd separated in great confusion.

It now became a point of considera-tion with her friends to devise the most easy method of breaking the joyous in-telligence of her lover's innocence and liberation to Pennie M'Loughlen. Although the mode of her life and educa tion exempted her in general from the danger which might be apprehended in such cases to a person of more refined habits or a more nervous constitution vet it was conjectured, with much ruth and sagacity, that the repetition of so many dreadful shocks within short a space of time could not fail to be injurious in its operation on a mind not altogether destitute of sensibil If the reader have curiosity or good feeling enough to induce him entertain an interest in the contriv ances of their rustic wits on this occasion, we will venture to prolong the narrative to its real consummation, the reconciliation of the lover ..

immediately Pennie had removed after the day on which her father's funeral took place to the house of a relative—a "daleing women," in the village of Carrigabolt. A few days after Dorgan's formal pardon had been ob tained, his fair accuser being yet in ignorance of all the events which succeeded the trial; she was seated in a small clean room, called a parlour, inside the shop, in which her relative appeared, bustling about in all the conscious satisfaction and importance of a thriving huxter, among her closely packed assortment of haberdashey resping books, penknives, notation books, reading-made-easy, snuff and to bacco, flax seed, prayer books, halters bacco, flax seed, prayer books, halters, waistcoat-patterns, plates, dishes of the most flaming colors, with a small stock of grocery, and, in short, every description of merchandise which might by any possible contingency become needful to the comfort of the good folks in her neighborhood. The door of the little parker was left air so that our little parlor was left ajar, so that our heroine, while occupied in her usual duty of instructing her infant cousin in her rudimental lessons, could hear that pa-sed without. A snug-looking farmer was bargaining at one side of the shop for a new "Poor Man's Manual," while his wife, a quiet, elderly woman, neatly attired in a scarlet rug cloak (a favorite article of dress among the fair ones of the coast,) and a decent snow white handkerchief simply tied in a matron fashion over her head, was turning over some pieces of gingham in an

opposite corner.
Sixpence!" the Dinmont of Clare exclaimed in a tone of expression of strong surprise, while by a jerk of the frame he tossed his heavy higher on his shoulders, as if preparing at once to depart. "No-Mrs. Rahilly-take four pence for the book, an

here 'tis for you."
"I never bought it for the money,' said Mrs. Rahlily, replacing the book on the shelf. "Wel!—what's your lowest offer then!

-I don't like, as we're ould friends, to lave the money anywhere else though I The sheriff, in the midst of the confusion that prevailed, imagining that a rescue was about to be attempted, had

Mrs. Robilly paused, "Well then-bein as you say, an ould cushtomer-split the difference, an' say no more

"That I may be blest af I do, now. Here's four pence ha'p'ny, an' I never 'll go back o' what I say.''

Have it for the fi'penny. "Oh, ax wool of a goat-what talk Well, may be herself would

another. "Oh, never heed me," said the

woman smiling and laying down the pattern of gingham, "it it's prayer-books your talking of, I can say my rosary on my fingers."
"You are attending to those people

in the shop instead of minding your task," said Pennie chiding her little pupil. "Keep your eyes on that book now. Read on. 'Thirty days—'"

The child read, in a high singing

tone, the lesson from her marble-cover-ed notation book, "Thirty days hath September, April, June and November," etc. On a sudden she paused, and looking into her cousin's face, said,

"Pennie, are you goen to die?"
The young maiden started at the suddenness of the question, and then looking fixedly in surprise on the child, Why do you ask such a question as as that, honey ? Becase Patcy Magrath, he toul

me that his mammy said you wor, and that she seen it by you, for you wor growing thinner an thinner an' an' paler every day, an' that you'd die before long an' be buried like uncle."

"I hope not," said the poor girl smiling rather anxiously.

"I hope not aither—for what 'ud I do at all then? I wouldn't have any

body to tache me my lessons or do a haiporth. Aunt Rahilly deem't know B. from a bull's foot, although she pre tends to a date. I know what I'll do a you die, I'll marry Patcy Magrath, for he's a fine scholar-that's when we're big enough—an' he'll learn me—but what'll I do till then?"

" Mind your tasks, and do as you are bid, honey, and say your prayers regularly, and God will be a father, and uncle, and cousin, and all to you. You need fear nothing so long as you do not displease Him."

"That just the way the man with all the wool about his head talked to me in the coort house, when I toult upon Dorgan for murderen uncle-What ails you now, Pennie? I can't say a haiporth to you ever since uncle kilt, but you begin to cry that that way. Are you sick? Because if you are, I'll go an' get a physic o' salts from Aunt

At this moment, the sound of Dorgan's name, pronounced by a voice that was familiar to her, in the shop, struck on the elder maiden's ear and prevented her reply. She put the child from her with a sudden "husht" and remained in an attitude of the most anxious attention, with her ear turned

Rahilly. She has a tub o' salts abroad

that would cure the world.

towards the half-open door.
'I wonder who is it that's minden the people in the shop now," said the child. "Well, Pennie, af you won't hear me my lesson, I'll go and play tigtouch-iron with Patcy Magrath in the haggard, an' I'll have it for you agen

Sae slipped out of the house through a back door, leaving Penny to per-fectly absorbed in the conversation which was now passing in the shop, to answer or even to notice ner departure is it now they're thinken o throwen a doubt upon his guilt?' the farmer. "Here—take a pinch, sir, while the box is open. The little dust o' snuff I had isn't the much the better o' you since you took that dhudogue (pinch) out of it any way. But as for Dorgan why I seen the guard goen to the gallows with him myself, though couldn't stop to see the hangen.

"That may be compatible with the limits o' veracity," said the person who had just entered, " but it is an undeni able fact that Dorgan has been an proved innocent-and fisherman from the Head, has come forth and prosecuted his confession be-iore the magistrate as the real per-

traather. The conversation was here cut short by a deep groan, and a sound as of a heavy weight descending, in the inner parlour. The plan which had been constructed for breaking the matter to Pennie was completely bafflled by the awkwardness of the well mean ing pedant, who blurted out that part of his inteligence which comprised the most horrible inference in the very commencement. She had scarcely heard it uttered, when her senses failed her, and she sunk on the floor in a strong convulsion fit. When the exerher triends, who at once tions of hastened to her assistance, had recalled her to some degree of consciousness she beheld, among the many faces which surrounded her, those of the clergyman of her parish before-mentioned, and the unfortunate agent of the discovery she had made. The former, having ascer-tained the degree of strength which might now be expected from her. motioned every person out of the room, with the exception of her relative. He then took Pennie's hand kindly.

"Are you prepared," he said, "to thank your God for a more pleasing piece of news than that which you have ust heard? The girl looked in his face with a

gaze of bewildered inquiry. Her lips

No Breakfast Table complete without

its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children.

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muttered, as if unconsciously, the word "Dorgan," as the thought which floated uppermost in her imagination.
"Read there," said the clergyman, putting into her hands a letter, folded.
The blood rushed forcibly to her hands have brown and her very flore and

cheek, brow, and her very finger ends, and again recoiled, so as to leave he pale as marble, when she recognised the hand of Dorgan in the superscription. She quickly opened the note, and read as follows: My dear Pennie-(For I may once

more with a free heart, thanks be to the Most High, call you by that name. It has pleased Heaven to make good the word which I spoke on that unfortunate day, when I told my judges that I felt it within me that I should not die for a deed of which, the Lord knows my heart, and which is since proved, I was wholly clear and innocent. my pardon-for it seems it is a for law, that when an innocent man is convicted, after suffering imprisonment, and all hardship and anxiety, instead of his judges asking his forgiveness, 'tis he that has to get pardon from them being so unfortunate as to be co and very nearly hung in the wrong. Now, Pennie, this comes by the hand of Father Mahony, to tell you, that of all things in the world, I admire and love you for your conduct on that day, and all through this dreadful business. know well, my dear girl, how your heart is accusing you at this moment, but give n) heed to such thoughts, I beg of you, and let them be as far from your mind as they are from mine, for you did you duty nobly: and Lord Nelson, n glorious and lamented commande who little thought I'd be into such trouble on account of the victory he died in obtaining, could have done no more if he was in your place. I hope, therefore, you will show your good sense, and think no more of what is passed, but take this as the true feeling of his heart from him who is yours until death.

To Penelope M'Loughlen, at Mrs. Rabilly's Shop, Carrigabolt. The heroic generosity with which her over thus 103e superior to all the petty resentments and jealousies, which are neidental to the passion, even in the most vigorous and straight - forward minds, sunk deeply into the heart of the young woman. Although the love which she felt for Dorgan was of that genuine and unaffected kind which is wholly a stranger to the delicate intricacies and refined difficulties attendant on the progress of this most capri-cious of affections, in the bosoms of those who boast a higher rank than sensible that she had failed in one of its most essential qualities — an un-bounded and immoveable confidence. She raised her eyes, which were overflowing with tears of mingled shame and gratitude, towards the clergyman, when a creaking noise at the door attracted her attention. It opened, and Dorgan entered. Her agitation and confusion became now extreme, nor were they diminished when her lover advanced to her side with a respectful gentleness, and said :

Pennie, you see we meet happier and sooner than we expected. I hope you'll be said by what I mentioned to you in the letter, and give me your hand now in token that all is forgot-

"I give you my hand freely, Dorgan," the girl replied, still blushing deeply, and bless your good, generous heart but all cannot be forgotten. I may be triends with you again; but I never can be friends with myself as long as ever I live. There is a load now laid upon my mind that never will be taken off until the day I die.'

Dorgan, assisted by his reverend friend, applied himself, and as is proved, not unsuccessfully, to combat this feel ing; after which the latter departed, having seized the opportunity of im pressing on both the obligations which they owed to Providence for the turn which their fortunes had taken.

The imagination of the reader may be safely trusted with the details of the ensuing days—the penitence of Kin-chela, and the distraction of his aged mother, who could scarcely be per-suaded, even by his own assertion, that less, could thus suddenly break upon her knowledge in a character so new and hideous. Dorgan took care, on his stablishment in his native village, to fulfil the promise which he had made to Kinchela.

a About a year after this, the hand-some Mrs. Dorgan was sitting at the door of her barn, superintending a number of girls who were employed in skutching flax in the interior, when her eye was attracted by an old woman, who raised the latch of the farm yard gate, and, making a low courtesy, You wouldn't have any kid-sking, rabbit skins, or goose quills to sell,

Mrs. Dorgan colored to the very border of her rich tresses when she recognized, and was recognized in turn

fly the Card-drawer.
"Well, darlen, didn't it come true what I tould you that mornen behind the stacks?" she asked, with a know.

ing wink.
"It did; but I have learned to know since, that it was more by your good luck than your skill, that you hit the mark so cleverly. You said that him-self was far away at the time too, and he was close at our side.'

"A' then sure he ought to have more sense than to trust me — a man that spoke like a priest, they tell me, before the crowner. But all that is over with me now; for sure I paid Father Mahony pounds restitution better than five pounds restitution money, no longer ago than istherday, an I'm to be tuk into the pale of his flock agen, wit a trille more honesty made wit hare skins, and written quills, an one thing or another that way—an I'm to live quietly, an to have nothen more to say to the Card Drawing."

The foregoing Tale was suggested by an occurrence which took place some years since on the estate and even close to the demesne gate of the late John Waller, E.q., of Castletown in the County of Limerick, a name which will ever be dear and venerable to the hearts of all who remember him who bore it. A cruel m petrated. Many p hended and execute amongst these a sail turned to his nati turned to his nati-evening before the mitted! The st-clothes had been a sleep by one of the who escaped detect. while the identity to place the crime

JULY 15, 19

offending sailor. GRANGER'S Tramping throu try, or for the mat any part of South ing sun is as near as one need care particularly so will only just recovere attack of East Con two coppers to rapocket, as was it was my plight one day some fifteen y painfully along on the Lehombo Mon ery as strikingly fascinated even m I intended to mal to the little minir shich I intended

operations with a

to make an more trying my li effects of my intervals the t grass danced an eyes, then blende fantastic haze, horizon would c I knew it was tio field and rest. pauses I would stiffer than before freshed, appare tinue my jou clearer brain. jour only companions pleasant ones. freshed my gaze on the mountai valley through or a pack of wil ground like a sh was in that ur when the fact is a man's thoug most egregious fully armed, givassault. And with the naggi her side. Yet more foolish the of young men-tion in that the little comfort

> old in the u i Inhambane. that I evolve from my own was prompted tales of an met at Mari scriptions of ose faith ir imagination a me. It must this occurred teen years a ready to hun veld than in present whe moving from So I set the fickle go wooing, and in that loc

alone in my recaway my soiled

tain of getting

In short, I

draughtsman i

Government

precarious pu

the swamp covered that an empty st stricken als only debarr by the exer who doctore their spare ance of my to the bush belt, so the to my ot eventually walk I essa was now reach my going, dur ships than

Tarleton die

the lights to glimmer the time of skeleton 1 nowadays. speculatin food and l me, when by the pli Horsemen arrival of rider car ceeding pulled up He was and I m

him, for a The hors with a rewhile the was lean his sadd fidgeted distingu he had a

tain, and was upon me. I grappled my assailant with a courage out of all pro-

gether we struggled, desperately and

silently, back and forward, from one side of the hut to the other, until the

crazy walls shook again, and the plas ter flew off them in clouds. I could see

ered that I stood no chance against my

on the bed with one knee on my chest

woman in white, with long black flow ing hair, stood in the open doorway. The stranger had again rushed to the Captain's bed, knite in hand. Then the girl whom I recognized as Granger's daughter, uttered a piercing

Granger's daughter, attended to seream, and rushing from the door seized the murderous arm with both her own and clung to it with all her weight and strength. The Captain was supported to the series of the series

weakly fumbling under the pillow. The

severed the chain upon the knife's

edge, and the locket-or reliquary, as

instant a flash of fire sprang from Du-

other hand I saw raised raised over

ciously, the word thought which er imagination. d the clergyman, a letter, folded. forcibly to her very finger ends, as to leave her she recognised the he superscripti he note, and read

(For I may once t, thanks be to the by that name.) It to make good then that unfortunate n that unfortunate judges that I felt aculd not die for a Lord knows my ince proved, I was poent. I have got ems it is a form of nocent man is conng imprisonmen anxiety, instead of forgiveness, 'tis he lon from them, for by the hand of ell you, that of all I admire and love to n that day, and adful business. I irl, how your heart

s moment, but give ghts, I beg of you, ar from your mind e, for you did your Lord Nelson, my nted commander, I'd be brought be on account died in obtaining, more if he was in therefore, you will se, and think no ed, but take this as his heart from him DUKE DORGAN.

oughlen, op, Carrigaholt, sity with which her rior to all the petty alousies, which ar straight - forward into the heart of Although the love Dorgan was of that eted kind which is to the delicate in difficulties attend-

of this most capri-in the bosoms of higher rank than not but be keenly ad failed in one of qualities , which were overof mingled shame rds the clergyman, noise at the door ion. It opened, and Her agitation and now extreme, nor ed when her lover le with a respectful

e expected. I hope what I mentioned to and give me your and freely, Dorgan, od, generous heart orgotten. I may be again: but I never h myself as long as is a load now laid

never will be taken die." by his reverend self, and as is proved, to combat this feel-the latter departed, opportunity of im ne obligations which es had taken. of the reader may

ith the details of th penitence of Kin-traction of his aged d scarcely be pers own assertion, that had found so fault. uddenly break upon a character so new gan took care, on his vhich he had made to

after this, the handwas sitting at the n, superintending a tho were employed in he interior, by an old woman, tch of the farm yard a low courtesy, said, have any kid-skins, goose quills to sell,

colored to the very ch tresses when she as recognized in turn

didn't it com true that mornen behind asked, with a know.

have learned to know more by your good kill, that you hit the You said that him

You said that himat the time too, and r side."
ne ought to have more st me — a man that the they are that is over with I paid Father Mahony rounds, restitution pounds restitution ago than istherday, into the pale of his

tride more honesty ns, and written quills, another that way—an ly, an to have nothen Card Drawing." ale was suggested by

nich took place some ne estate and even esna estate and even esne gate of the late , of Castletown in the kk, a name which will de venerable to the oremember him who bore it. A cruel murder had been per-petrated. Many persons were appre-hended and executed for the crime and amongst these a sailor who had only returned to his native village the very

turned to his native vinage the very evening before the murder was committed! The story went that his clothes had been purloined during his sleep by one of the real delinquents, who escaped detection in the disguise, who escaped detection in the disguise. while the identity of the dress tended to place the crime at the door of the unoffending sailor.

GRANGER'S DAUGHTER. Tramping through the Swazi country, or for the matter of that, through any part of South Africa, under a blazing sun is as near heart-breaking work as one need care to venture. It was particularly so when the traveler had only just recovered from a very severe attack of East Coast fever, and had not two coppers to rattle together in his pocket, as was my own case. This was my plight one scorching December day some fifteen years ago as I plodded e fifteen years ago as I plodded infully along on my weary road from the Lehombo Mountains, through scenthe Lehombo Mountains, through scenery as strikingly pitturesque that it fascinated even my dull and tired eyes. I intended to make the best of my way to the little mining town of Steynsdorp, which I intended to make my base of operations with a view either to my return to the comforts of civilized life or to make an opportunity for once turn to the comforts of civilized life or to make an opportunity for once more trying my luck on the gold fields of the Transvaal, but was so weak from the effects of my recent illness that at intervals the trees, hills and high grass danced and whirled before my eyes, then blended into each other in fantastic haze, and then—when the horizon would commence to devolve—
I knew it was time to lie down on the field and rest. After each of those pauses I would rise a thousand times stiffer than before, and not a whit re stiffer than before, and not a wife freshed, apparently, yet able to continue my journey with a somewhat clearer brain. My thoughts were my only companions, and these by no means pleasant ones. No human form repleasant ones. No human form re-freshed my gaze during my many days' journey, the native huts being perched on the mountain slopes, and the only living things to be met with in the valley through which I was passing were an occasional group of wild cattle, or a pack of wild dogs flying over the ground like a shadow of a moving cloud. I was in that unenviable frame of mind when the fact is borne irresistibly into a man's thought that he has been a most egregious fool, and conscience, fully armed, gives him to cessation from

> tain of getting clean to replace it, and I was now paying the penalty. In short, I had given up a comfort able and safe billet as surveyor and draughtsman in the offices of the Natal Government Railway service for the precarious pursuit of prospecting for gold in the unsalabrious neighborhood of Inhambane. It is not to be supposed that I evolved this wild cat scheme from my own inner consciousness, but from my own inner constitutions, was prompted thereto by the glowing tales of an old "fossiker" whom I met at Maritzburg, whose vivid descriptions of the tropical scenery, and whose faith in the future possibilities of that fever haunted district fired my imagination and completely unsettled me. It must be remembered that all this occurred some seventeen or eighteen years ago when men were more ready to hunt personally for gold on the veld than in the degenerate days of the present when gold is found without maying from an office obtain.

assault. And Conscience, as is usual

with the nagging jade, had reason on her side. Yet my folly had been no more foolish than the follies of thousands

of young men-there was no justifica-

little comfort in knowing I was not alone in my recklessness. I had thrown away my soiled water before I was cer

tion in that thought, but there was some

moving from an office chair. the fickle goddess did not smile on my wooing, and evidently did not reside in that locality. Poor old sanguine Tarleton died shortly after we reached the swamp zone which was to be the our operations. I soon dis scene of our operations. I soon dis-covered that scenery, however gratify-ing to the artistic eye, has no solace to an empty stomach, and ere long I was stricken also with the malaria. For months I lay at Death's door and was only debarred from rushing through it by the continuous of some kindly native by the exertions of some kindly native the dectored and attended me in one of their spare huts. During one of my attacks of delirium I evaded the vigilance of my watchers and wandered in-to the bush, and there lost my money. to the bush, and there lost my money-belt, so that impecuniosity was added to my other misfortunes. When I eventually recovered sufficiently to walk I essayed the task upon which I was now engaged, and managed to reach my present stage after under-going, during many days, more hard-ships than I would care to write about or you to read.

