of Christianity. So run on the peddlers of talk who criticise anything from a Bishop's mandate to a sermon and make what is wise and just in things eccles iastical. Not that they hold any devotions in favor, but they wish to be thought liberal-minded and above such boys by making clothes at sweat shop petty things as a scapular or an Agnus olic spirit and a menace to faith.

WHO ARE THEY?

One phrase that is over-worked in some of our papers is "nice Catholics." Is it a new order of merit? Who are they? The people who speak with an Oxford accent, and can give you an illuminating criticism on the latest novel? Are they the individuals who have a few shekels, move in what is called society, and have the unspeakable happiness of having their feet now and then beneath the mahogany of a personage? Or are they the individuals who are supposed to "run" the parish? They do not, of course, but judging from their manner of talking, their foolish and reckless gossip, one might be pardoned for thinking that they really had their hands on the administrative lever.

We have in view some very ordinary citizens who go to Holy Mass every day, mind their own business and are intent on the one thing necessary. We think them very "nice" Catholics.

THE YOUNG MAN IN POLITICS.

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In answer to a correspondent we beg to say that the CATHOLIC RECORD has advised young men time and again to contribute their quota to the right government of the country. The man who is too indolent to see that his name be on the voting list, or mean-spirited enough to be influenced by professional politicians or party newspapers, is not a citizen. We admit that the editors who champion the cause of either political party in the Dominion are not destitute of sense. They are, let us say, honorwould not think it from their effusions. They can discuss matters not pertaining to the party dispassionately. But when they enter the domain of

politics, they become wild-eyed quilldrivers with fulsome praise for their employers, and for their opponents the meanest word that can be furnished by their vocabulary of abuse and and their purity, assailed oftimes by

we are always ready to any maladministration. But we believe that the men in power, the men who have for the time being the responsibility of guiding Canada, should be treated with the greatest respect by all Canadians. The policy of ridicule and insinuation and misrepresentation debases a paper and diminishes its influence. It is subversive of the spirit 1600. Certain speculators were laying of reverence, and we look forward to the day when the hide-bound party with no aim above a tender for advertising shall be tabooed by self-respecting Canadians. The young man who is guided by them may talk politics and vote the ticket, but he will never have an intelligent or independent opinion on the current issues.

WOULD-BE HELPERS OF THE POOR.

We think that some individuals waste much time and energy in concocting good advice for their less fortunate brethren. A message from our accredited leaders will put fresh courage and enthusiasm into hearts, but the words of nonentities but beat the air. A few weeks ago we heard an address given by a gentleman to toilers of both sexes. He exhorted them eloquently and sapiently and then sauntered back to his well-appointed home, convinced that he had done his whole duty. It is, of course, easy to advise. The difficulty, however, is to live up to it, and that difficulty is increased by our environment. In an atmosphere of refinement, in touch with objects and examples which appeal to our and the man with a horde of employees higher nature, we may with is not liable to be daunted by a stand the enemy without much of series of indignant resolutions. But a struggle. But where everything is these international speech shams are a struggle. But where everything is special struggles as the special struggles as the special struggles. But where everything is special struggles as the special struggles as the special struggles. But where everything is special struggles as the special special struggles. But where everything is special struggles as the special struggles as the special struggles. But where everything is special struggles as the speci

We remember visiting a mother livprices. To us the hole in which she Dei. To say the least it is an un-Cath- worked was oppressive and soul-stupefying, but not so to the little woman True, she felt the "drag" as she called it, but her steadfast faith gave her a glimpse of heaven's blue. All day long