Night had fallen an hour or so when the lights of Steynsdorp at last began to glimmer through the darkness. At the time of which I am writing Steynsdorp was very much alive, and not the skeleton bleaching on the veldt it is nowadays. I was trudging along, somewhat cheered by the lights, and speculating on my prospects of getting tood and lodging in the village beneath me, when my thoughts were disturbed lood and lodging in the village beneath me, when my thoughts were disturbed by the plickety-plock of a horse's hoofs. Horsemen were not very numerous in these parts, and I halted to await the arrival of the cavalier. Presently the rider came into sight, his horse proceeding at a shambling walk, and pulled up his steed when he saw me. He was a stranga-looking character. he was a strange-looking character, and il must have seemed the same to him, for my toilette and apparel generally had a casual-ward appearance. ally had a casual-ward appearance. The horse was a powerful bony animal, with a restive look and a wicked eye, while the rider, also of powerful build, was leaning forward on the pommel of his saddle, and groaned as his horse fidgeted about. I could not clearly distinguish his features, but could see he had a received nose and chin, and he had a prominent nose and chin, and a heavy iron grey moustache; his voice had a sharp, commanding ring, and I

ight had fallen an hour or so when

could also see that he carried a revolver slung over his shoulder.

"I am Capt. Dupont, from Barber-ton," he said slowly, "I was on my way to the King's Kraal at Embekelweni, but this wretched brute gave me a nasty fall a few miles back, and I think I have broken some ribs. I must go on to Stepndorp, although I am rather badly hurt, I fear, and I would be glaat if you will give me a hand to reach

"Certainly," I replied, "I am bound for Steyndorp myself."
"If I can manage to get as far as Granger's hotel, I can lie up there and have a doctor. Every movement is painful, and the sooner I am attended to the better. Do you mind leading the horse ?' I took the bridle, while the Captain

leaned forward upon his folded arms over his saddle-wallets, and in this manner we descended the steep, stony path to the little town. Presently we struck the dorp, and, apparently, struck Pandemonium itself at the same time. Those were "flush" days, and the main (and only) street, every house of which seemed a drinking bar, was agleam with lights; the solemn stillness of the night through which we had just passed was exchanged fr an atmosphere of discordant sounds, prominent among which could be heard the painful accordion, doubtful songs shouled by hoarse voices, and choruses rendered by inharmonic crowds. Here and there, either side of the street, revel held sway, and threats, and invitations to mortal, or any other form of combat, vere borne on the violated air.

I had no difficulty in finding Granger's I had no difficulty in inding Granger's hostelry—a capacious iron edifice bearing the alluring title of "The Miner's Retreat." Entering the dingy bar through a haze of tobacco smoke I intrough a haze of tobacco smoke I in quired from the truculent-looking bar man where Mr. Granger was to be found? A laconic "at the back" sent me out in that direction, and there I found the proprietor superintending the stabling of some horses and mules. He proved to be a little, wiry, round-shouldered man, with a long, flowing grey beard, which he constantly pulled n a nervous manner, and had small, sharp, ferret-like eyes, which glanced suspiciously from side to side as he spoke. I informed him that a friend of his, Capt. Dupont, was outside and re

nis, Capt. Dupont, was detained a quired his services.

"Ah! Bless my soul! The Captain has arrived, then? Well, where is he. Not in the bar, surely," he asked

I explained that Dupont was too much injured to dismount without assistance, whereupon the little man shot out a volley of hurried orders to a group of native servants about preparing a room at once for the Captain, and then darted outside where I found him dancing fussily about the injured man in a frenzy of bustling activity. With the aid of a few bystanders we carried Du-pont to the rear of the hotel building, where a row of neat-looking Kafir huts, where a row of near-rooting trans-furnished in cosy European fashion, were situated. One of these were as-signed to the sufferer, and I was given a bed in the same room, while Granger

sent for a doctor.

As soon as he felt a little more comfortable Dupont asked me to do him further favor by taking his saddle off the horse, and bringing saddle, wallets and all into the hut. "You'll find it unusually heavy," he remarked, "but I want you to carry it as if it were but the usual weight. I have my reason for wishing the bar loafers not to notice it

too particularly."

I did as requested, and found that the saddle was indeed heavy—so heavy that I was considerably astonished, and had some difficulty in handling it in an apparently careless fashion. However, I made no remark, but placed it care. I made no remark, but placed it care fully under the bed, close to the eccupant's head, but was soon busied assist-ing the doctor—a jovial, loud-voiced Irishman—who was destined to become

was the doctor's verdict after nere, was the doctor's verdict after making his examination. "You've two ribs broken, and I wouldn't be surprised at complications setting in. You'll have plenty of fever, anyway, so make your self as comfortable as you can under the

circumstances. The Captain's only response was to

circumstances.

The Captain's only response was to grumble, not loudly but exceedingly deep, at this pronouncement. When he was well bandaged, and otherwise fixed up, and the doctor departed, he called me to his bedside again.

"Look here, young fellow. I don't know you or anything about you, but I like the look of your face, and I rather pride myself on the fidelity of my first impressions. Are you in a hurry to get away from this place, or can you stay with me for a while."

I told him my story in reply, and said I might as well stay where I was for a time as travel farther in my then weak state.

Capt. Dupont listened to me attentively, and never removed his keen eyes from my face while I spoke. When I had concluded he seemed to reflect a

few minutes.
"Very well, Mr. Robert Graham,"
he said at last with a sigh of relief, as
if his mind was satisfied. "You may if his mind was satisfied. You may consider yourself engaged as my valet and man of-affairs generally until I am well enough to take care of myself. You look honest, and I trust you. My You look honest, and I trust you. My principal reason for engaging your services is the safety of my saddle. I want you to guard it as you would your life, and you'll find in the end that you

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never before came across a better paid sprang to my feet. I beheld Capt. Du-

I hauled the saddle from under the

"The pocket in the lap is full of bank notes. Those wallets on each side of the pommel are full of sovereigns. You are surprised? Yes, there is in all £5,090 there. I drew the money at Barberton for the purpose of paying concession fees to the King of Switzerland, from whom I have received valuable mining properties. You've heard able mining properties. You've heard I suppose that he will accept nothing but good gold coin-no paper money for him. But as nobody but myself can transact this, business with King Um bandine, the money must lie here until I am up and about again. 'Tis just the sort of swag that some of the shady characters about here would like to decamp with. You understand."

I nodded confidently, although an uneasy feeling of responsibility crept over me. Dupont seemed satisfied, and dozed off to sleep shortly after taking the doctor's composing draught, and soon fell into a heavy trance like con-

Presently Granger brought in supper, and began flitting and hovering about the bed in a manner which got upon my nerves. I told him that the doctor had given orders that the patient must be ept quiet, and he departed, casting a kept quiet, and no departed, casing a decidedly evil glance at me as he closed the door. This did not increase my comfort, but I ate my supper heartily notwithstanding, and then went outside for a breath of fresh air, taking the precaution of locking the door after me.

As I stood under the shade of the thatched roof, smoking and taking stock of my surroundings by the pale moon-light, which now threw a dreamy radi ance over the squalid place, I heard voices proceeding from the hut next to mine. The voices were clear and dis-tinct as contrasted with the muffled uptinct as contrasted with the mained up-roar in the bar. I had no wish to play the eavesdropper, but Granger's sin-ister face made me apprehensive and I listened with little scruple. One was a woman's voice, sweet and musical; the

woman's voice, sweet and musical; the other was Granger's, smooth and suave. "Father," the woman was saying, "I cannot imagine why you brought me to this dreadful place. I was so happy and peaceful at the Grahamstown Convent. I thought I should also be happy here with you, but those brutal men and the wretched sights of this place

and the wretched signs of this place terrify me. Pray, send me away again—anywhere, anywhere, out of this!"

"I brought you here, my dear, be cause it was necessary," answered Granger's voice. "If it suits my purpose to have you here with me it is your duty to obey. Did they not teach you duty to obey. Did they robedience at the convent?

obedience at the convent?"
Oh, father, I know I must obey you,
but surely you do not intend to remain
long in this wild place."
I do not—if fortune favors me. If I

succeed in a certain enterprise which I have set my mind upon I shall have made enough to call my savings a 'modest pile'; meanwhile take things easy. I hope to sell this in a few days' easy and I shall time, and then, my girl, you and I shall travel, and you will have enough ex-citement to banish all recollections of Steyndorp and its ways. We will ship at Durban, and that is why I removed you from the convent. Have patience a little longor; take a book, or go to sleep—I have important business to see to this night, but I'll back again shortly." shortly."

This scrap of conversation, especially its allusion to the business of the night, did not impress me favorably, and I felt in a state of nervous tension to which I was unaccustomed. As heard Granger unlatch his door I in stinctively drew back farther into the shade. I noted that his face wore a strange, drawn look, while his small eyes seemed to sparkle like diamonds in the moonlight. He closed his hut door and then crept on tip toe to the window of the Captain's hut and peered in. He seemed surprised to find me abresent when gold is found without lishman—who was destribed to be seened surprised to had a be sent of the seened surprised to have a big medical potentate on the Rand a big medical potentate on the Rand a big medical potentate on the Rand a key from his pocket, unlocked the years afterwards.

"You must have a few weeks in bed door and entered."

"So," thought I, "there are two key I wonder what his gam for that door. is." I also crept silently forward, and peeped through the window. Granger placed a bottle of whiskey on the table, approached the bed, and bent over the Captain's face, closely scrutinizing it. This inspection was a brief one, and as he moved towards the door I again took shelter in the shade. He came out, re locked the door and went off in the

direction of the parroom.

I pondered over the situation, and the more I thought over the large amount of ready cash lying in the room, and our host's evident excitement, the less I liked the position of affairs. The man's stealthy, cat-like direction of the barroom. affairs. The man's stealthy, cat-like movements filled me with foretodings. resolved to keep watchful guard, and was about to re-enter my hut when a female form emerged from Granger's abode. As she stood, glancing upward, abode. As she stood, glancing upward, in the full rays of the moon, I mentally confessed that I had never before beheld a fairer vision of loveliness, etheralized as it was by the radiance enveloping her. She was tall, with dark hair loosely coiled on top of her head; her face was as pale as marble, and the features as perfect in outline and the features as perfect in outline as the chiselled lineaments of a classic sculpture. As she glanced timidly around I noticed that her full dark eyes glistened with tears. I waited until she entered her hut again, which she did after a few minutes' meditation, and then sought my own.
My mind was occupied with the beauty had just gazed on, and somewhat be-I had just gazed on, and somewhat be-wildered by its conjunction with the suspicious looks and doubtful actions of the beauty's father. This latter re-flection reminded me of the whiskey bottle, which I promptly emptied by pouring its contents into the slop pail, suspecting the spirit to be drugged, after which I threw myself upon my bed to think over the events of the day.

to think over the events of the day.

My long walk, my recent privations,
and the various excitements of the evening must have thoroughly wearied evening must have thoroughly weared me, for sleep quickly overcome me. I could not have slept very long when I was suddenly aroused by loud cries. The confusion of ideas generally ac-companying an abrupt call from slum-ber soon cleared from my brain, and I

weak and feverish. Granger's daughpont, half out of bed, struggling with a tall and powerfully built man, who was a complete stranger to me. The Captain was shouting for help, but the big man was grimly silent. But as I tan and possible to me. The Captain was shouting for help, but the big man was grimly silent. But as I man was shouting for help, but the big man was grimly silent. But as I jumped from my bed the stranger's eye encountered mine, and in a moment he had relinquished his hold of the Capmy fair nurse from my side. I learned
that I had passed through a comparatively mild phase o' brain fever and
had been delirious for days.

It was not until I was well adportion to my weak state, and soon dis-covered, under his muscular grip that I was but a child in his hands. To-

vanced on the road to recovery that was allowed to receive a visit from Capt. Dupont, who, though by no means robust, was now well able to

means robust, was now well able to move about. Sitting by my hed, he regarded me with a pleasant smile.
"Well, my lad," he began, "we've both had a narrow shave of it, and for my own part I am not sorry for what has happened. Nay! lad, I am the happiest man in South Africa through the attack on my gold." the attack on my gold."

I looked at him with undisguised sur

ter flew off them in clouds. I could see from the tail of my eye that the Captain was lying exhausted on his pillow and groaning with pain. My breath began to fail me, and I speedily discovprise, and remarked. "It hardly seems the best thing for a man's health to powerful enemy; he gradually forced me back, inch by inch, until he had me have his life threatened, but in your and one hand grasping my throat. The other hand I saw raised raised over me with a formidable knife in its grip. The blow fell, and my senses reeled as a burning pain shot through my leat side. Then I again opened my leaden eyes and saw, as if in a dream, that a woman in white, with long black flowing hair, stood in the open doorway.

case it appears to have had a wonder-ful curative effect."

He laughed. "We both got a dig in the ribs, and my puncture has flooded me with happiness. I see you want to know all about it, so I won't keep you in suspense any longer. To start from the beginning I am the principal director out here of the Auriferous Areas Company, and have, for some Areas Company, and nave, for some time past, been negotiating a big deal with the Swazi king. Affairs have at last been satisfactorily settled, and the money lying there is the first instalment of the purchase price; a big mining venture will be the result. With ing venture will be the result. With my aid Granger was admitted to large holdings in my company, and will make a big profit on his speculation. Of course he knew of my trip with the weakly lumbing under the pillow. The man turned with a savage growl to wrest himself free from the unexpected encumbrance; he fiercely tore away the brave girl's clasp and then flung her from him towards the wall. His vicence tore open the bosom of her course he knew of my trip with the money from Barberton, and my business journeys frequently brought me to his hotel, and consequently his interest in the safety of the cash was as deep as my own. My arrival on this occasion was rather earlier than I had antici-pated, and when he found I should be ner from him towards the wall. His violence tore open the bosom of her night-gown, and as he threw her from him his knife became entangled in the silver chain of a large silver locket which she wore suspended from her neck. The force with which she fell severed the chair, much the knife'r domiciled with him in the character of invalid he became horribly frightened about the safety of the coin. Healways was a nervous chap, and he knew there was a nervous chap, and he knew there were many desperate characters from Swaziland in the town—for Swaziland had become a second Alsatia. His daughter's presence added to his anxiety; he had not seen her for years, and brought her up here so as to be in readiness for their departure to Durban when he had sold his property here. it afterwards proved to be—fell to the floor with a musical ring. At the same pont's hand, a loud report shook the hut, and the ruffian tumbled down in a heap beside the brave girl who had so gallantly risked her life to defend the helpless invalid. From the moment I had received my wound to the moment He was proud of the girl, and the great change which a few years had made in her appearance decided him in his dehad received my wound to the moment of the fall of my assailant only an in-finitessimal fraction of time elapsed, sire to leave this rough life and transfar shorter indeed than it takes to plant her to some more congenial scene. Now Granger had seen Big Bates, one

write the description of it. I saw the struggle much us a preoccupied man of the worst known desperadoes in these parts, attentively watching you carrywould gaze on a cinematographic pic-ture; I remember trying to struggle struggle ing in my saddle, and the scamp prob ably guessed by its weight what it con-

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13 h, 1905. To the Editor of the CATHOLIC RECORD,

London Ont.

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

I therefore, earnestly recommend it to Cath-

olic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ.

DONATUS, Archbishop of Ephesus,

Apostolic Delegate.

Ottawa, Canada, March 7th, 1900 To the Editor of THE CATHOLIC RECORD, London, Ont:

Dear Sir: For some time past I have read your estimable paper. The CATHOLIC RECERD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

There fore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success.

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

LONDON, SATURDAY, JULY 15, 1905.

ABOLITION OF THE CONCORDAT.

The blow which has been so long threatened by the French Government against the Church, and in fact against all religion, has at last fallen, the vote having been taken on the Bill for the abolition of all State connection with the Church on July 3rd by the decisive majority of 341 to 233. The Con cordat thus abolished was agreed to in 1801 between Napoleon Bonaparte as First Consul of France, and Pius VII.

The Government of France during the notorious reign of Terror had abol ished all religion and substituted a species of Paganism in its place, notwithstanding the armed resistance of the people of Bretagne, La Vendee and some smaller districts of France. This terrorism was made possible by the diffusion of the literature written by the Atheist Voltaire and his co-workers, who attacked Christianity with the diabolical design of utterly destroying it, and they seemed for a time to have ucceeded so far as France was concerned. The most desperate classes in Paris were infidelized, and Paris ruled France. and for the time being the crimes of being a Christian, of possessing wealth, of being an aristocrat, and even of being in the employment of a Christian death. Thus besides the King and Queen, hundreds of thousands of the best citizens of France perished by the guillotine, or by being thrown into the Seine.

Napoleon was far from being a model Catholic. He actually professed to be a Mahometan to gain his purpose with equally have been ready to make profession of Buddhism for the sake of ingratiating himself with a potentate of that religion if he could have gained anything thereby.

But he was, at all events, a far-see ing ruler, and knew that religion is necessary for man who without it could never be anything better than a fero cious beast. He was also undoubtedly a Christian and a Catholic at heart, as he showed by the piety and zeal for religion manifested in his later years passed at St. Helena. It is therefore scarcely a matter of surprise that he agreed with the saintly Pius VII. for the restoration of the Catholic religion on terms satisfactorily to both. The Concordat was the result, and though this compact restricted the exercise of the Pope's undoubted right to govern the Church it was still acceptable because of the great good it brought to toward the progress of religion at a critical period.

years beyond a century. It was not for any breach of its provisions by the Pope that it has been abolished, but because an infidel and egotistical Government desires to destroy religion, and to restore a slightly milder reign of Terror Articles were never seen nor signed

by instituting a despotism under the guise of a Republican form of Govern

The Government of M. Waldeck-Rousseau, and still more persistently that of M. Combes, pretended that the education of the youth of France could not be left in the hands of Religious teachers with safety to the State! These squint-eyed politicians reasoned that the priesthood and the religious orders would teach the children committed to their care to look upon republicanism as a form of an archy, and that thus there might be in the future a danger that the nation should once more become a Monarchy.

The Catholic Church has no special attachment to any particular form of Government, and it can flourish either under a Monarchy or a Republic. Its condition in Austria, Belgium, the British Empire, Germany, the United States, Ecuador, Argentina and other countries is sufficient evidence of this. In all these countries, so diverse in race and languages, and in the manner in which civil matters are administered, she is prosperous and progressive. So in France she could be well contented with the Republic if the Government were carried on in the spirit of truly Republican form of Government giving her liberty of action in her own sphere which is spiritual, not temporal.

But it would not be expected that she should, like a hound, caress the hand which smites her, and teach chil dren that she is properly treated when she is brutally persecuted.

As a Republic, it was the duty of the Government to give to its people the liberties which are essentially inseparable from the true notion of a Republican form of Government. This has never been done by the present Republic. The Church was well contented to live in France in amity with the Republic; but the Government did not give her the rights to which the least of its citizens was and is entitled and she had the right to protest against the treatment she received-else the term "a Republic" is a mockery and a delusion.

Not a particle of evidence has been dvanced that even under the provocation here referred to, the religious teachers brought up such matters in the schools, or that they were not sincere Republicans, and so it appears that the ridiculous charge brought forward by M. Combes was a mere sham. But it served its purpose as it gave his partisans the opportunity they sought for an excuse to their constituents for their irreligious policy.

Added to this was the rebuke administered by the Pope to President Loubet for his visit to King Victor Em manuel at Rome, notwithstanding that all Catholic powers had refused to recognize the usurpation of the States of the Church by the Italian Government in the same manner.

Other troubles arose almost at the same time which precipitated a serious quarrel between the Pope and the French Government. One of these was the summoning by the Pope of two Bishops to Rome to answer charges made against them. They sought and obtained the protection of Mons. Combes against the head of the Church, form that they were forbidden to obey the Holy Father.

The Pope pressed his mandate, and the Bishops referred to, finding that or an aristocrat were punished with they could not maintain their authority over the clergy and their flocks with out themselves showing their readiness to obey, did so at last, and thus M. Combes stood rebuked before the nation and the whole Catholic world.

There were other difficulties, but these will be sufficient for the present to explain the situation. M. Combes the Mahometan Sultan, and he would declared that the Pope had violated the Concordat, which was not true. But, urged the French Government, he has violated the "Organic Articles." Yes; he had done so, but the Organic Articles were an addition or interpretation put upon the Concordat by Napoleon I., but which were not even offered to the Pope for signature, and were never signed by him so that they could not oblige

M. Combes was enraged because he was beaten at every point in diplomacy, and his revenge was the threat of abolishing the Concordat. This is what the Rouvier Government will have at last done when the Bill just passed by the Chamber of Deputies shall have passed the final stage.

We may here remark that the Toronto Mail and Empire of July 5 states that "the Organic Articles were adopted contemporaneously with the signing of the Concordat." This is the people of France, and its effects a mistake. They were an afterthought of the mind of Napoleon, who had Talleyrand prepare them. They were Thus the Concordat has lasted four published by Napoleon, but it takes two to make a bargain. This part of the bargain was never agreed to or signed by the Holy Father, and is therefore of no effect. The Mull indeed admits that these Organic

leave on its readers the impression that the Pope was bound by them This is too absurd for serious refutation.

By the law which is now going through the usual stages of legislation, the Church will be deprived of \$10,000,000, annually for the maintenance of the clergy. This was not a dole of charity or generosity: it was a restitution of part of the Church property which had been confiscated or alienated by the Revolution. The present law is, therefore, a real spoliation.

It must be added here that the Calvinists and Lutherans, who in the beginning supported M. Combes' measure. and urged it on in the hope that only the Catholic Church would be struck by it, have discovered that they will mest a blow thereby still more severe. Their ministers received more than the Catholic priests for maintenance, being from \$300 to \$650 per annum for each according to their rank in their Churches. At the last meeting of the General Council of the Reformed Church it was declared that the present Bill "threatens their existence, and

will certainly prevent their progress." They are simply reaping the whirlwind which they sowed. The total number of Protestants in

France is reported at 650,000.

Both Catholies and Protestants will be obliged after two years to pay a fixed rent for the use of their churches which are to become the property of

THE ENGLISH EDUCATION LAW.

The opposition offered in Wales to the English Education Act has been much stronger and more strenuous than throughout England itself. Many o the County Councils into whose hands the administration of the act falls have refused to put it into force, and as the national campaign committee keeps up a constant appeal to the people to revolt against the act, considerable trouble arises out of the attempt of a large section of the people to make it inoperative.

The leading non Conformist clergy exhort the people not to send their children to the voluntary schools where there are no board schools, but so far only a limited number of private non Conformist schools have been estab lished in conformity with this advice, and if the movement becomes sufficiently general the party hope, in conjunction with the Passive Resisters of England. to oblige the Government to abolish the Voluntary or religious schools alto gether.

We would sympathize with the efforts of the Welsh people to overthrow a system which would compel them to be educated in Anglican religious dogma, but there is no such compulsion. The Board schools in which no specific religion is taught can be established in any school district where the people are numerous enough to sustain them by their school rates with the aid granted by Government, but the non-Conformists will not be satisfied with anything less than the abelition of the voluntary schools which are wanted by a large majority of the people. This would 60 per cent. of the people favor the voluntary school system, as they send their children to these schools in that proportion, leaving over 40 per cent. who send their children to the nonreligious Board Schools.

The non-Conformist ministers are at the bottom of the agitation against the religious schools, just as in Canada the same sects agitate in conjunction with the Orange Lodges for the purpose of throwing all the obstacles possible in the way of the Separate school system to hamper it as far as they can, and to abolish it if they could see their way to do this by changing the British North America Act to suit their views.

There is this difference between the ase of the voluntary school supporters under the English and the Canadian laws, that in the former case the minority wish to impose their view of education upon the majority, whereas in Canada a noisy section of the major ity wish to force the same oppression upon the Catholic minority especially wherever this minority is locally weak But weak though it may be in locali ties, the Catholic minority as a whole in the Dominion is able to make itself felt, and it very properly uses its strength for the protection of its units in localities where it is weak, and there are enough of liberal Protestants in the Dominion who willingly give their influence and votes to the cause of toleration and justice to frustrate the plot-

tings of fanaticism and intolerance. We may admire the boldness of the English minority in its attempt to browbeat the majority; but the attempt of a majority to tyrannize over a minority is contemptible and ungenerous.

It is not at all probable that the

by Pope Pius VII., yet it endeavors to ing about the abolition of the Education Act, though should it become to any degree formidable, amendments might be secured thereto to render it more acceptable.

> THE POPE AND THE ITALIAN GOVERNMENT.

In view of the approach of the elections in Italy, Pope Pius X. practically annulled the prohibition issued in 1870 against Catholics voting at either national or municipal elections, and at the municipal elections which took place in Rome last week the Catholic party went generally to the polls for the first time since the occupation of the city by the Italian king and Government. Priests as well as laymen went to the polls, and as a matter of course the vote was much larger than n former years. The Catholic, popularly called the Clerical party, united with the moderate Conservatives against the ultra-Liberals who for the most part are antagonistic both to the Government and the Church. The result was a victory for the fusionists by a majority of 3,000 out of 17,000 votes polled.

It is generally believed that the annulment of the prohibition above referred to is a sign of an approaching accord between the Church and State, which have been at disagreement for thirty-five years, and for a considerable part of the time in actual hostility to each other.

Another sign of the approach of an agreement is reported to be imminent. It is said in fact that the Holy Father will break the imprisonment which has so far kept three successive Popes within the precincts of the Vatican. The present report is that unless the heat of the atmosphere become more noderate, the Holy Father will move to Castle Gondolpho for the rest of the summer. At the Vatican and even in the Vatican gardens the heat is now some degrees over 100° in the shade, a temperature which is very distressing to the Pope. By going to Castle Gondolpho he would enjoy the cool sea breezes similar to what he was accustomed to in Venice, and he would have reasonable hope for much improved health.

It is even said that the Italian Gov rnment is ready to send a small garrison to Castle Gondolpho to keep order and to pay due honors to the Holy Father during his stay there. These or similar reports have been given out from time to time, but have not been realized, and we are unable to say how much truth may be in them : we may however say this that a true reconcilia tion between the Pope and the Government is much to be desired for both the spiritual and the temporal welfare of the people of Italy.

DIVORCES IN MICHIGAN.

June was a record month for divorces in Wayne Co., Michigan, eighty-three new divorce suits having been entered in the courts. The same month was a record-breaker for the issuance of mar riage licenses, and the proportion of divorce suits entered was as one to eight licenses issued.

As the number of new divorce suits was not greater than the average and this protection was accorded in the certainly be an injustice of great during the last two or three years, it magnitude. It cannot be denied that follows that more than one-eighth of all the marriage licenses issued result in suits in the divorce courts.

Beside these new divorce cases, forty old cases resulted in the granting of divorce decrees during June.

These figures give us a fair idea of the magnitude of the divorce evil in the United States, Michigan not being the worst State in this respect. Such facts as these should make Canadians firm in resisting the introduction of divorce courts into Canada.

President Roosevelt is a man of his word, and as he has already declared himself bent upon grappling with the divorce evil, we do not doubt that he will make some vigorous attempt at least to lessen it, which of itself will be something gained. We do not expect him to do more than this.

TO RESTRICT "FAITH HEALERS."

The Conneil of Physicians and Sur geons of Ontario at its recent session decided to present a bill to the Legislature to prevent Christian Scientists and other "Faith Healers" from evading on technicalities the provisions of the law against quack physicians practicing their art upon the sick. The law already provides that "it shall not be lawful for any person not registered as a qualified practitioner to practice medicine, surgery, midwifery, or to attend upon or attempt to at tend upon any person the subject of, or supposed to be the subject of illness or disease for hire, gain, or hope of reward. Any person so offending, on a summary conviction before a magistrate, will be liable to a penalty not exceeding \$100, and not less than \$25." The plea has been put forward on behalf of Christian Scientists that Welsh movement will succeed in bring- they do not fall under the ban whereas self a convert.

they use no medicines, and therefore cannot be said to practice medicine. The Council has therefore determined to add, after the word midwifery, " or any other art of healing," by which addition it is hoped that the numerous distressing cases which are constantly occurring owing to the reckless calling in of Christian Scientist practitioners where qualified physicians should be called, will be greatly diminished, if not entirely abolished.

The sometimes unexpected interpre-

tations put upon the laws when they are cited in our courts make it very necessary to word them with great care in critical cases such as those in which Christian Science (so called) s applied. We should think that the exclusion of practitioners of this pretended art of healing should be more rigorous even than what the Council has decided upon asking. There may be evasions of the law by the pretence that the fees given are not charges, but gifts of gratitude from those families to which the Christian Scientists have supposedly rendered service. Such cases should, as we think, be included in the law. Also, it seems to us at first sight that assistants who are acting under the orders of regular physicians might be severely dealt with under the wording of the law. Care should be taken to make the law effective, and yet not to touch assistants in the last mentioned case. Pos sibly in actually deciding upon the meaning, the judges would interpret it to mean what we have expressed, but at least able legal opinion should be taken on the matter before having laws of this kind 'passed by the Legislature.

It seems to us also that even where there is no question of hiring Christian Scientists, but even when it might occur that they give their services gratuitously (if they do so at all), those whose natural obligations bind them to take care of the sick, should not be admitted to omit calling in a physician in necessary cases, or to substitute Chris tian Science for medical treatment.

While on this subject we deem it well to remark that the name of Christian Science is very improperly employed and is deceptive in describing the fakirs who pretend to practice it. There is neither Christianity nor Science in the thing, but gross delusion and ignorance. Of course, we cannot prevent these pretended scientists from calling themselves by this or any other name, but it would be desirable that the public generally should designate them otherwise. The name Eddyites, perhaps, would be found to describe them fairly well, or perhaps some skilful philologist might hit upon more appropriate designation for the adherents of this delusion, for use by the general public. Of course, Faith Healers of all kinds would come under the operation of the proposed legisla-

A SLIGHT MISTAKE.

The story in which an Irish member of Parliament (Mr. Charles Devlin) tells of his rough treatment at the hands o the police while addressing his consti tuents in Galway recalls to the London Chronicle an anecdote illustrative of the attitude of the Royal Irish Constabulary toward the member. During a disturbance at an eviction a constable brought his baton heavily down on the head of a young man who happened to be a reporter of the Irish Times. "Don't you know I am a member of the press?" inquired the reporter. "I beg your pardon," said the constable. "I thought you were a member of Parliament."

The foregoing recalls an occurrence in "Toronto the Good" some years ago. A clerical looking gentleman, garbed in black broadcloth and wearing what closely resembled a "Ronan collar " (he was a Methodist minister as it happened) was conversing with some friends at a street corner when a policeman ordered him to " move on, " the which the gentleman not doing as quickly as pleased the officer the latter opened on him in very uncourteous and, if correctly reported, profane language. The clerical gentleman brought complaint before the authorities, and the policeman having been taken before that august body, was asked what excuse he had to give for his conduct. He naively replied that it was " All a mistake, he thought the complainant was a 'Popish Priest." Whether the plea was accepted or not cannot now be remembered, but from that time on the reverent gentleman has been known as "Move on w." . . .

Both Converts.

Rev. Samuel McPherson, a convert to the faith, and formerly of the Pro-testant Episcopal Church of St. Mary the Virgin, New York, was among those ordained by Archbishop Farley at St. Cathedral, New York, on

Saturday of last week,

He celebrated his first Mass at St. Mary's Church, Poughkeepsie, on Sunday, on which occasion the sermon was delivered by Rev. Alvah W. Doran, of St. Bridget's, an old friend, and himANNUAL PILGRIMAGE

ST. ANNE DE BEAUPRE, TUESDAY, JULY 25TH-ITINERARY OF SPECIAL TRAINS.

The Ontario Pilgrimage to the Shrine St. Anne de Beaupre will take place (this year) on Tuesday, July 25th, and ill reach the Shrine on Wednesday, 26th-the Feast Day of the Mother of Excursion rates the Blessed Virgin. the Blessed Virgin. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Peter borough, Haliburton, Mariposa and all points east thereof, as far as Aultsville; and at all stations of the C Myrtle and all points east there cluding Peterborough, Perth, Man Mytte a. Myt from Lindsay, Haliburton, take regular morning train and connect with special at Port Hope, and those from Mariposa, etc., will board special at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and oints in Western Ontario Toronto on Tuesday morning by re Montreal express trains, procure regular return tickets as far as Whithy Myrtle stations on the main lines of T. R. and C. P. R. a short distance east of Toronto, purchase pilgrimage Whitby and \$8 from Myrtle, and then take special trains which will be awaiting them and proceed to St. Anne de Beaupre, which shall be reached at 7 o'clock on Wed-

nesday morning.

Exceptionally low rates will prevail at all stations throughout the Eastern part of the province, and tickets will be good only on the special train going, but valid on any regular train return-ing up to and including Tuesday, August 1st. This means that pilgrims can leave Quebec city by the night trains of Tuesday, August 1st, and Montreal by the morning trains of August 2ad; but if a stop-over at Quebec or Mont ea! be desired, it must be so timed as to leave Montreal for tinuous journey home not later than the morning of Wednesday, August 2nd. The pilgrimage will be mediate direction of Rev. D. A. Twomey, Belleville, Ont., who will give any further necessary information to intending pilgrims. Dining cars will be attached to the C. P. R. special, in which meals may be procured on the journey, and whilst at St. Anne's for

the nominal sum of 25 cents per meal. C. P. R. sleepers and first class coaches will be conveniently placed on the track near the Basilica, and will be at the disposal of the Ontario Pilgrims. There will be no charge for the the first-class coaches on Wednesday

night. Pilgrims from Toronto via Grand Trunk must take the 7.45 a. m. Montreal Express, and await Pilgrimage Special at Whitby Jet. until 1 p.m. The 9.15 a.m. C. P. R. Montreal Exrith C. P. R. Pilgr mige Special at Myrtle.

THE DAUGHTERS OF THE FAITH. AND DIVORCE.

Catholic women of prominence in New York have organized themselves into an association called "The Daugh-ters of the Faith" for the expressed purpose of ostracising divorced persons. The New York Sun says that when these women founded their or-ganization the wisdom of the step was questioned by some of the clergy and the laity of the Catholic Church. But Pius X, has approved of the plan. A 'manual' is in preparation. In his "Brief of Approbation goes so far as to suggest co-operation by the women of Christendom generaly in pursuing the methods of their New York sisters. It is expected accordingly that women of special so-cial influence in every capital of Europe will lend their aid to frown down

On the theory that because of tolcontends that the time has come when "nothing but the religious and social recognization of the true horror of this crime can arrest the evil that with cyclonic force has in a short time overthrown domestic peace and uprooted the safeguards of purity and honor. The "Daughters" are and honor. The "Daughters" are very much in earnest. On the ground that if they do not take drastic measures against the crime they become moral participants not alone in the sin, but also in

low," they lay down these invariable rules: "The Catholic divorcee who remarries must be socially ostracised.

"Such Protestant unions as are pu ly adulterous should be treated the same as the Catholic divorcee and subject to the same rule.

That is, they purpose to put divorce under the ban of social condemnation, so far as their influence extends, and at this time in the fashionable society of New York that influence is unques tionably large and great.

If the Roman Catholic women of the society of fashion and their Protestant sisters who agree with them in their horror of divorce, should pursue such a "drastic" course of conduct, some-thing like a social revolution would be brought about in New York; for, as was urged by critics of the pol many of them "in order literally fulfill the rule, would be forced to ignore socially not only closest friends, in not a few instances, kindred. ramifications of divorce are many and wide in society of New York to which this rule is to be applied .- Catholic

The new steam laundry of the House of Good She, herd for colored girls on the Calvert road, near Frankin street Baltimore, for which Mrs. Andrew Car negie contributed \$5,000, is now ready for occupancy. When the project of installing a laundry was first considered Sister Mary Agnes, superintendent at the home, wrote to Mrs. Carnegie for a contribution. In reply Mrs. Carnegie said she would send a check for \$5,000 as soon as the laundry was

FATHER GIBLIN AT FEDER CONVENTION.

At the convention of the reprives of Catholic societies of Prania held at Scranton, on Junear Thos. F. Giblin, C. Rev. Thos. F. Giblin, C. I. Holy Ghost College, Pittsbu livered the sermon, which we take Standard and Times of June 1982. The text of the ser on was fro xvi. 8: "The children of this we wiser in their gederation than t wiser in their generation than t den of light. (Luke xvi., 8.) Giblin spoke, in part as follows In the rush and battle of life the survival of the fittest seems a watchword, the cry goes Watchman, what of the night there no nobler aim than pepleasure, no nobler means than less competition, no organization affiliation but that which forgets crushes the poor man to the tremblingly awaits the next

sh, forgets the true dignity

his immortal hopes, his conscients for ? It is ours to response

bear the light of the world. bear it aloft with becoming bear it alone to the French axio according to the French axio blesse oblige," for dignity duties. St. Augustine implos duties. St. Augustine imploi recognize and appreciate our ( dignity. While the worldly telescopic and microscopic and apparatus, of wireless tel Roettgen rays and radium, wi Roettgen rays and radium, we engage in the pace that kills be and soul, let us calmly remit that we are not at all embara competent or inactive: that serve the learning of ancies that not the Reformation spre the printing press which a Ca vented, and that the first printed at his Bishop's advi ble. In the list of invento lic names are most illustrious numerous. The ablest university pe, of its Protestant nati Catholic foundations. I called dark ages lived the g all theologians, St. Thomas the greatest of all poets, D greatest of all architects and Michael Angelo; the greate painters, Raphael. The prators of the modern pulpit suet, a Catholic Bishop; the Daniel O'Connell. In have a host of Catholic nan passed. Charlemagne, Sobie John of Austria and Joan names as heroic as ever illupages of history. Whoever pages of history. ore practical and admirab thropy than St. Vincent de P

ven humanly analyzed, He transcends rivalry and competent that conquered the Goth, the Vardal, the Dane and the To overcome heresies that cover entire field of doctrinal sop Catholic Federation fully this, that the Catholic C whose welfare in this our been instituted, is the gran ization the world has ever se see, considering numbers and ity, unity and continuity, ex the past and hope of the f sidering the perfect order of archy, the learning of her

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in every age and clime. If we have any magnar heart; if we are wise in our it must be an easy matter the most complete clerical o to effect a masterful lay of likewise. But true wisdom poses true love. We will a the Church's behalf in prop love it. Recall for a momen ent scene of Bulwer Lytton nal Richelieu, who defeated conspiring against the Huguenots against the r against the r European league against t France, seeing himself surr band of assassins, forgets in the majesty of his love try despises danger, as Caesar of ancient Rome, at

France, my beloved spou

Recall, if you please, as

declare divorce 'twixt thee

Napoleon Bonaparte is rep witnessed Louis XVI. dor revolution and at once claimed : "He is lost : he glories of a thousand year nowling mob." Let us no and His Church less than men do their country, no glories of now well nigh years. Infidel socialism ignores charity, immort dence: we must defeat it. arise, despising public la denying all legitimate stand against it. Divorce it disrupts the bond of disrupts the home, destro arrayed in opposition. G tion omits the chief elen tion; it strains at a gnat hope t Desecration of the Lord's

ness, cursing, gambling,

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But, brethren, we must

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concentration of forces, t ligence and concentration our age it is rather intell lightenment than force w tories. Moral suasion ar the powers of o results are to be obtaine have an adequate cause, cendent genius of a in the united deliberation e find the first in nell, the second in the G Parliamentary party an both in France to day. magnificent history. Exalarger priesthood and any other nation. aries to barbarous peo Catholic literature in t her laymen are not orga enemies are. They have it is not available for lareason. No master mind atmosphere, and from la tion one half of the popul

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#### FATHER GIBLIN AT FEDERATION CONVENTION.

At the convention of the representa At the convention of the representa-tives of Catholic societies of Pennsyl-vania held at Scranton, on June 20, Rev. Thos. F. Giblin, C. S. Sp., Holy Ghost College, Pittsburg de-livered the sermon, which we take from the Standard and Times of July 1st. the Standard and Times of bury 15t.
The text of the ser on was from Luke
xvi. 8: "The children of this world are wi. 8: "The children of this world are wiser in their gederation than the children of light. (Luke xvi., 8.) Father Giblin spoke, in part as follows:

In the rush and battle of life, where the survival of the fittest seems almost a ratchworld, the cry wees forth.

the survival of the intest seems almost a matchword, the cry goes forth: "Watchman, what of the night?" Is there no nobler aim than power or pleasure, no nobler means than heartless competition, no organization, or affiliation but that which torgets charity, crushes the poor man to the wall and tremblingly awaits the next financial sh, forgets the true dignity of man, crash, forgets the true dignity of man, his immortal hopes, his conscience and his God? It is ours to respond; we bear the light of the world. Let us bear it aloft with becoming nobility, his God ? bear it alore the French axiom, "No blesse oblige," for dignity imposes duties. St. Augustine implores us to duties. St. Augustine implores us to recognize and appreciate our Christian dignity. While the worldly boast of telescopic and microscopic and electric apparatus, of wireless telegraphy, floetigen rays and radium, while they engage in the pace that kills both body and soul, let us calmly remind them that we are not at all embarrased, incorporatent or inactive: that we precompetent or inactive: that we pre-serve the learning of ancient days: that not the Reformation spread it, but the printing press which a Catholic in-vented, and that the first book he printed at his Bishop's advice was a Bible. In the list of inventors Catholic names are most illustrious and most numerous. The ablest universities of Europe, of its Protestant nations even, are Catholic foundations. In the so-called dark ages lived the greatest of all theologians, St. Thomas Aquinas; the greatest of all poets, Dante; the greatest of all architects and sculptors, Michael Angelo; the greatest of all painters, Raphael. The greatest orators of the modern pulpit was Bossuet, a Catholic Bishop; the greatest Rible. In the list of inventors Cathosuct, a Catholic Bishop; the greatest public orator on any public platform was Daniel O'Connell. In music we have a host of Catholic names unsur-passed. Charlemagne, Sobieski, Don John of Austria and Joan of Arc are John of Austria and Joan of Are are names as heroic as ever illumined the pages of history. Whoever unfolded a more practical and admirable philin-thropy than St. Vincent de Paul?

thropy than St. Vincent de Paul?
Even humanly analyzed, Holy Church
transcends rivalry and competition. It
has conquered the Goth, the Hun, the
Vardal, the Dane and the Turk: it has oversome heresies that cover almost the entire field of doctrinal sophism. Let Catholic Federation fully appreciate this, that the Catholic Church, for whose welfare in this our land it has been instituted, is the grandest organ-ization the world has ever seen or shall see, considering numbers and universality, unity and continuity, experience of the past and hope of the future, considering the perfect order of her hierarchy, he learning of her clergy and archy, the learning of her clergy and the loyalty of its hundreds of millions

If we have any magnanimity, any heart; if we are wise in our generation, it must be an easy matter for us, with the most complete clerical organization, to effect a masterful lay organization likewise. But true wisdom always supposes true love. We will act wisely in the Church's behalf in proportion as we loveit. Recall for a moment the velem ent scene of Bulwer Lytton when Cardinal Richelieu, who defeated the nobles mai incenteu, who deteated the nobles conspiring against the throne, the Huguenots against the religion, the European league against the nation of France, seeing himself surrounded by a band of assassins, forgets himself and in the majesty of his love for his country despises danger as did might try despises danger, as did mighty Caesar of ancient Rome, and exclaims: France my beloved spouse, who shall declare divorce 'twixt thee and me?'

Recall, if you please, another scene.

Napoleon Bonaparte is reported to have witnessed Louis XVI. don the cap of revolution and at once to baye exclaimed: "He is lost; he forsakes the claimed: "He is lost; he forsakes the glories of a thousand years to please a nwiling mob." Let us not love Christ and His Church less than good statesmen do their country, nor forget the glories of now well-nigh two thousand years. Infidel socialism may arise; it ignores charity, immortality, providence: we must defeatit. Let anarchy arise, despising public law and order, denying all legitimate authority: we stand against it. Divorce is rampant; stand against it. Divorce is rampant; it disrupts the bond of God's decree, disrupts the home, destroys peace and rejects the helpless child. We are arrayed in opposition. Godless education omits the chief element of education; it strains at a gnat and swallows a camel. We hope to rectify it. Desecration of the Lord's day, drunkenness, cursing, gambling, all that savors

of ungodliness, we must withstand. But, brethren, we must stand as one Not only is union strength and concentration of forces, but it is intelligence and concentration of light. In our age it is rather intelligence and enour age it is rather intelligence and enlightenment than force which wins victories. Moral suasion and public opinion are the powers of our age. What results are to be obtained hereby must have an adequate cause, either in the trancendent genius of a master mind or in the public deliberations of overanization. in the united deliberations of organiza-tion. We find the first in Daniel O'Connell, the second in the German Catholic Parliamentary party and the lack of both in France to day. France has a magnificent history. Even now she has a larger priesthood and religious body than any other nearing measure. both in France to day. France has a magnificent history. Even now she has a larger priesthood and religious body than any other nation, more missionaries to barbarous peoples, the best catholic literature in the world. But her laymen are not organized and their enemies are. They have the force, but it is not available for lack of organization; they have no plan for the same reason. No master mind has cleared the atmosphere, and from lack of organization one half of the population does not know what the other half thinks. The predominant influence is infidel Freemasonry. Its plans are scientific. In

this case they are wiser than the children of light. Catholics there view every phase of the situation as accidental or incidental; but no, it was planned over thirty years ago by the Grand Orient of Paris during the presidency of lules Grayy and it is the law. dency of Jules Grevy, and it is the law-less spawn of an infidel revolution. Men like Waldeck-Rousseau or Combes are only tools or figure heads. The present attack against the religious is part of the original plan. So is the next move, which aims at renting the Catholic Churches so as to undermine the veneration which religious edifices inspire. and replace divine worship with money making or buffoonery in the house of God. Such information is not at all rare, but it has no organization to nationalize it. What information had we on the Dreyfus trial? Whatever the Jews sent us, and no more. What does the American public know about Zola, who wrote the vilest literature of a thousand years? Do they know that they read editions from which the pub lishers withheld whatever would be too

vile for public taste in America? Catholic nations should inter com-municate, but hitherto they have not even nationalized their ideas on public questions. I saw the Count de Mun, whom Leo XIII. had appointed as a worthy leader, defeated in the most Catholic part of France by a common-place individual at the public elections. Secret societies plied the people with their ideas and Catholics were not suffiiently in touch with public events. Often when the faith of a people is violently attacked, the general time

"Oh, the Church must be persecuted." Why must it? It has as much right as anything else, to say the least. Then we are told that our Lord was persecuted. Yes, "Christ having died once, dieth now no more, death shall ne more have dominion over Him."

Nor over His Church. If we wish to honor Christ we must maintain the honor of His Church. Others excuse nonor of his Church. Others excuse their apathy by saving the Church can never be conquered. True, but while the watchdog sleeps the wolves may destroy a large part of the fold.

In Germany the Catholic laymen have the strongest organization of its kind in the world, and as a result the Church in the world, and as a result the Church there is in honor and progressing with wouderful rapidity. There the children of this world have proven their selves wiser for a time. They began the attack, and Bismarck, then the chief power of Europe, wished to unite the Church and State alike by force. The Prussian Government has attacked the Church during thirty years before the Church during thirty years before the Catholics awoke to a full sense of their power and duty. But too imortal spirits, Malinckrodt in Parliament and spirits, Mainterroat in Parliament and Goerres in the press, roused the people in an appreciation of the invincible and victorious vitality of eternal truth, of conscientious manhood, of faithand of the grace of God. The consequence was inevitable, but it was the work of time and of indomitable perseverance. Malinekrodt gave the keynote of Federation when he lifted the plane of his eration when he lifted the plane of his reflections into the realm of highest principle. "Ours," he said, "is a battle of Christian faith in deadly combat with infidel philosophy." "The temporary appearance on the stage even of a Prince Bismarck is but an ephemeral manifestation." Windthorst carried his forces on to victory, but it was first planned and won in the soul of Mallinekrodt. Where there is such a spirit the planned and won in the soul of Maille-krodt. Where there is such a spirit the Church is free and held in veneration. Such a spirit we need in Federation. We need to see the spirits of Daniel O'Connell and of Malinckrodt, the best of every nation represented in our na-tional conventions and united in love of God and country.

#### BREAKING UP OF DOGMATIC RELIGION OUTSIDE THE CHURCH.

CONDITIONS EXISTING TO DAY IN THIS PARTICULAR AMONG NOTABLE PHEN-OMENA OF TIMES.

The breaking up of dogmatic religion outside the Church is one of the noticeable phenomena of the times. It is in-teresting in its history, its evolution from certain causes and principles, its phases and effects; but to us as missionaries, I take it that it is of absorb

Students of the times have long been Students of the times have long been telling us that the religion of the tuture will be naturalism or agnosticism when it is not Catholicism. The religious controversy of the day is fundamental, it does not get beyond first principles, and it is Reason vs. Revelation. \* \* \*

The religious uncertainty among non-

s it does not get beyond first principles, and it is Reason vs. Revelation. \* \* \* The religious uncertainty among non-Catholics which tends to filter down through the press and other agencies to the common people, was no doubt bound of an authoritative teaching Church. Dr. Sheeban traces its connection with the transcendental movement of the past century (frish Elleciastical Review, January, 1904). That philosophy, the characteristics of which were vagueness and abstraction, the fancy that its intuitive knowledge transcendal all experience and was independent of reason and the senses, he finds running through the writings of Rousseau; then broadened and developed in the great German system; caught up and crystalized in the half-prophetic, half-delirious ravings of Carlyle in England; finally brought across the Atlantic and popularized bare her Emerson and the New

sayings as, "Things depend very much on how you look at them," religion without creed came into fashion. It was counted vulgar to formulate or even to know just what one believed, and so men failed to see why they should go to a Church with no higher claim than the self imposed task of presenting personal opinion in the form chiselled essays, and took to reading their Sunday paper at home with in-difference, or turned to science or so cialism for the meaning and rule of

Another cause of the loss of faith : Another cause of the loss of fath:
of the religious groping of many to
whom the name and personality of
Christ is dear and venerated, but who
are at a loss to say "Who the Son of
Wheel "and dear relief the distributions of science and eager to eatch
are at a loss to say "Who the Son of Man is," and dare not cast the die who are dazed, not irreverent, and whose neglect is rather a be wilderment than an apostasy, is the dethronement from its position of authority of the

In the matter of Biblical criticism, as well as of Philosophy, the conclusions of the thinkers and students gravitate to the masses through books and magazines and lyceum lectures; and with them comes the startling exploitation of whatever in them is sensational or destructive, by men who may be publishers, without being students or thinkers, and who may be preachers in pul-pits without being teachers of Christian truth or conservators of Christian faith.

That difficult questions are involved is in the nature of the matter and is suggested by the history of Rev. Abbe Loisy and the writings of our learned Pere Legrange, and perhaps quite as significantly by the science of others, or, again, by the creation of the Papal Biblical Commission. The reader of the Sanday paper, even, is made family the science of the Sanday paper, even, is made family the science of the sanday paper, even, is made family to the science of the sanday paper, even of the sanday paper, even of the sanday paper. liar with the destructive part of the har with the destructive part of the work of higher critics. The said reader may not be very learned, nor able to grasp the whole subject; but he need not be learned at all to have its discussion brought to him and thrust upon sion brought to him and thrist about him, and to be impressed by it. At any rate the reading, thinking Protestant knows that the Bible, to whose infallibility he had pinned his faith, has been questioned; and that not by infidels, out by the leaders of his own party; and has been discredited by them. Henceforth it can never be to him quite what it was to his father and mother, and Christianity grows dim and con-fused before his blurred eyes.

However it came about, there is undoubtedly a whispered tendency to drift away from Christianity as a su-pernaturally revealed truth, and to re-tain at most only its exposition of the natural moral law.

We may observe the conscious expression of the "new Christianity" in the sion of the new Christianity in the liberal churches. Occasionally its heralds are of the strenuous sort, who are already ringing the knell of old-time orthodoxy; who deny the doctrines and mysteries which were the faith of their fathers and grow impatient at their

oftener the new teachers are more tolerant. They repeat the old names even while they strip them of all meaning; perhaps because they feel they can afford, with the patience of culture, to soothe the worn-out creed to its death with the narcotics of condescendary with the patients of condescendary in the patients. sion and pity; perhaps because they are not quite sure but behind the vener are not quite sure out beand the venerable terms there is some mysterious reality after all. Familiar instances of this might be multiplied. Among the latest examples in Harnack's saying, that the resurrection is a great truth, if taken in its higher spiritual sense; or that the world is saved by the suffer or that the world is saved by the state ings of Christ and His dying for all, just as Luther inwardly bleeding and striving, or any hero of self sacrificing deeds, redeems the race.

In its positive side, which is the one

most frequently presented for our admiration, we find the new Christianity—or rather the relic of the old Christianity—to consist of natural religion clothed in the adornment of Christian terms and poetry \* \* \* Religion is terms and poetry \* \* \* Religion is eternal life in the midst of time; God eternal life in the midst of time; God and the soul are its elements; the king-dom of God within you its end; the fatherhood of God, and the infinite value of the soul are its teachings; the higher righteousness and the com-mandments of love are its law.

This we are told is all of Christ's message—its kernel and essence, and at once simple enough to command the at once simple enough to command the reverence of the greatest, and broad enough for Jew and infilel, for Catholic and Protestant—to be the religion of the world. And certainly the best expression of its positive teaching, as I have set it down is simple and sub-lime, and true as far as it goes. But it I have set it down is simple and sub-lime, and true as far as it goes. But it is not all of Christianity; it is only the Christian statement of the common re-ligious idea that underlies all religions, and which they all are an instinctive endeavor to interpret. You will recall how Leo XIII. emphasizes the word naturalism in his encyclical on the Free Masons.

Free Masons.

Harnick, whom as rector of the faculty of theology in that home of learning, the University of Berlin, we naturally quote as the chief prophet and reflector of advanced Protestant thought, and the behalf a Robert Elsemere.

meeter of advanced Protestant thought, we find to be but a Robert Elsemere.
Years ago Ernest Renan expressed the regret that he was not a German professor instead of a Frenchman, that he might be a Christian at the same time that he was an infidel. To day he wight he poth in America as well as might be both in America as well as Germany.

The effect of this eclipse of the light of faith is a widespread desertion of the pews. Only 30,003,000 of Americans are affiliated with any church. Many of the great unchurched are merely indifferent morally at fault, norhans, and intelligently, uniscomed.

ing," a composite of unattached Unitarian and reverent Agnostic, whose pictained by sentiment, and whose religion is a natural hope more than a Chris tian faith. If this class gave them-selves over to religious intrespection they might, as Dr. Sheehan says, be typified by Herbert Spencer in his last days, sitting on the sands of Brighton, and peering out, silent and dull of eye, over the unfathomable sea. But as they happen to be busy and prosperous and not sad, while they "wait." their truer type might be the crowd around the Marconi wires in the saloon of the transatlantic steamer enjoying the ap-

So much, then, for the non-Catholic who is left a Christian still, by the breaking up of dogmatic religion!

Dr. Sneehan in reviewing the Question Box expresses surprise that the questions are so largely the old-fashioned and of reputed objections and misunderstandings which arose at the very time of the reformation and have been classics for generations, and that the non Catholic public seems so little affected by the advanced thought of liberal Protestantism.

Happily the affection is not so widespread as one now living among the scholars might expect; but I think it is much more general than the contents of the Question Box would indicate.

That yearly many reading and edr-

That vastly many reading and edr-cated non-Catholics are undoubtedly influenced by advanced and rational-istic thought is obvious from the fact that their demands are supplied by the most cultured and generously paid pulpits; by the fact that so large a portion of our better classes are affiliated with no Church at all, or go confessedly for the mental stimulation of listening to another man's views of a question, or for the sentimental nourishing of the hungry religious instinct. \* \* \*
Only yesterday the bright young re

only yesterday the bright young leporter sent out here to write up our
meeting, told me, not flippantly, that
he feared he was a pagan. Another
reporter, this morning, told me and
without my asking him, that he believed in God, but did not understand
or believe in the divinity of Christ, and
belonged to no Church. His father had belonged to no Church. His father had been a Methodist, his grandparents were Catholic. What an endless pro cession of bright young men, students and business and professional men, whom we meet on the trains and everywhom we meet on the trains and every where, are such reverent agnostics! They admit that there is a more satis-fying inspiration in a church steepla than in a sky-scaper, but their re-ligious education, failing to keep pace with their secular development, was left behind, and the "theology" of the boy of ten is found inade paste to sus-

tain the man of thirty.

It has been said that we can safely eglect the half dozen unbelievers in the audience to give our attention to the stray Christians whose conversions are more probable and easy. Alternate series of lectures for the two different classes might be a safer solution of the problem, especially in cities where there are many of each.

Men whose faith must be build up from the bottom are likely to let slip a series of lectures whose subjects seem to assume the very things they want proved. A lecture on "Saint Worship" or "The Blessed Virgin, "or "Prayers for the Dead," or "The Sacramental ystem," will hardly appeal to the man whose questions are: "Who was Christ that we must believe Him?" Christ that we must believe than 'Can we trust the Bible?' 'Is Science and Religion in Conflic.?' 'What is Christianity?' 'What the Need of Organized Religion?' 'Is There a Revelation of God's Will Except Through Reason and Nature?' or yet. 'Is There a Further Life for the Individual?' 'Is teason and Nature?" or yet "Is T Further Life for the Individual?' There a Personal God Apart From the niversal Life and Law?

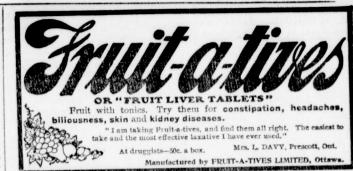
Universal Life and Law?"
A popular and convincing response
to these fundamental questions, at the
proper place and time might bring us
into touch also with the children of
God whom the breaking up of dogmatic religion has left without the light of

### SUMMER WORK IN THE SOUTH.

Perhaps the most interesting part of he awakened missionary movement in this country is the extended summer work in the South. For a number of years young men who have spent some years in the Seminary have gone into the South during the summer time and the South during the summer time and in spite of the heat have found a great deal of Missionary work to do. These student movements have manifested themselves particularly at Dunwoodie and at Brighton seminaries. This present summer some of the Brighton students have group to the Winchester present summer some of the Brighton students have gone to the Winchester (Tenn.) house of the Paulists, and there, accompanied by a priest, they will go into the country districts and give missions in the country school-houses. Many of the Dunwoodie students have gone to Father Price's place in North Caroline. Caroline.

The experience acquired during these The experience acquired during these country missions is found to be of great benefit to these young men when they become priests. Their part is largely the catchising, though they do some of the preaching. In any case there is a wonderful educational influence that makes them sympathatic with the hasks makes them sympathetic with the hosts of people in this country who have through no fault of their own been brought up outside of the Catholic

They realize how eager these thou sands are to know and love the old Mother Church of Christendom, and how they are to get the message of truth from accredited representatives



he Southern dioceses are doing every-

the Southern dioceses are doing every thing that devoted zeal and hard work can do for the people, but they are glad to have whatever help they can get.

The Catholic Missionary Union began this volunteer assistance ten years ago, and since then it has spent over \$50,000 in expire, the working expenses of and since then it has spent over \$50,000, in paying the working expenses of
trained missionaries. During the past
year it has had among its affiliated missionaries Father Bresnahan and Father
Delabar, O. S. B., in Florida, Father
McNamara and Father O'Grady and Father
Osmund, O. S. B., in Alabama. As a
type of the work done by the mission
aries Father Osmund's work may be
selected. He gave since last September twenty-four missions lasting in all
one hundred and forty-seven days during which he preached two hundred and
twenty two discourses. The average twenty two discourses. The average attendance at each of these missions was about one hundred and fifty, in many places almost exclusively non-Catholic. He received sixty-two con-verts into the Church, who are all persevering, with the exception of one young lady who has fallen in love with a non Catholic young man and probably thinks more of him than of her new faith. He left fifty-eight under instruction. Father Osmund is one of the 1904 graduates of the Apostolic Mission House.

#### PIUS X. ON THE SOCIAL QUESTION.

The latest Encyclical issued by the Holy Father, the first installment of which we publish this week, deals with a question that bulks large in these days. The social movement, which is making itself felt in all countries, transcends in real importance the political questions which have so long engaged the attention of mankind. Carlyle had it in tion of mankind. mind when he declared that the epic of the future would not be "the man and the arms" but "the man and the tools."
The shape it will assume will largely determine the future of our civiliza

The Catholic Church, to which our civilization is so much indebted, could not be indifferent to a question so nearly affecting her own work. Pius X., on anecting her own work. Pius X., on calling attention to it in his latest En-cyclical shows, like his predecessor, Leo XIII., showed, that his sympathies are enlisted on the side of these are enlisted on the side of those who suffer most from the maladjustment of social conditions. The immediate mission of the Church as the Holy Father points out, is to advance the spiritual welfare of souls. But in doing this she welfare of souls. But in doing this she at one and the same time benefits men in temporal matters. Leo XIII., in his Encyclical Immortale Dei, issued November 1, 1885, speaking of this said:
"The Church, who is the immortal masterpiece of God's mercy, is essentially concerned with the salvation of souls and their future happiness in heaven. Yet in the domain of temporal heaven. Yet in the domain of temporal heaven. Yet in the domain of temporar matters she spontaneously brings about so many and such happy results that she could not produce more of these it she had been called into existence for the express purpose of securing the prosperity of the life we lead here upon earth." Twenty years after Leo XIII, gave expression to this view, his successor in the Chair of Peter declares, in his latest Encyclical: "Besides benefits of a purely spiritual order, there is a great number of benefits per-taining to the natural order, for the diffusion of which she has not received a direct mission but which result as a natural consequence of her divine mis-

ciety is so proud, is a proof of this. would never get.

It was the Church who watched over its birth and carefully nursed its in-fancy, and who gave it her powerful assistance in the days of its weakness, when she was the only organized force that was capable of withstanding the that was captole of withstanding the inrush of barbarism that swept over Europe, threatening to submerge all that was left of Roman civilization. Plus X., after dwelling at some length on this, touches on the methods adopted by Catholics in Italy and elsewhere in organizing to benefit the working classes, and to withstand the tendencies, which, under the influence of socialism, have become associated with the social movement. He heartily endorses what he significantly designates as the apostolate by earnest and ener-getic Catholics who are forming organzations for the purpose of benefiting he working classes.

One reading the Encyclical cannot but be impressed with the whole heartedness with which Pins X. approves of what may be fittingly characterized as a counter movement to socialism. The latter, while holding out promises of benefiting the wage earner, is endeavor-ing to rob him of his Christian heritage. The Catholic Social Movement aims at securing for the masses at one and the same time spiritual and temporal bene-fits. It is as yet in its inception, but the headway it has already made, especially in Germany, gives every promise of is being able, in the course of time, to hold in check socialism, which, with its anti-Christian teaching, is a menace to our Christian civilization.

As we read the Holy Father's Encys lical we cannot help recalling these words of Cardinal Newman on the practical wisdom the successor of St. Peter

tical wisdom the successor of St. Peter has displayed in every age in confronting and solving grave problems affecting the welfare of society:

"He has spoken, and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose comwords have been lates, and whose Columnates prophecies, such is he in the history of a ges, who sits from generation to generation, in the Chair of the Apostles, as the Vicar of Christ and the Doctor of His Church."—N. Y. Freeman's Jour-

### SISTERS OF CHARITY

PRAISED BY RUSSIAN PRESS FOR NOBLE DEEDS ON THE BATTLEFIELD.

Russian newspapers are warm in praise of the work of the Sisters of Charity who labor attending the wounded and dying on the field of battle.
One says that "it is impossible to relate how the presence of these saintly women, who toil for the love of Christ, cheers our soldiers."

One Sister, working in the field hospi-

tal, approached a wounded Japanese officer, who, in French, hastened to express, his appreciation of her kindly assistance, but added that she probably mistook him for a Christian. "It makes no difference," she replied, "God has sent me here to work for

sion."

The prayers of the children often obtain what the prayers of the parents



IF THE GOODS

# A July Bargain Walking Skirts

mmm

No. 7737. The cut is an exact representation of one of the season's most up-to-date and favorite Walking Skirts. It is made of fancy cheviot in black and white, navy and white and brown and white mixtures. We have them also of fancy tweed in light and dark grey mixtures. It has nine gores with graduating side pleats.

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T. EATON COLIMITED CANADA TORONTO

Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

> BY A PROTESTANT THEOLOGIAN. CCCLX.

The most effective weapon in the armory of popular Protestant controversy is that Rome is inexorably bent on securing supreme political control throughout the world, and that in every country, through the bishops and priests, she is laboring incessantly for this end.

It sumces here to say, that a Church which is not incessantly laboring to make the mind of Christ effective, in make the mind of Christ electre, in public as well as in private life, is not worthy of the name of a Christian body. And how should it labor to do this ex-cept according to its own apprehen-sion of the mind of Christ? It is this last thing, however, which is the stone of stumbling and the rock of offense. Let the Pope only say something, how-ever distinctly political, which falls into line with Protestant opinions and into line with Protestant opinions and wishes, and, except by an implacable minority, the supposed iniquity of his political strivings is suddenly forgotten. In other words, it is terrible in him to try to influence politics if he really acts as Pope, but if he will only say "Pope" and mean "Archbishop of Canterbury," or "Presbyterian Moderator," or "Methodist Bishop," or if he only does something that can be so interpreted for the moment, then he is the most charming old man that the ages have seen. the ages have seen.

Unbelievers go ahead of Protestants their readiness to denounce the Pope unsparingly on principle and then to forget all their denunciations as soon as he says something which they think they can turn to account. For in-stance, Gambetta was unwearied in denouncing clericalism as the great enemy. His school declared: "The priests must learn to give to Cæsar the things which belong unto Cresar, and to understand that everything belongs to Cresar." Yet when Gambetta came to believe that Leo was really universely and the control of friendly to monarchical plottings in France, his letters show that he begins to praise him as an enlightened and reasonable man, whose friendship re-publicans would do well to cultivate. When then a few years later Leo XIII. publicly admonished French Catholics to give up all foolish identifications of monarchy with Christianity, the promin ent unbeliever Eugene Spuller the papal authority ao something highly desirable to be enforced in France over all Catholics; and in his new-born zeal he attributed papal authority a reach and compass far beyond all that Catholic theology of any school has ever as-cribed to it, or would tolerate.

Now I wish to remark that Protestantism, which in these matters is substantially one body over against Roman Catholicism, is bound, as being Christian, to do all that in it lies to secure that legislation shall proceed along Christian lines. Moreover, if it would not be curiously inconsequent, it is bound to favor Christian legislation that shall rest in the main on Protestant assumptions. If I have to walk anywhere, how should I walk except after my own gait? What a goose I should make of myself if I were all the time trying to "neutralize" my gait, so that it "neutralize" my gait, so that it should neither be mine nor anybody else's! In like manner, when Catho lics are to become a majority, their ob ligation to act as Christians in public life implies, not so much the obligation as the necessity, of acting as Catholic Christians. How should they act? As Protestant Christians ? That would mean that they are to carry out that which they hold true, Christianity in the lines of that which they hold false, Protestantism. Are they to act as Christians, indeed, but neither Pro-testant nor Catholic Christians? That would be a simple impossibility. If it unbelievers in fact. Therefore, Protestants are in the ascendant in a country, they may be expected in the main to follow Protestant lines in legislation, and Catholics in like circum stances Catholic lines.

This does not mean that either Protestants or Catholics have the obligatestants or Catholics have the obliga-tion, or indeed the right, ever to for-get, that they are to be considerate towards those of other ways of think-ing. It is no explicit dectrine of the Testament, or of Christian Tradition, that misbelievers and unbelievers should, or should not, be admitted to civil rights. It appertains to the State to determine this, not to the Church. In Spain, before Ferdinand and Isabella, the Jews were sometimes admitted to high office, sometimes shut out. It was not the Church that determined the one or the other; it was the Kings. When the Holy See, in 1648, entered a proforma protest against the Peace of Westphalia, it was not that it supposed westphaia, it was not that it supposed that the free exercise of the Protestant religion in Germany was to be restrained. It protested because the Treaty ratified enormous confiscations of Church property without securing the consent of the Pope. Yet even this involved no excompunications or this involved no excommunications or interdicts against the Catholic princes and bishops that accepted the Peace. In like manner had Belgium, on becoming a kingdom in 1830, provided in its constitution that Protestants and Jews be disfranchised, the bishop would doubtless have sworn to support it. When it provided that no religion should be distranchised, the bishops, under full sanction of Rome, swore to support it, and have kept their oath to suppore it, and have kept their oath irreproachably to this day. When the Belgian Catholics, led by the bishops, reintroduced Catholic teaching in the schools, they were careful to exempt the children of all objecting parents. like manner, Catholics in Great

Britain swear to support laws, which it the Prince of Wales, becoming a Catholic, should attempt, on his father's death, to force his way into the throne, would require them to keep him out, even at the cost of his life. As Car-dinal Newman remarks, (evidently with the approbation of Rome, which thereafter raised him to the purple,) it does not appertain to the Pope to decide

the law. On the other hand, the Protestant subjects of Spain are sworn to carry out laws which as I understand would require them to bar from the throne, even to the shedding of blood, a Protestant Prince of the Asturias. Yet again, all Prussian subjects, of whatever religion, are bound, should the Protestant Hohenzollerns die out, to support, by word and work, the title which would then inure to the Catho lic Hohenzollerns. In all these variou countries the obligations are perfectly parallel. In all, moreover, they are equally independent of Pope, Primate, Bishop, or Presbytery. It is no article of Christian faith that the adherents of all religions shall be civilly enfranchised If any Church imposes it in its confession of faith, it does what it has no business to do. Yet in the provi-dential evolution of Christendom, it has come to be accepted in almost has come to be accepted in almost every country, as a permanent fact that a man's religion shall not determine his civil rights. Catholics understand this just as well, and accommodate the meelves to it just as ingenuously as anybody else. There are rude fanaticisms and rude fanatics everywhere; Anti Semites, A. P. A.'s, and in some of the ruder Catholic countries, sporadic outbursts parallel and in some of the ruder Catholic countries, sporadic outbursts parallel to the latter, and even fiercer. Yet (excepting barbarous Russia) these are little more than the dregs and dross of Christendom which is coming to understand that the business of the State lies mainly within the range of those interests which are common to all men, whatever may be their relations to the spiritual world, so long as they are willing to accommodate themselves to the general principles and institutions of Christian morality. Whether such a toleration covers the case of the Mormons, is a question not yet finally set-

CHARLES C. STARBUCK. Andover, Mass.

nons, is a question not yet finally set-

#### GRANGER'S DAUGHTER.

CONTINUED FROM PAGE THREE. ous than ever. He took many preca tions against any one entering my hut should you be absent, and even changed the bottle of whiskey in case the first

one supplied was drugged.
"Yes, I saw that through the window and it helped to confirm the suspicions had formed against Granger's honesty,'

remarked.
"His nervousness communicated it. self to his daughter, who was unable to sleep, fearing all sorts of unknown evils At last she was aroused from her reveries by the noise of the scuile in our hut and, reckless of all danger, she rushed into our hut without any thought but that her father was in danger-Well, he was in no danger at any

rate," I broke in.
"Her father was in great danger, a

you will learn presently—"
"And Bates?" I inquired.
"Oh, he is all right. I smashed his villainous right arm with my bullet, and when that is patched up he will have to stand his trial at the next Cirmit Court. But the stranger thing of cuit Court. But the strangest thing of all is to come, In falling, a locket was torn from Edith's neck by Bates—" "Her name is Edith," I murmured.

"Her name is Edith," I murmured.
"And that locket," continued Dupont, "was the means of restoring to me a child which I had long mourned as dead. That old silver case was reliquary which had been worn for many years by my dear wife, who died when our child was but an infant. I recognized it at once when I saw Edita examine it afterwards to see whether it had sustained any injury, and my sub sequent inquiries revealed all. It was a blessed moment for me when that brute of a horse threw me."

He paused for a while in thought and I was too much amazed to interrupt his meditations.

With a sigh, he resumed: "Shortly after my wife's death I was called upon meant anything, it would mean that to proceed to Peru on a lengthy prosthey are to be Christians in name, but pecting expedition. Of course it was impossible to take Edith with me, so I left her in charge of an old couple, who had long been attached to my family. I was away about five years, one enter prise following upon the heels of an other, but the people in charge of my child wrote pretty regularly, and I was satisfied that she was in good hands. You may imagine my dismay when at last returning to my own country I found that both the old people were dead, one dying shortly after the other. as is the way of old married couples, and no trace of my child could I find from that bitter day until the present time. There is no need for me to tell you how I searched for her, and how I suffered. All I could learn was that a strange man took the child away at the old people's death, and all traces of him vanished. Thanks to the reliquary which I left with the child when Ideparted for Peru, our lives have been reunited. and after many long years, the mysterious ways of Providence have led me ious ways of Providence have led me to my goal. My inquiries from Granger elicited the fact, startling to me, but commonplace enough in itself, that he was the only son of the old people with whom I had left my daughter. He was of a wild and restless disposition and

> was captivated by her winning ways, resolved to adopt her, and took her back with him to South Africa, know-ing positively nothing of my exist-"The ways of Providence are indeed strange!" said I, "and I have been taught a lesson. You will never catch me judging a man by his countenance again. I mistook his anxiety for villainy. I certainly judged him wrongly,

ran away from home. After many years' absence in South Africa, where

he had made a comfortable sum ci

money at trading and hotel keeping, he paid a flying visit to the old folks at

home, only to find his father baried. and his mother dying. After her death he felt so lonely himself that he

sympathized with the lonely child; he

but I could have sworn he had designs upon that five thousand pounds."

"And so I had," said Granger's voice in the doorway "but all my designs were for its protection. You will do right never again to judge the book by the cover."
"Edith is a fine girl," cried the

who shall be king of England, but to Captain, and has nursed you like a

sister. You must hurry up and get well again, when you will find a nice round sum in the Standard Bank and a

billet in my company awaiting you."

The Captain was as good as his word. No. I'm sorry to say my tale has not the conventional ending. I did not marry Edith, though she and I are still the very best of friends. Her fancy strayed in the direction of a big Inspector of Cape Police, who is now her husband. On their veranda in East London there is always a chair waiting to welcome me when my duties at the Auriferous Areas Company's office permit me to indulge in a holiday, and Capt. Dupont makes their home his own whenever the vagabond spirit of the gold-seeker allows him to settle down to a spell of quiet domesticity.— The Catholic Magazine, South Africa.

#### FIVE-MINUTES SERMON

Fifth Sunday After Pentecost. FORGIVENESS OF INJURIES.

If therefore then offer thy gift at the altar, and there than remember that thy brother hath anyling against thee, leave there it offering before the sitar, and go first to be reconciled to thy brother; and then cention than thou shalt offerthy gift. (Gospel of the Day.)

There are few things in common life my dear brethren, wore surprising than the fact that some people seem to con-sider themselves good Christians, and well worthy to receive the sacran who have a grudge against some of their neighbors and never speak to them perhaps never answer, even if spoken to by them. These people seem to think, I say, that they are worthy to receive the sacraments; and this no only at Easter, but, it may be, quite frequently. Some of them, I fear, consider themselves to be pious and devout; they say, it may be, long prayers every night and perhaps also in the ers every night and pernaps also in the morning—though, if they really thought of the words on their lips, I do not know how they could get through one Our Father. "As we forgive those who trespass against us" ought to stick in their throats. They will not the these presents who as the state of the stat speak to those persons who, as they think, have trespassed against them; they wish, then, that God should have nothing to say to themselves. "For-give us," they say to Him, "as we forgive us," they say to Him, "as we for-give; we will not speak to others, so do not thou speak to us; turn thy back on us, pass us by; that is what we do to our neighbors. Cut us off from thy friendship, send us to hell"; that is what every Our Father means in the mouth of these detestable hypocrites when they say "Forgive as we for-give."

How these people get through their confession and receive absolution is as surprising as that they should make the attempt to do so. They are caught, no doubt, once in a while, but it is to be feared that a large proportion of them slip through the priest's fingers, either by saying nothing about the sin-ful disposition in which they are or by telling a lie to the Holy Ghost and to their own hearts, if they would but examine them, by putting all the fault on the other party. When the other party appears, then we come nearer to the truth. "I spoke to So and so," they truth. "I spoke to So and so," they say, "but got no answer."

Now, let it be distinctly understood

that to refuse to answer any one who speaks to us with a good intention; to take no notice of a word or a salute, given with a view to renewing friendship, or even out of ordinary politeness, is, in almost every case, a mortal sin.
Of course I do not mean that is so when the omission comes from inattention or carelessness; no, I mean when it is intended as a cut to the other party. About the only instance in which it can be allowed is that of a superior, who has a right to take the matter in his own hands, and can put off reconciliation for a time without danger. A father, for instance, may keep his child at a distance for a while in this way as a punishment for an evident offence; but I am speaking of equals, one of whom can have no right

to punish the other. But you may say: "This person has injured me grieviously. He or she ought to beg my pardon." Perhaps this is so though often, if you could see your own heart and that of the other as God see them, you ought to beg pardon as much as he or she. It is rare that an unpro voked injury is done by any one con-sciously and without what seems a pretty good excuse to himself. But even granting that the injury is really grievous and unprovoked, do you ex-pect your neighbor to go down on his knees to you, or to humble himself by a formal apology, not knowing how it will be taken? Would you find it easy will be taken? to do such a thing yourself, however guilty ?

No, by turning him off in this way you put the balance of injury against yourself, however great may have been the other's offence. No one should dare to go to Communion after such a sligh unatoned for. And yet even brother and sisters have done such things, and, I fear, received Christ's Body and Blood with this sin on their souls.

Let us have, then, no more of this. with his or her neighbor let him or her not come to confession, or at least, if coming, take care to state the matter as it really is. "Go first and be reconciled with thy brother; and then, coming, thou shalt offer thy gift."

Learn to say kind and pleasant things whenever the opportunity offers.

### LIQUOR AND TOBACCO HABITS

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#### ON VACATION.

Now that vacation time is with us a few words on that pleasant topic may not be amiss. Vacation should be a time for recreation; and change of scentime for recreation; and change of scene is a most important part of it. Hence those who have dwelt, the year long, amid the noise and bustle of the city seek some place in the country in which to spend a few weeks. To the conscientious Catholic the place where a vacation is spent is important. irst question such a Catholic asks is:

Will it be possible for me to hear Mass
on Sun'lays in the place where I am
going to spend my vacation? All
other considerations count as very little beside this one. Scenery, social attractions, etc., all have their place, of course, but the paramount consideration is whether one will be in touch with the Church and its ministers, or entirely debarred from attendance Sunday Mass. The obligation of at tendance at Mass on Sunday is one of the strictest which the Church lays upou us, and no loyal Catholic will lightly consider the possibility of being in such a position as to render its fulfilment an impossibility. Another thing which Catholic should

think about seriously in connection with summer vacation is the rules of conduct to be observed. Towards good, honest healthy fun, no one can have any objections, but the tendency on the part of young people when away from home to give their animal spirits too free a rein. Now, whether we are young or old the sense that we are Catholics should be always with us, and our conduct should be such as to bring no reproach on our glorious religion. A writer in the Annals of our Lady of Lourdes well expresses this thought in the following sentences:

"There is one thing above all others

to be noted when going to summer at a country boarding house, and that is that you are a Catholic. The surroundings must necessarily be of divers religious beliefs. There necessarily gather there careless and easy going people, who will be more or less in-fluenced by the example you set, and example at this season, when you are off guard, will count for more than many sermons at other times.

"Let everything you do, the way you act, the way you dress, the matter you read, all tend to stand for something higher than the lazy, hammock life of those whose only care is their

own pleasure.
"A Catholic should be the central figure at every gathering of this nature. Regularity at prayers, attendance at Mass, and the absence of all that degrades is expected of you; and see to it that expectations are not shattered and that they be not an occasion for evil instead of good."

#### Mary, Protector of the Catholic Home.

"If Catholic lands and Catholic homto-day are beautiful in their simplicity of virtue, in their unfailing perman-ency, in their benediction, it is largely due to the sweet memories and special benediction of Mary, the Mother of God," declares the Southern Messenger. "If the Christian mother is honored and is obtaining the obedience, love and devotion, that her high and holy place entitles her to, it is because there is in the background high above her the example and protection of Mary, the Mother of God. She has our tainted nature's solitary boast,' and it is under her benign in fluence that woman has emerged from the slavery of paganism to the white light of virtue, progress and happiness that to day marks her life."

### IMITATION OF CHRIST.

OF THE CORRUPTION OF NATURE, AND OF THE EFFICACY OF DIFINE GRACE. O truly Heavenly grace, without which we have no merits of our own, neither are any of the gifts of nature to

be valued!
No arts, no riches, no beauty or strength, no wit or eloquence, are of any worth with thee, O Lord, without

For the gifts of nature are common to the good and bad; but the grace of divine love is the proper gift of the elect, and they who are adorned with it are esteemed worthy of eternal life. This grace is so excellent that neither the gift of prophecy, nor the working

of miracles, nor any speculation, how sublime soever, is of any value without

Nor even faith, nor hope, nor any other virtues are acceptable to Thee without charity or grace.

O most blessed grace, which makest the poor in spirit rich in virtues, and renderest him who is rich in many good things happen. things humble of heart.

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## THE MUTUAL LIFE

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#### THE PRECIOUS BLOOD.

AMERICAN LIFE

SOLID TO

CONTINENT

The month of the Precious Blood is July came to us as the crowning glory of that which went before. The Sacred Heart, throbbing with love on the cross, manifested the riches of its mercy in its outpouring of water and blood, when pierced by the cruel lance. What was it that the Precious Blood in the prodigality of its shedding pur-chased for us? Salvation.

The summer, with all its allurement

to pleasure and idleness, is upon us, and we must not yield to the general lassitude where the interests of God lassitude where the interests of God and the League are concerned. First, the constant prayer which creates an atmosphere of spirituality around us; the faithful remembrance of the press-ing need of missionaries; the world over which will urge us to dole out in gener-ous measure the alms of prayer and the material aid which is so necessary to advance the cause of God and souls.

No temptation to discouragement in

the work of saving our souls will ever assail us with the thought of the Precious Blood in those fervid days of July, the month dedicated to its honor. Let the words of St. Ignatius be engraven on all hearts and their truth sink deep written: "When you paesent at the judgment seat the price of your ransom, the Precious Blood, you are paying more than you really owe."

Many of the misfits and failures both in the spiritual and the material life are due to doing the right thing—but just a little too soon, or a little too

### WASTING ANAEMIA.

TROUBLE THAT AFFLICTS THOUSANDS OF YOUNG GIRL'S - CURED BY DR. WILLIAM'S PINK PILLS. Dr. Williams' Pink Pills do only one

thing, but they do it well. the veins with new, rich, red health-giving blood, which drives away all traces of anaemia, headache, backache, palpitation, nervousness, dizziness and despondency. The new blood make brightens dull lustreless and brings the rosy glow of health to pale cheeks. In curing anaemia Dr. Williams' Pink Pills cure the foundation of consumption as well. The new blood they actually make gives new strength and vigor to every organ in the body, and enables it to fight what-ever disease attacks it. That is why they are the best medicine in the world for girls in their teens—or women in middle life—and to all those

whose blood is weak, watery or impure.
Miss Mary E. Pratt, Blyth, Ont. gives strong testimony to the value of these pills. She says: "I was a suf-ferer for over a year with anaemia. I was completely run down had frequent headaches, spells of dizziness and pal-pitation of the heart. I doctored all summer and was no better than when began. I had practically given up all hope of finding a cure when my brother advised me to try Dr. Williams' Pink Pills. I got 'our boxes and when I had taken them I felt so much better that I got six boxes more, and before I had taken all these I was completely cured. I am more thankful than I can say for what the pills have done for me, as but for them I would not be enjoying good health to day. I strongly urge all weak girls to give Dr. Williams' Pink Pills a fair trial."

Miss Pratt's experience proves the value of Dr. Williams' Pink Pills to every weak and ailing person. These pills can be had from any medicine dealer or by mail from the Dr. Williams' Medicine Co., Brockville, Ont., at 50c a box or six boxes for \$2.50.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure and effectual. Tcy it and mark the improvement in your child.

mark the improvement in your child.

Ill-fitting boots and shees cause corns. Hol
loway's Corn Cure is the article to us. Get a
bottle at once and cure your corns.

Suffer No Mork.— There are thousands
who live miserable lives because dyspepsia
duils the favulties and shadows existence with
the cloud of depression. One way to dispet the
vapors that beset the victims of this disorder
is to order them a course of Parmelee's Vegetable Pills, which are among the best vegetable
pills known, being casy to take and are most
efficacious in their action. A trial of them
will prove this.

Left the Freemasons. The Western Watchman writes of the late Judge Keiley: "In his early man-hood he did not practise his religion. He was a Freemason, and was Grand Master of the Grand Lodge of Virginia. He was asked to go to Europe ginia. He was asked to go to harope and receive the thirty-third degree, all his expenses being borne by the Grand Lodge. Just at this time the love of the Church of his boyhood returned to him, and instead of going to Europe to get his thirty-third degree, he went to confession and was reconciled to the Church. In speaking of that part of his life afterwards, he never tired telling of the puerility and mummery of all Masonry, and of the contempt he entertained for its lofty pretensions."

### O'KEEFE'S Liquid Extract of Mali



If you do not enjoy your meals and do not sleep well. you need O'Keefe's Liquid Ex-The Diastage in the Malt aids digestion, and the Hope insures sound

sleep.
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CIATS WITH YOUNG A bueyant word — a brief smi nod of glad recognition—all thes things that do not interfere with tions to duty, are of large impo in making the world's bu'k o

JULY 15, 1905.

cheer.
The Better Catholic is Needed

I know of no period in our when the influence of the "bette clic" was more needed than olic was more needed than We need him in politics, in busi word life, in public administration of the ballot box, but a good at the ballot box, but a good of the year round. He must by and example spread abroad and a spread at all times, the prime support, at all times, the princ virtue and honest gove Catholic citizens everywhere si pre eminest in this work. Thu hope to allay the fears of the hope to allay the fears of the find many discouraging sympton body politic. Every good Cathiers should then help "to keep down" in every town and cit land. In this way our fellow will come to understand, as we do curselves, the truth of the "the better the Catholic, the citizen."—Rev. Morgan M. on "The Duties and Responsitions of the control of the on "The Duties and Responsit Catholics as Good Citizens."

Take No Chances. No, do not hypnotize yourse expectation of making clean m dirty occupation. Do not expectation of making cream in dirty occupation. Do not yourself, either, by thinking can elevate a bad business or respectable. Many a man thus dragged down to his ru occupations are so demoralizin izing, and hardening that eve coln could not make them re-if what you are doing is wron Have nothing to do with it. in doubt, or if you suspect the warping your conscience, giv the benefit of the doubt. chances with it. Leave it b too late.—O. S. Marden in " Vegetarianism Attacked and

The vegetarians have rece stirred up by Professor Heuppe, a German invest vegetarian diet, the professo does not give the requisite si hard work, nor is it capable ing a well-balanced bill of digestive system of the veg to deal with an excessive t and thus wastes energy. modern vegetarians are alresively neurotics, "who, falli the strain of town life, ever heal all in one or another cr These assertions are one

posed by Dr. John Harvey I editor of "Good Health." T ian, he says, may subsist wholly on fruits, nuts and g a vegetable diet does not in ness, he says, is abundantly the vegetarian Indians of S ica, one of whom will ca shoulders a passenger with twenty miles over moun That a well-balanced bill of be made up from vegetable kellogg simply denies. betrue," he says, "if the lived wholly on potatoes of but pers, beans and nuts only an ample proportion, of the albuminous eleme argument from excessive b the statement that the focds are even more concer animal. Rice, for instance tive value of 88 per cent.

of beefsteak is only 28 per On Concentration of Tens of thousands of y with good health, good e geod ability, are standing of a bridge, at life's cre hope they are on the rig think they are doing the and yet they do not dare bridge they have just co want a chance for retrea have made a mistake. bear the thought of cuttisibility of turning back

course they will take. These young people ar If they would only make to burn their bridges beh thus concentrate their definite point, they would strengthen their chance All of their resources w to their assistance, against obstacles, and m tory certain. But whi doubt in their minds, and path of retreat open, the amount to much .- O.

Our Duties and Resp Let Catholics be first movement for purer and ment in city, state an them unite with the cap citizens in every neighb lage, as well as in the ci a purer, more generous, 1 life. Let them set thei against dishonesty, gree ruption, maladministra tyranny of the political every community the good may still be found good may still be found, but learn to understand will not be difficult for differences may divide ate for the general v. Morgan M. Sheedy.

The Only Safe Guide to Success The very fact that y of a questionable situs take a stand for the rig consequences, will help ably. The greater s creased self-confidence influence which will sense of victory, will g a conqueror instead of

quered. Nobody ever by standing for the rig with firmness, and with You have a compass needle of which point the right and to the needle of the mariner star. If you do not fo perpetual danger of ge ginity holds a high place of honor.

Church commends it, enjoins it on her priests and religious, and demands for it the respect of all the latty. Finally St Paul says that virginity is prefer

able to marriage, from which and all else that has been said, it must cer-tainly be admitted that marriage is binding on the human race only col-

The nature of domestic society is such that it excludes all multiplicity of

wives or husbands, either simultan-eously or successively: that is to say,

no man may have more wives than one at one time, no woman more husbands

that one at one time. Death alone can

former is opposed to matrimony since it does not permit of mutual love so

necessary for the existence of true marriage. Moreover it admits of in equality the woman giving horself wholly to the man, while he divides his affections between many women. From this inequality must low misery to the woman for she had

flow misery to the woman for she be-comes a slave instead of a companion, while from the plurality of wives must

arise misunderstanding, jealousy, hatred and thus peace would be a stranger to the family circle. Polygamy is not ab-solutely opposed to the end of matri-mony inasmuch as it effects procreation, but an account of the things above

mentioned its practice is forbidden. Some quote the example of some of the patriarchs in justification of it, but their case is quite different. God permitted them to have more than one

wife for His own wise reasons, but ever

in some of these instances occured similar effects to those already men-

tioned. For polygamy there is no defence: it rests in the sinks of impurity, and should not be tolerated in

civilized society. It is a relic of bar-barism, and now to the good of the world is fast fading away. In regard to polyandry hardly any more need be said than what has al-

ready been uttered. It is the bane of

all society, the hydra-headed serpent which gnaws away the lives of millions. It renders the bodies of its followers

far below those beasts while it defiles their souls to such a degree that re generation becomes almost impossible, In cases where offspring are begotten,

permit of dissolution, except by death of one of the parties to the contract, and therefore it follows that divorce

married, one turns from his or her

false religion and joins the true faith, for which act his or her partner as in

may happen quarrels, and refuses to live peaceably. Then the marriage may be nullified and new matrimony

may be embraced. There is another exception, namely, when a baptized and an unbaptized are married extra

ecclesium. Therefore, failure in pro-creation, hatred between the parties,

infaithfulness on the part of one to-

ward the other, will not dissolve the

In the reception of matrimony the

God alone can relieve them of their

Domestic society having been forme', anterior to civil society is not subor-dinate to it. God instituted matrimony

narmonize with civil society, inasmuch

as they should all tend to the one end.

In this point civil society takes precedence; but with matrimony it ought not to interfere. It has no right to deter-

importance both by its institution, object and results. It should be held in

he greatest reverence and never be al-

tion of all governments.

is illicit. Separation is allowed.

lectively, not individually.

CIATS WITH YOUNG MEN

A buoyant word — a brief smile — a nod of glad recognition — all these little things that do not interfere with attentions to duty, are of large importance in making the world's bu'k of good

cheer.
The Better Catholic is Needed in Our

I know of no period in our history when the influence of the "better Catholic" was more needed than to day. We need him in politics, in business, in social life, in public administration. Universal suffrage requires the individual voter to be not only a good citizen at the ballot box, but a good citizen at the ballot box, but a good citizen all the year round. He must by precept the year round. He must by precept and example spread abroad and actively hepe to allay the fears of those who find many discouraging symptoms in the body politic. Every good Catholic citizen should then help "to keep the lid down" in every town and city of the land. In this way our fellow-citizens will come to understand, as well as we do ourselves, the truth of the saying, whe better the Catholic, the better do ourselves, the truth of the saying.
"the better the Catholic, the better
the citizen."—Rev. Morgan M. Sheedy,
on "The Duties and Responsibilities of
Catholics as Good Citizens."

Take No Chances. No, do not hypnotize yourself by the expectation of making clean money in a dirty occupation. Do not deceive yourself, either, by thinking that you yoursell, elevate a bad business or make it respectable. Many a man has been thus dragged down to his ruin. Some occupations are so demoralizing, brutalizing, and hardening that even a Liaoln could not make them respectable. What you are doing is wrong, stop it. Have nothing to do with it. If you are Have nothing to do with it. If you are in doubt, or if you suspect that you are warping your conscience, give yourself the benefit of the doubt. Take no chances with it. Leave it before it is too late.—O. S. Marden in "Success."

Vegetarianism Attacked and Defended, The vegetarians have recently been stirred up by Professor Ferdinand Heuppe, a German investigator. A vegetarian diet, the professor asserts, does not give the requisite strength for hard work, nor is it capable of furnish-ing a well-balanced bill of fare. The ing a well-balanced bill of late. The digestive system of the vegetarian has to deal with an excessive bulk of food and thus wastes energy. Finally, modern vegetarians are almost exclusively neurotics, "who, falling out amid the strain of town life, ever seek for a level all in one or another crank." heal all in one or another crank.

heal all in one or another crank."

These assertions are one and all opposed by Dr. John Harvey Kellogg, the editor of "Good Health." The vegetarian, he says, may subsist partly or wholly on fruits, nuts and grain. That a vegetable diet does not imply feeb'e ness, he says, is abundantly proved by the vegetarian Indians of South America, one of whom will carry on his of whom will carry on his shoulders a passenger with baggage for twenty miles over mountain roads.
That a well-balanced bill of fare cannot be made up from vegetable foods, Dr. Kellogg simply denies. "This might be true," he says, "if the vegetarian lived wholly on potatoes or rice. but pers, beans and nuts furnish not only an employment of the control o only an ample proportion, but an excess of the albuminous elements." The argument from excessive bulk is met by the statement that the best vegetable foods are even more concensed than the animal. Rice, for instance, has nutri-tive value of 88 per cent. whereas that

of beefsteak is only 28 per cent. On Concentration of Powers. Tens of thousands of young people with good health, good education and good ability, are standing on the end of a bridge, at life's crossing. They hope they are on the right way, they think they are doing the right thing, and yet they do not dare to burn the bridge they have just crossed. They want a chance for retreat in case they

to burn their bridges behind them, and thus concentrate their powers on one definite point, they would immeasurably strengthen their chances of success. All of their resources would then rush to their assistance, buttress them against obstacles, and make their vic-tory certain. But while there is a doubt in their minds and they hold the doubt in their minds, and they hold the path of retreat open, they will never amount to much.—O. S. Marden in

Our Duties and Responsibilities Let Catholics be first in every good movement for purer and better government in city, state and nation. Let them unite with the capable and honest citizens in every neighborhood and village, as well as in the cities to promote a purer, more generous, more intelligent life. Let them set their face like flint against dishonesty, greed, political corruption, maladministration and tyranny of the political boss and all will by anny of the political boss and an win be well with us as a people. Now, in every community the capable and the good may still be found, and if they can but learn to understand one another it will not be difficult for them, whatever differences may divide them, to co operate for the general welfare. — Rev. Morgan M. Sheedy.

The Only Safe Guide to the Harbor of Success.

The very fact that you can come out of a questionable situation boldly and take a stand for the right, regardless of

the rocks. Your conscience is your compass, given you when you were launched upon life's high seas. It is the only guide that is sure to take you safely into the harbor of true success. What if a mariner should refuse to

steer by the pointing of his compass, saying that it is all nonsense that the needle should always point north, and should pull it around so that it would point in some other direction, fasten it there, and then sail by it? He would never reach port in safety.—O. S. Mar-den in Success.

Thoughts by the Way.

Thoughts by the Way.

One may be insupportable even with virtue, talent and good conduct. Manners, which one neglects sometimes as little things not worthy of notice, are and example spread abroad and actively support, at all times, the principles of civic virtue and honest government. Catholic citizens everywhere should be pre emine t in this work. Thus can we hope to allay the fears of those who hope to allay the fears of those who have to many discouraging symptoms in the just those very things from which men often decide our character, whether it be good or bad; a slight attention to consider us proud, uncivil, scornful, and disobliging, and still less will cause us to be esteemed quite the reverse .-La Bruyere.

A little pause to be kind will not only help those who need it most, but will also strengthen the spirit for renewed

"I tread the stage," said a character in recent fiction, "as a fine gentleman. It is the part for which I was cast, and I play it well with proper mien and gait. I was not asked it I would like gatt. I was not asked it I would have the part . . . but seeing that I must play it, and that there is that within me which cries out against sloven liness, I play it as an artist should." On the mimic stage we all admire an actor who enters into the spirit of his part, who brings all his art and enthusiasm to the portrayal of the character he represents. We admire still more the man who throws his whole soul into the fine art of living.

An It sidious Foe.

If indecision runs in the blood you

If indecision runs in the blood you inherit, arouse yourself and strangle this insidious foe to your achievement before it saps your energy and ruins your life chance. Do not wait until tomorrow, but begin to-day. Compel yourself to develop the opposite quality by the constant practice of firm decision. No matter how simple the thing you are called upon to decide, be it the choice of a hat or the color or style of a garment, do not vacillate. Throw all the light possible on whatever you have in hand for decision; weigh and consider it from every point of view; call your common sense and best judgcall your common sense and best judg-ment to your aid before reaching a conclusion, and then, when you have once made your decision, let it be final. Let there be no going back, no reconsidering, and no opening the matter up for further discussion. Be firm and positive. Declare the polls closed.— O. S. Marden in Success.

#### OUR BOYS AND GIRLS. STORIES ON THE ROSARY BY LOUISA EMILY DOBRER.

The Annunciation DOROTHY.

"Yes. And I felt mad with you," said Dorothy frankly.

Bess smiled.
"I guessed something was up, Dorothy, but I didn't know what it was. It wouldn't have mattered, to me at least, it it had been seen. if it had been me."
"Why not?" asked Dorothy quickly,

detecting, she fancied, a slight to her beloved in the cool tones of Bess. Bess looked at her gravely.
"Why, Dorothy, you know I'm bound

to be a nun. No. I never knew it," said Dorothy. "No, I never knew it," said Dorothy.
"I always assumed that you did, and that you didn't like to talk about it to me," said Bess, "and I didn't want to speak about it myself."
"But if you are going to be a nun, why do you go about to parties and travel like this?"
"Ab that's just father's wish. He

-and," she added, with a faint colour coming into her cheeks, "human love and all that means to a woman?"

Bess was silent for a minute.

'Yes, parts of it are trying, and there's there's a lot that's kind of hard, but still I intend to try my vocation. I cannot hold back, for when the thought first came to me it was just like an annunciation, as if it was too great an honor for me. It seemed quite impossible that such a life should be for me, for though the world is elegant, and there's things I'll hate to leave,

and there's trings in hate to leave, still—well, to be a Bride of Christ seems too great, too wonderful anyway !'

Bess's beautiful face was lighted with a look which Dorothy had never seen

on it before.

"And when do you go?"

"This May, if all goes well," said
Bess. "I am not worthy, I know, but
still must go if God calls me."

still must go if God calls me."

Dorothy's engagement was soon known in the English and American society of Florence, and congratulations poured in on every side. Mr. Fuller had not returned by the end of March, and as Mrs. Fuller was better, they began to think of moving on.

One glorious day, when all Florence, "the flower of cities and city of flowers," was radiant with the glory of early spring, Dorothy's heart answered

early spring, Dorothy's heart answered to it all, for never had she ever experi-enced such happiness. It had taken up

them that afternoon.

Perhaps it was to say that he could not come. For some moments Dorothy stood transfixed as she read a brief cool note stating that, all things considered, he thought their engagement must be at an end, and he was sure that her ex-cellent sense would lead her to see the wisdom of this decision. Then there were some formal expressions of regret, and the note closed, leaving Dorothy as much in the dark as before.

The whole world seemed suddenly to have darkened to her as she stood there, though the beautiful sunshine poured in and the flowers before her told of the bright spring tide, nowhere so lovely

as in Italy.

At that moment Mrs. Fuller, who now was able to walk, although lamely, came into the room, a telegram and a

ewspaper in her hand.
"Dorothy, just look here. Ain't the newspaper people fools this side, they've gone and put in here that Esaias Fuller has lost all he possessed in that Chicago business. Your father thought we'd be scared, and sent a cable to say that it's his cousin Eneas Faller. The cable came first of all or I'd have been law in my mind for fear we had lost any; but now it's all right, and it's quite lovely. Are you listening, Doro-

Yes. momma. "Why, daughter, what makes you look like that?" said Mrs. Fuller, alarmed at the whiteness of Dorothy's

And Dorothy told her.

Only one conclusion could be come to, and that was the right one, namely, that Alan Stevens was not the man

that Alan Stevens was not the man they had thought him, and that Doro-thy was well quit of such a lover. But that, of course, she could not feel at first, for her heart was torn and bleeding, and her pride humbled to the very earth. She had really thought too much of herself to imagine that the too much of herself to imagine that the accident of wealth had anything to do with Mr. Stevens' supposed love for her, and her cheeks burnt with shame when she thought of the way in which

she had been deceived and humiliated. Humiliation, if rightly taken, is a means of acquiring humility, and in Dorothy's case it was so.

In days to come, when she was a

happy wife and mother, and had quite got over that time when she drank the cup of humiliation to the very dregs, she wondered whether such a trial had been sent her, coming as it did through no fault of her own, to show her the real value of earthly things, and the futility of setting her heart upon anything short of God.

#### DOMESTIC SOCIETY.

Among the various societies which have existence among men, in a philosophical point of view, the most imosophical point of view, the most the portant, the source, in fact, of all teothers is domestic society. This society may be defined as that society formed through the union of man and woman. It is properly denominated 'society," since it is the co operation of two beings endowed with intelligence to obtain the same end by common

In its origin domestic society is to be traced back to God Himself. He wishes to propagate the human race: to bring forth multitudes of men to His own glory and their happiness: and as the means of accomplishing His design, He has instituted domestic society. This has instituted domestic society. This He desires to be permanent, for other wise it would be fraught with direful consequences. If stability were lacking, the condition of the effspring would be one of neglect; they would be without food to sustain their bodies and instruction to guide their minds and hearts, and their lot generally, Morover, the mother would suffer if this union were not lasting. Before, and after the accomplishment of her holy office she is weak and helpless. In this state she must depend on her centre, for the preserver of life and little better than the lowest animals.

want a chance for retreat in case they have made a mistake. They can not bear the thought of cutting off all possibility of turning back. They lack the power to decide conclusively what course they will take.

These young people are in danger of wrecking their lives by their hesitation. If they would only make up their minds to burn their bridges behind them, and thus concentrate their powers on one definite point, they would immeasurably strengthen their chances of success.

And you go about to parties and travel like this?"

"Ah, that's just father's wish. He would fail her, want, and even death, might be the result. To counteract all this, God has made domestic society permanent by implanting in the breast of man and woman mutual love which is strengthen their offspring. This love toward their children is manifested by constant care for their proper education, amusement, and all that kind of things the parties and the parties and if he would fail her, want, and even death, might be the result. To counteract all this, God has made domestic society permanent by implanting in the breast of man and woman mutual love which is strengthen their offspring. This love toward their children is manifested by constant care for their proper education, amusement, and all that kind of things amusement in their helpless. stant care for their proper education, by nurturing them in their helpless-ness, and, as they become older, by at-tention to the forming of their charac-

Thus it will be seen that the family Thus it will be seen that the family may be termed a society, and philosophically speaking, a moral person, having true authority and also that it has been instituted by God Himself.

Although God wills and has Himself instituted matrimony, He has not commanded that all embraces that water

instituted matrimony, he has not com-manded that all embrace that state. He has left man free, well knowing that there would be no danger what-ever of the human species becoming extinct by an overplus of individuals

extinct by an overplus of individuals leading single lives, because and as experience teaches us, the greater part of mankind enters matrimony.

This state is necessary for the human race, but not for single individuals, since propagation will not cease thereby, and since single individuals can attain their ultimate end without attain their ultimate end without it. But some say that all should embrace the married state. These should consider that many through poverty are unable to support themselves, let alone a family. It is a wise axiom are unable to support a wise axism alone a family. It is a wise axism "never to marry until you are able to support a wife."

Again, some declare in condemnation are approximately and pride of

of celibacy the strength and pride of our Holy Church that it is impossible our Holy Church that it is impossible to restrain one's passions. Alas! for these, they have but a low opinion of man. Let us hope their assertion is founded in their imaginations only, and not in sad personal experience. Man is not a beast. He has reason. He has will. If he employs these weapons he will overcome all his passions, and be a true man. As a last resort, some will urge that virginity is injurious to the health of man. But here again is falsity. Numbers whose whole take a stand for the right, regardless of consequences, will help you immeasurably. The greater self-respect, increased self-confidence, and the tonic influence which will come from the sense of victory, will give you the air of a conqueror instead of that of one conquered. Nobody ever loses anything by standing for the right with decision, with firmness, and with vigor.

You have a compass within you, the needle of which points more surely to the right and to the true than the needle of the mariner points to the pole star. If you do not follow i; you are in perpetual danger of going to pieces on PROFANITY.

A Buffalo man was arrested the other day and fined \$5 for using profane language, which, it seems, is a violation of a city ordinance. Just why this par-ticular individual was singled out is not made plain. The newspapers say he profanely abused his wife. This, of ccurse, may have had something to do with the case. But is not profanity the same, whether used in abusing the woman whom the man has vowed to protect or used toward any one else

At all events, it is a vile habit, alarmingly on the increase—a sin not only against the city ordinances, but against

break the tie of union. Therefore, it follows that polygamy is against the spirit of domestic society while polyandry is against all nature, and merits the horror and detestation of all. The

Father Coppens, S. J., recently said this on the subject of swearing: "It has become like a mother tongue to some. If you walk along the street and hear passers by speak Italian, you know they probably come from the dominions of King Humbert; if you hear others converse fluently in French, German, Polish, etc., you are reminded of the lands where those tongues have their respective homes. What is the region where profane language, cursing, swearing, biaspheming, etc., has its natural home? I know of none but hell; it is the language of the devils and those who speak it as their mother tongue appear to be the children of God's lasting foe."

All of which is sadly too true. It is

All of which is sad'y too true. It is quite impossible for many men nowadays to carry on ordinary conversation without using the sacred name of our divine Lord in almost every sentence, and even little boys on the street and elsewhere use language that is appaling in its brutality.

Thank God, the Church is persist-

Thank God, the Church is persistently wielding her powerful influence against the prevalence of the awful habit. Holy Name societies are being organized everywhere. Their object is to do away with the senseless and deplorable use of profanity. In many cities these organizations have annual parades in which thousands of Catholic men take part. They are inspiring object lessons. — Catholic Union and Times.

THE SIN OF ENVY.

A common sin of the day is envy. In fact, it is common in more particulars than one. It is common not only in its generation becomes almost impossible, In cases where offspring are begotten, their proper raising would be wanting because from the nature of the case it would be difficult to say on whom that responsibility devolved. Such is polyandry that it is absolutely abhorred by all people having even the least spark of self-respect or love of virtue and order.

As has been said, matrimony will not permit of dissolution, except by death frequent commission, but we fear also common in its infrequent mention in the tribunal of penance. In fact, it is to be feared that many have come to regard it always and under all condi-tions as a venial sin only. Forgetful of their early instructions in Chris-tian Doctrine they no longer regard it

as one of seven deadly sins.

It is defined as the repining at another's spiritual or temporal good, for the reason that it appears to lessen the glory after which we are striving in our efforts to excel others. Hence is illicit. Separation is allowed. That is, the married may live apart, if there be legitimate reasons, but no new marriage can be effected on the part of either with other parties during the life of their regularly espoused. This rule suffers an exception, namely, in case where two pagans having been married one turns from his or her it is a sorrow that others are better than we are; that they have more ad vantages than we have, and that they are above us. From this it is evident that it is a product of pride.

Perhaps it is more readily recognized by its serious and sinful results. The most common of these are detraction and slander, joy at our neighbor's adversity and aggravation at his prosperity. Envious at their happiness, the ity. Envious at their happiness, the devil tempted our first parents to sin; envious of his good works prompted Cain to murder his brother Abel, and Cain to murder his brother Abel, and it was envy which caused the Jews to condemn and crucify our Lord.

Such are its results. The remedy by which we may avoid them as well as the

which we may avoid them as what as the sin itself is charity. Charity, we are told, envieth not. "By this shall all men know that you are My disciples, if you have love one for another." Where charity reigns, where this love exists, envy can not enter.—Church Progress. parties promise fidelity to one another till death; this they did of their own free wills, but their assent once given,

### SICKLY CHILDREN.

obligations. This we see in Scripture in the text "What God has joined together let no man put asunder." The end of matrimony, viz, creation and education of progeny, demands permanency. Peace of the family demands it; the good of society demands it. Divorce is destructive of all this, and proved the family demands it. Divorce is destructive of all this, and it is lowest ebb, and an attack of diarrhoea, cholera infantum or stomach trouble may prove fatal in a few hours. For this reason no home in which there are young children therefore should receive the condemna- in which there are young should be without a box of Baby's Own Tablets, which promptly c stomach and bowel troubles. Tablets are given to a well child they will prevent these ailments and keep the little one well and strong. Mrs. or domestic society and from it civil society originated. It is the duty of civil society to protect the rights of matrimony as a child would detend its mother, but by no means to interfere with it. Of course, all things should

Joseph T. Pigeon, Bryson, Que., says:
"My little one was attacked with
colic and diarrhoea, and I found Baby's
Own Tablets so satisfactory that I
would not now be without them in the house. These Tablets not only cure summer troubles, but all the minor ail-ments that afflict infants and young to interiere. It has no right to determine the impediments of matrimony, for this would be infringing on demestic society. It may, and shou daid by preventing parties from contracting marriage who are forbidden to do so by natural law, but outside of that leave do nestic society to itself.

Where it does not right to determine the impediments that afflict infants and young children. The contain no opiate or harmful drug, and may be given with equal safety to the new born baby or well grown child. There are imitations of this medicine and mothers should see that the words "Baby's Own Tablets" and the four-leaf clover with child. and the four-leaf clover with child's head on each leaf is found on the wrapper around each box. As you value your child's life do not be persuaded to take a substitute for Baby's Where it does attempt to itself.
Where it does attempt to dictate impediments if they are not forbidden by matrimony itself, they are not to be regarded. Matrimony contains in itself all that is necessary, and should always be free from state interference.

From all the above it will be seen that domestic society is of the greatest interpretace both by its institution, ob-Own Tablets—the one medicine that makes children well and keeps them well. Sold by all druggists, or you can get them by mall at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

A RECOGNIZED REGULATOR —To bring the digestive organs into symmetrical working is the aim of physicians when they find a patient suffering from stomachic irregularities, and for this property of the particles o lowed to suffer encroachments. For on it depends the good of all society, the welfare of government, and through its proper observance for most of man-kind it is the means of obtaining their ultimate end; the key to temporal and eternal happiness.—Bishop Colton in

ultimate end; the key to temporal and eternal happiness.— Bishop Colton in Catholic Union and Times.

God orders our lives, when we do not interfere with His Providence. What matters, then, what happens to us, since we are in our Father's care?—Catholic Columbian.

What an inpressive thing it is—the Sign of the Cross! But what a grople make of it when they quickly and carelessly sign themselves with that august sign!



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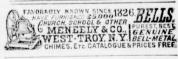
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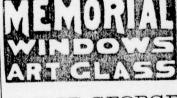
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THE MIGHTY CURE

A correspondent recently wrote to the London Daily Express that "in Mexico a man was nailed to a cross on Good Friday, a crown o! thorns being set on his head, and that other onlookers gave way to extreme frenzy, beating themselves till they bled, whilst another made gashes in his flesh with a mife till he bled to death."

Referring to this ridiculous and of course obviously false statement, Mr. Cecil C. O'Gorman writes as follows to the Catholic Times:
"It is difficult to believe that in Eng-

land there can be such ignorance as re gards the customs of foreign countries that an article so absurd should find its way into print in a first class news-paper. Mexico swarms with Protest-ant missionaries of different sects, who make, as is well known, scarcely any converts among the natives; a very few professing Protestantism for the sake of a small monthly allowance. These missionaries make a point of grossly exaggerating the vices and defects of the lower class Mexican Catholic, and in some cases report stories having no foundation whatever to their superiors in the United States, for the sake of exciting indignation and pity and thereby raising funds. Years ago on Good Friday, in many Mexican villages, and principally in those near Mexico City, Passion Plays were given with the server ion Plays were given with the sanc tion of the cure of the parish. At that time a man (generally a poen or Indian) carried a light cross round the court-yard of the church, falling three times, priest on each occasion. This, over the Indian, was tied to the cross and the cross raised up whilst another sermon was preached on the death of Christ. I daresay the position was a very fatiguing one, but I never heard of any injury having been inflicted. The various characters of the Passion were represented by very gaudily dressed Indians. Years later, Americans came to look upon this representation as one of the sights of Mexico, and when, on this account, irreverence was shown, the plays were speedily given up. Now, is only one village (San Angel) where this ceremony, called 'Las Tres Caidas,' is continued, and statues are substituted for men, the statues being carried round on men's shoulders. It is a very impressive outdoor ceremony, and is made still more so by the statue of Christ being allowed to fall to the ground with the cross."

Notwithstanding this and numerous other contradictions of numerous other lies in the same interest, the same unscrapulous system will, we suppose, go on as an agency against the Catholic Church.—N. Y. Freeman's Journal.

#### A ROYAL EXAMPLE.

In the pages of early history are to be found accounts of the saintly lives of Kings and other rulers of nations. But the march of civilization seems to have worked a sad change in such places. Royalty and exemplary, religious conduct is a combination now seldom to be witnessed, if common report and public opinion are to be de nded upon.

The Catholic king of Spain, however, is a conspicuous exception to this general rule. Even in an atmosphere heavy with a spirit of infidelity and in a companionship hostile to his faith, he has shown himself staunch in the public profession of its practices and customs. Thereby has he set an example to the Catholic laity of the world—an example which many of them have need to follow.

We refer to his demeanor while on his recent trip to Paris. In company with the President of the infidel re gime now in official control of that country, he visited the famous Notre Church. Like the true but hamblest taught Catholic layman, on entering he took holy water and made the Sign of the Cross. Meeting the venerable Cardinal he kissed his ring, thereby publicly proclaiming his spiritual authority. With Westminster Cathedral and Archbishop Bourne sub-With Westminster stituted for Notre Dame and Cardinal Richards, we find him doing the same over in England.

Who will measure the good effects of such royal example? Surely such fidelity to the faith must have a pow erful influence not only upon those who believe as does the King of Spain, but also upon all who hold differing religious opinions. But to Catholic laymen overywhere it points a special lesson, which is this—a similar fearlessness and loyalty to God at all times, in all places and under all circumstances.—Church Progress.

### MIXED MARRIAGES.

The Archbishop of New York is op posed to the marriages of Catholics with Protestants. One of his object with Protestants. One of his objections to them is that, on the part of the Protestant, they may be legally but not validly proken by divorce. He was asked the other day if such a marriage is not apt to result in divorce, and he answered: "It is certainly a temptation toward

divorce. It is a form of marriage that the Church does not approve of or sanction, but occasionally it cannot be helped. I have celebrated marriages of this kind myself many times, but I have always done it unwillingly, have now decided not to do it more although I do allow the priests to do it. While the Church does not ap prove of these marriages, at the same

vice is given to Catholics: "Marry in your own religion." And Protestant clergymen, without any ill-feeling towards us, will say the same to their people. It is the teaching of common-sense, supported by the teaching of experience—mixed marriages as a rule do not turn out well.—Catholic

#### QUEBEC AND ONTARIO'S BIRTH. RATE.

The Right Reverend Dr. Williams, Anglican Bishop of Huron, Ont., addressing the diocesan synod last week, denounced race suicide, which is prevalent in the Province of Ontario. He noted that, though the population of the province had increased, the school population had fallen off within fifteen years by 36,700. The young people marry as of old, but not in the olden spirit. Continued Bishop Williams:

"Marriage is looked upon to day as a tie of civil convenience. Primarily it is woman's fault in refusing the responis woman statut in retusing the responsibility and work and glory of mother hood, preferring the life of indolent selfishness. The result is that Ontario is fast becoming childless, and threat the childless. ened to become known as the childless

It might be unkind to a man who is going further than most Protestant clergymen in his insistence on the moral law in the family life of those who look to him as a spiritual leader to emphasize the contrast presented by the Cath olic Province of Quebec. According to recent statistics, there are in that province at least 12,000 families in a posi tion to claim certain government land grants offered to families of twelve children or over.—Boston Pilot.

Greater Vigilance Needed. Now that our schools have been disnissed for the summer the obligation o redoubled watchfulness over their chil redoubled watchfulness over their chil-dren rests upon the parents. The dangers to youthful innocence are multiplied during this time. Hence the need for greater precaution. And if there be one thing more than another that requires most rigid scrutiny it is

the book companions of the children.

Church Progress.

According to the new postal law newspaper publishers can hold for fraud anyone who takes a paper from the postoffice and refuses payment, and the man who allows subscription to be unpaid, and then orders a postmaster to mark a paper refused and sends notification to the publisher lays himself liable to arrest and fine .- Parkhill Post, May

Even the holy name of Christ will not serve us unless it reigns in our in-most heart and in our most persona

#### DIOCESE OF LONDON.

FATHER CLAUDE'S FIRST MASS

Rev. Father Claude (Mindorf) O. F. M., celt brated his firse Mass on Sunday last in St. Joseph's church. Chatham, In the celebration of the solemn High Mass Rev. Father Claude was assist d by Rev Father Herman as dracon and Rev. Father Hubert sub deacon, with Rev. Father James as master of ceremonies. The sermon was toreached by Rev. Father Paul of Equisiville, Kentucky, formerly pastor of St. Joseph's church Chatham.

Rev. Father Claude is all recently, lived on Garden et al. (1998) and the sermon was to be subject to the sermon was to be supported in the Separate school there, and left thirteen years ago with Rev. Father Paul for the Franciscan College in Cincinnati, where he studied for five years. Wishing to become a member of the Franciscan Order he then entered their House of Studies at Oldenburg, Indiana, where after eight long years of study and preparation he was ordained priest by the Right Rev. Denis O'Donaghue, Bishop of Indianopolis Ind., on Thursday, the 29th of June.

We wish the young priest every success in his poble vocation.

### DIOCESE OF HAMILTON

KENILWORTH PICNIC A GREAT SUCCESS. The third annual picnic under the auspices of the Catholic Church, Kenilworth, was easily the greatest affair of this kind ever held in these parts. It is estimated that there were these parts. It is estimated that there were present over three bousand five hundred people. The satisfactory result of this picnic and the two previous ones, is due to the popularity and great executive ability of the pastor. Rev. Father Kehoe, of whom too much cannot be said in praise. It is marvellous to think that within the past twenty-seven months has pent in building and improving, 285 500, with the gratifying result, as he announced to his congregation last Sunday, that, every dollar of it is now wald. This surely speaks volumes for Father Kehoe and his flock,—Arthur Enterprise.

St. Nicholas' School.

The pupils of this school, who on Friday last went home rejoicing bearing their prizes, return cordial thanks to those who so kindly and generously presented the premiums: first, His Lordshin, Right Ray. Dr. McFeray, always as generous towards the schools; Ray. Father Apiward, Ray. Father Egan, S. nstor Coffey, Mr. Philip Pocock, Mr. W. O'Neil, Mr. G. Fitzgerald Mr. P. Walsh, Mr., M. O Sullivan and the School Board.

HIGGINS — At Walrole, on July 10 Mr. Anthory Higgins, aged eighty six years. May he rest in peace T. At Port Dover, on June 16 Mrs. Mary Heliott, a native of Killeigh, King's County, Ireland, aged eighty-six years. May she rest in peace!

### NEW BOOKS.

Infallibility, a paper read before the Society of St. Thomas of Canterbury by the Rev. Vinent McNabb, O.P., at Holborn Town Hall, on May 17, 1905. With an introduction by the Society of St. Thomas of Canterbury. Published by Longmans, Green & Co., 39 Paterloster Row, London, Eugland. Price 35 cents.

HONORS PASTOR IN BECOMING WAY

Today marks an era in the history of tt. Patrick's Church, Galt, which, built 5 years ago, has as its pastor a priest whose ordination took place 25 years ago

do it. While the Church does not approve of these marriages, at the same time the Church is reas nable and fully realizes that there are occasions when it would be unwise to forbid the marriage of a Catholic and a non-Catholic."

The lack of harmony caused by differences in religion, the question of complying with the ante-nuptial promise to rear the children as Catholics, and the meddling of relatives are all likely to bring on trouble in the home. And this unhappiness often tempts the Protestant party, even when most to blame, to consider the marriage a failure and to seek relief in divorce.

Without prejudice against our Protestant friends and neighbors, the advantage of, at the conclusion of High Mass at St. Patrick's this morning, to

present Father Craven with an illuminated address, together with a purse of \$900 in gold. The address which was read by Mr. A. Foster, Doon, is as follows: To Rev. J. J. Craven, Parish Priest, Galt, Oat.:

iny Mr. A. Foster, Doon, is as follows:
To Rev, J. J. Craven, Parish Priest,
Galt, Ont.:
Galt, Ont.:
Galt, Ont.:
Reverend and Dear Father,—We, the
laity of St. Patrick's Parish, beg to offer
you our sincere congratulations upon
this 25th anniversary of your ordination
in the holy priesthood, and we give
thanks to Almighty God for the blessings which he has been pleased to bestow upon us since we have had the good
fortune to have you at the head of our
spiritual affairs. It is true, dear reverend father, that these 25 years have
not been spent altogether in our midst,
but such are the feelings with which you
have inspired your people during the few
years you have directed them, that we
feel as if you always had been our pastor,
and may be pardoned if we suffer a few
years of jealousy that any other parish
should have any possible claim upon you
on such an occasion. You have been earnest in the discharge of your duties towards us. You have strengthened our
faith by your teaching and example, and
you have comforted us and given us hope
in our trials and difficulties, while in return, we trust that in the anxieties and
troubles which necessarily attach themselves to your sacred office, you have
always felt that you have possessed our
warmest sympathies and attachment.
We cannot pass over the wonderful improvements which you have managed to
pring about in our parish, during your
pastorate, and we beg to assure you that
we are duly thankful, both to Almighty
God, who has watched over you and us,
and to you, who have been the instrument through whom He has bestowed
His favors.

In conclusion, we hope and pray that
your life may be rewarded with every

Ms favors.

In conclusion, we hope and pray that your life may be rewarded with every applies, your years prolonged for the diffication of your people, and we beg to present you with this purse as a mark of our profound esteem and our deep-felt gratitude.

to present you with this purse as a mark of our profound esteem and our deep-felt gratitude.

Mr. P. Radigan made the presentation. Rev. Father Craven, who seemed to be very much taken by surprise, feelingly acknowledged with thanks the gift of his congregation, and in the course of his remarks gave credit to the Mission of the Jesuit and Carmelite Fathers for promoting the spiritual interests of the church. He also referred in culogy to the curates who had been associated with him in Galt. The Hespeler congregation were thanked. Father Craven also thanked the Hamilton deputation who had come up bearing gifts, and all others whose interest in the apriversary had been shown in a practical way.

Among the priests spesent: Rev Father Englert, Brantford; Rev. Father Lenhardt, Preston; Rev. Father Gehl, Hamilton (all of whom have been curates under Father Craven); Rev. Father Cummings, St. Mary's, Brantford; and Rev. Father Tobin, St. Mary's, London. The congregation was very large. During the service the choir sang Wiegand's Mass, assisted by J. B. Lawlor, of Hamilton. Among other presents sent to Rev. Father Craven were: A beautiful stole, from Loretto Abbey; silver tray and water set from old boys of St. Patrick's Sanctuary; souvenirs from the Sisters of St. Joseph. Hamilton and Brantford; souvenir celluloid, hand-painted, from Mrs. A. Foster, Doon.

The address was illuminated at the Convent of the Sisters of the Prectous Blood. Toronto, and is a rich work of art.

Rev. Father Craven is a native of Cayunga, Haldimand County. He is in the very prime of vigorous manhood, and the hope is universal that he may be spared to celebrate the golden anniversary of his assumption of the sacred office which he fills with so much zeal, devotion and acceptance.

In the afternoon Father Crave wainvited to the school, when a carefully

sphance,
the afternoon Father Craven was
the afternoon Father Craven was
ted to the school, when a carefully
pared programme of music and reci
ons was rendered by the pupils in

ations was rendered by the pupils in its honor. Before the close Master Cyril Smith read an address expressing the love and regard the children have for their pastor, who is unsparing in his efforts for their spiritual and temporal good. At the proper time little Miss Vera Guyett presented a handsome silver fruit dish, and little Mildred Helm a basket of 25 roses as jubilee remembrances.

Father Craven, in a few words, thanked the children for the part they had taken in the jubilee celebration. He then called upon Rev. Father Tobin, of London, to address the children. Father Tobin complimented both parents and teachers on the ability displayed by the children, and by his highly-pleasing manner won the hearts as well as the attention of the children.

THE CHILDREN'S ADDRESS.

children.

THE CHILDREN'S ADDRESS.

Rev. and Dear Father.—We felt that he congregation this morning, in tentering to you their greetings on this joyous occasion, did not sufficiently include us; therefore we, you children, the now assembled too express to you swell as words can, our great pleasure to being allowed to take part in this ubilee celebration.

Only six of these 25 years have you

jubilee celebration.

Only six of these 25 years have you seem with us, but it is love, not time, that binds; therefore, had you spent the full time, we could not cling more closely to you than we now do.

We have been your special care, and only we know it would not please you, we would recall the various ways you lave shown it.

You spared no nains in income.

ave shown it.
You spared no pains in instructing us
everything relating to our holy religion
nd in guiding us along the paths of viric, so that we will grow up to be good
uen and women.

and in guiding us along the paths of virtue, so that we will grow up to be good
men and women.

To our school you have been a constant visitor, always delighted to hear
good reports of our progress, and by your
kindly words encouraging us to try again
when the report was not so good.

Accept then, dear Father, this small
kift as a remembrance of your twentyfifth anniversary of your ordination to the
holy priesthood, together with our prayer
that you may be long spared to labor
for the Church and for the children of
Galt, who have to-day the anony of presenting you with their greetings.

Signed on behalf of the school.

CYRIL SMITH,

LAWRENCE HORNBERGER,

ROSIE SMITH,

LOLA GOODFELLOW.

### FATHER GUINANE DEAD.

Well-Known Priest Passes Away at St. Michael's Hospital.

Rev. Father James T. Guinane passed away at St. Michael's Hospital last evening, after a lingering illness of a pulmonary character. About six weeks ago he was brought from Sandwich College to Toronto, in the hope that aospital treatment might restore his health, but he gradually sank. He was in his fifty-first year, and and been connected with the Order of St. Basil ever since he was fourteen years old. He entered St. Michael's College, and, after graduating, took honors as a priest. Subsequently he became professor of mathematics at his alma mater, and also fulfilled the duties of treasurer of St. Michael's College. A few years ago he was transferred to Sandwich College, which is also conducted by the Order of St. Basil. His health began to fall about a year ago, and the fatal termination of his liness was not unexpected. Dr. Guinane and Mr. John Guinane are brothers of the deceased.

LORETTO ABBEY.

The results of the recent Toronto University music examinations of candidates of Loretto Abbey are as follows:
Primary, Class I.—Miss T. Morrissey, Miss A. Ramsay, Miss C. Faulkner, Miss E. Foley, Miss V. Rooney, Miss L. Fairbother, Miss M. McTavish, Miss I. Gribben, Miss J. Kerr.
Junior, Class II.—Miss B. Loughrin, Miss R. Gray, Miss G. Herod, Miss E. Hass, Miss M. Morrissey, Miss P. Kane, Miss A. O'Hearn, Miss I. Gillespie, Miss M. Enright.
Pass—Miss F. Alston, Miss E. Corcoran, Miss I. Charles,
Senior, Class I.—Miss M. Dutton, Miss C. Casserly,
Class II.—Miss I. Phalen.
Pass—Miss J. Packenham.
Loretto Academy, Wellesley Place:
Primary Class I.—Miss T. Dean, Miss

Loretto Academy, Wellesley Place: Primary, Class I.—Miss T. Dean, Miss L. Harrison. Junior, Class II.-Miss G. McConnell.

GRADUATION EXERCISES AT LOR-ETTO CONVENT.

GRADUATION EXERCISES AT LORETTO CONVENT.

The forty-third annual commencement of Loretto Academy, Niagara Falls, took place in the spacious hall of the Academic Department, on Thursday, the 22nd June, at 3 p.m., in the presence of His Grace Archbishop O'Connor, of Toronto, and a number of distinguished clergy. Founded by the Venerable Archbishop Lynch, a former president of Niagara University, in 1881, this home of learning has continued to attract pupils from all the states of the Union, until its graduates may now be numbered in all the principal cities of the United States, as well as in those of Canada. The beautiful grounds and shrubberies were at their best on commencement day, and roses and peonies were in full bloom. The view of the cataract and rapids enlisted the admiration of the guests. The presence of the Archbishop to distribute the honors and address the graduates seemed fully appreciated by all. The exercises opened with a full sacred chorus, after which came the conferring of academic honors on the graduates of 1995, Miss Maude Merle, of Chicago, Miss Estelle Forrestel, of Buffalo, Miss Bertha Henry, of Pennsylvania, and Miss Beatrice Beck, of Edmonton. Besides the medal and diploma of the prescribed course, the highest honor of the institution, the Papal medal for church history, was awarded Miss Estelle Forrestel, a second time the honor has come to Buffalo, having been given in 1920 to Miss Smith, Miss Forrestel won also a third medal for mathematics. The bronze a second time the honor has come to Buffalo, having been given in 192 to Miss Smith, daughter of Alderman James Smith, Miss Forrestel won also a third medal for mathematics. The bronze medal presented by His Excellency the Governor-General of Canada, for English the Covernor-General of Canada, for English was awarded to Miss Bertha 

Piano Duō—Serenade......Brahms
Estelle Forrestel. Beatrice Beck, Bertha
Henry J. Powers.
Recitation—"Lady Jane Grey"...... orus— Maud Merle

3) Tota Pott

Chorus—

(a) Tota Pulchra es.......Ferrata

(b) Hymn to St. Cecilia....Myerscough
French Recitation—
"Napoleon II.".....Victor Hugo

Beatrice Beck.

Josephine Fleming.
"Ave Maria Loretto".....Rieger

HONORS AT ST. JOSEPH'S ACADEMY, TORONTO.

Below is the list of medals, crowns diplomas, and other prizes distributed a St. Joseph's Academy at the Commence ment: GRADUATES OF 1905.
Miss Frances T. Ronan. Tottenham

reland.

LIST OF HONORS.

Bronze Medal, presented in the name of His Holiness Pope Pius X., for Christian Doctrine and Church History, competed for in senior department—Miss McCarthy, Gold Medal and Diploma of Graduation—Miss Ronal Cardon, and Diploma of Graduation—Miss Ronal Cardon.

Gold Medal and Diploma of Graduation—Miss Ronan.
Gold Medal and Diploma of Graduation—Miss McCarthy.
Gold Medal and Diploma of Graduation—Miss Phelan.
Governor-General's Medal, presented by His Excellency Lord Grey, for Superiority in English Literature—Miss McGregor.
Gold Medal, presented by the Very Rev. J. J. McCann, V.G.I. of Toronto, for Superiority in English in Junior Sixth Grade—Miss Tobin.
Gold Medal, presented by Rev. L. Minehan, for Excellence in Mathematics—Miss McGregor.

McGregor.
Gold Medal, presented by Rev. M. J.
Jeffrott, for Superiority in English in
Senior Sixth Class—Miss Mary Ryan.
Gold Medal, presented by Mr. A. Elliott,
for Superiority in Fifth Grade—Miss E. i Medal, presented by Heintzman any, for Honors in Vocal Music, Grade, Toronto University—Miss

Miss M. Bourke.
Silver Medal, for Honors in Vocal
Music, Toronto University—Miss Muriel
Davis.
Silver Medal, presented by Rev. F. R.
Frachon, C.S.B., for Christian Doctrine Silver Medal, presented by Rev. F. R. Frachon, C.S.B., for Christian Doctrine in second course—Miss J. Bandel. Gold Pen, for Excellence in Penmanship—Miss Teresa Walsh.
Crown, for Charity in Conversation and Amlability in first course—Miss McDonell. Crown, for Charity in Conversation, in second course—Miss Mary Hawkins. Crown, for Amlability, in second course—Miss Marguerite Clarke, Crowns, for Ladylike Deportment and Observance of Rule—Misses N. Chambers, A. Ingoldsby, P. Gillen, S. Brasseur, E. Hinds, E. Smith, L. Gavin and A. McAuley.

Auley,
Diplomas, awarded by the Dominion
Business College, for Stenography and
Typewriting—Misses M. Galvin, M. Stormont, V. Curley, L. Brennan, L. Killoran,
E. Smith.

mont. V. Curley, L. Brennan, L. Kholen, M. Certificates awarded for 1904 by the Ontario Department of Education: Junior Leaving-Misses L. Woodcock, A. Corti.
Senior Leaving-Misses F. Ronan, H.

Senior Leaving—Misses F. Ronan, H. Thompson.
The following candidates were successful in passing the examination in music conducted by the University of Toronto:
DECEMBER, 1904.
Junior Theory—First-class honors, Misses M. E. Glavin and G. McNulty.
Intermediate Theory—Pass, Miss E. Innies

Misses M. E. Glavin and G. McNuity.
Intermediate Theory—Pass, Miss E.
Menzies.
Junior Pianoforte—First-class honors,
Miss E. Austin.
Senior Singing—First-class honors, Miss M. M. O'Shea.
Primary Pianoforte—First-class honors,
Misses E. Corrigan, D. Mulqueen, M.
Johnston and H. Lunn; second-class honors, Misses M. Boulton, A. Quigley, L.
Bourke, E. Clarke and L. Dusseau; pass,
Miss K. Lyon.
Junior Pianoforte—First-class honors,
Miss J. Morin; pass, Misses M. Hacquoil.
M. M. O'Shea, C. Berrini, K. Clarke, S.
Brasseur, F. Tobin.
Senior Pianoforte—Pass, Misses I.
Kearney and L. Mullan.
Junior Theory—First-class honors,
Misses F. Tobin, A. McAuley, A. Power,
J. Morth and G. Parkinson; second-class
honors, Misses A. Quigley and I. Kearney,
Harmony—Second-class honors, Miss K.
O'Rourke.
Junior Singing—First-class honors, Miss
J. D. McGregor; pass, Misses C. Sculley,
A. Power and M. Bourke.
Senior Singing—Second-class honors,
Misses C. Charlebois and M. Davis; pass,
Misse R. E. Glavin.

PRIZE LIST.

PRIZE LIST. PRIZE LIST.

In each class three prizes (first, second and third) are awarded to pupils who obtained the highest marks at the final examination. Promotion to higher forms are based on the summary of monthly marks, obtained during the scholastic year, together with the obtaining the required percentage in examination subjects.

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Senior Sixth Class.
First Prize—Miss A. Ingoldsby.
Second Prize—Miss C. Moreau.
Third Prize—Miss N. Chambers.
Prize for Application—Miss A. Ingolds-

by.
Special Prize for Latin-Miss N. Chambers. bers.
Junior Sixth Class.
First Prize-Miss V. Healy.
Second Prize-Miss I. Dean.
Third Prize-Miss I. Mace.
Special Prize for Mathematics-Miss

Dean. al Prize for Application, merited sses R. Carroll and S. Brasseur— Special Prize for Application, merited y Misses R. Carroll and S. Brasseur-liss R. Carroll.
Promoted to Senior Sixth Class-Misses F. Tobin, V. Healy, H. Dean, I. Mace, S. Brasseur, R. Carroll and V. Egan, Recommended-Misses Staley and Do-

Fifth Class.
First Prize-Miss M. O'Grady.
Second Prize-Miss P. Gillen.
Third Prize-Miss C. Murphy.
Special Prize for Primary Latin-Miss
C Murphy. Special Prize for Finance, Murphy, Special Prize for Church History—Miss

C. Murphy.
Special Prize for Church History—Miss
A. Quigley.
Special Prize for Botany—Miss M. Ross.
Special Prize for French, in Senior
Class—Miss L. Mullin.
Special Prize for French, in Junior
Class—Miss P. Gillen.
Special Prize for Bookkeeping—Miss
Edna Sheppard.
Promoted to Junior Sixth Class—Misses
E. Smith, M. O'Grady, P. Gillen, C.
Murphy, M. Keogh, A. Quigley, G. Cleghorn, A. Johnston, L. Mullin, M. Ross, H.
Meader, G. Parkinson, H. Walsh, E.
Clarke, E. O'Connor.
Senior Fourth Class.
First Prize—Miss M. Cleghorn.
Second Prize—Miss M. Leghorn.
Second Prize—Miss M. Johnston.
Special Prize for French—Miss K.
Coghlan.
Promoted to Fifth Class—Misses M.
Cleghorn, F. Harkins, M. Johnston, M.
Stevens, W. Smith, W. Rensmann, G.
Kennedy, M. Hacquoil, J. Bandel.
Recommended—Misses K. Harkins, A.
Goldie, J. Goldie.
Junior Fourth Class.
First Prize—Miss K. Corhlan.

Recommended—Misses K. Harkins, A. Goldie, J. Goldie, J. Goldie, J. Goldie, S. First Prize—Miss K. Coghlan. Second Prize—Miss A. Heck. Third Prize—Miss J. Smith. Prize for Christian Doctrine in Day School—Miss W. Rensmann. Promoted to Senior Fourth Class—The Misses K. Coghlan, A. Heck, J. Smith, E. Corrigan, K. Ryan, M. Regan, K. Foy, M. Albertie, H. Mullins, J. Cronyn. T. Burns, H. Walsh. Recommended—Misses M. Coleman, C. Thayer. Special Prize in Water Colors—Miss A. McAuley.

Improvement in Water Color Work-Misses K. Lyons, M. Burns, H. Killoran, N. McCrath . McGrath for China Painting-Miss A.

vement in China Painting-Miss Improvement in China Painting—Miss E. J. Sage.
Honorable Mention in Pen and Ink Drawing—Misses K. Stevenson and C. Brady. rovement in Pyrography Work-Improvement in Miss H. Lunn.
Special Prize for Improvement in Penmanship-Miss H. Walsh.
Special Prize for Art Needlework-Miss

manship—Miss H. Waish.

manship—Miss H. Waish.

Special Prize for Art Needlework-Miss C. Scully Prize for Plain Jewing, in Senior Class—Miss M. Davis.

Special Prize for Plain Sewing in Junior Class—The Misses Goldle.

Frize for Mandolin—Miss M. Keogh.

Frize for Guitar—Miss K. Stevenson.

Prizes for Fidelity in St. Ceclia's Choir—The Misses D. Mulqueen and A. Quigley.

PRIZES IN JUNIOR DEPARTMENT.

Senior Third Class.

First Prize—Miss M. Hawkins.

Second Prize—Miss M. Hawkins.

Second Prize—Miss M. Chisholm.

Prize for Catechism in Day School—Miss M. Simon.

Promoted to Junior Fourth Class—Misses M. Hawkins, N. McGrath, R. Healey, A. Buckley, K. Quinn, I. Finn, T. Drohan, D. Mulqueen, M. Clarke, E. Brown, M. Burns, G. Heck, M. Chisholm, A. Sullivan.

Junior Third Class.

First Prize—Miss M. Summers.

Second Prize—Miss G. Malone.

Third Prize—Miss B. Kirwin.

Promoted to Senior Third—Misses E. Kirwin, M. Summers, B. McBrady, E. Layton, R. Martin, L. Raymond.

Second Prize—Miss B. Walsh.

Second Prize—Miss O. Wallace, M. Calloran, M. Hurley, K. Bandel, H. Loney.

Part Second.

First Prize—Miss MeBrady.

Second Prize—Miss MeBrady.

S

oghue, C. Flannigan.
Part First.
First Prize—Miss H. Ryan.
Second Prize—Miss C. Flannigan.
Third Prize—Miss G. Kormann.
Prize for Catechism, equally merited by
Misses M. Calleran, K. Bandel. D. McConvey, B. Walsh—Miss K. Bandel.
Prize for Sawing, equally merited by
Misses M. Hurley, B. Walsh, H. Loney—
Obtained by Miss M. Hurley.

### MARRIED.

DUNN GIBBONS — At St. Joseph's Church, Actor by the Rey J. J. Feeny, P. P., on Jure 19, 19 5 Mr. John Durn and Misa Mary J. Gib-bons, daughter of Mr. Peter Gibbons, sr.

## TWIN-CITIES COLONY.

California Farm Homes for Catholic Families. Rich, level land among fine farms. Near the Capital of California, Sacramento. On main railroad, 2 miles from Gala. All the frui s of the World, Wheat. Barley, Oats, Corn. Alfaifa Three crops vegetables on the same land each year. Plant and harvest every day in year. Living made in January same as in June Extra profit in pullry. Two hundred laying hens pay more than \$25 a month the whole year. Twenty acres a farm same as 160 acres in winter countries. Happy life for wrmen who must support families. Land worth \$10. selling for \$60 Easy terms to desirable families only. No land agents. Pamiltes of moderate means find helps here not found on lone farms. Fine Catholic Church at Galt. All Catholic influence here favors settlement of Catholic families on this great farm of \$800 acres. Families make good start here with \$1000 some with less. Work for men, women and children. Wages goof, Families settling in time can rent 160 acres or more and get two thirds of crop for labor and seed. Bernhard Marks, Box 7, Galt, California.

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WANTED FOR SEPARATE SCHOOL NO. 7 Sandwich South Duties to begin Aug. 21st, 1905. State salary, certificate for refrence. Apply to John Haiford. State Maidstone. Onc.

WANTED FOR THE OFENING school, the first day September receives professional certificates and having steet knowledge to trech and converse in French larguage. Salary \$300 per Apply to L. V. Bachand, Sec. Separate 8 Board. Steelton, Ont.

FOR R. C. SEPARATE SCHOOL I laloe Station Ont. Second Case, profess preferred. Duties to commence Aug. 1985. Church and school in village net C. A. R. station. Apply, stating qualific experience and selary, to J. A. French. Killaloe Station. Ont.

FOR SCHOOL SECTION NO. 3, ADMASION.
Duties to commence after vacation. Apply Duties to commence after vacation.
s'ating salary, qualifications and refer
J. Lynch, Sec. Treas., McDcugall, P. O.

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FOR THE PEMBROKE SEPARATE school a male tercher holding a second class normal school certificate to fill position of principal splicant to state salary and experience.

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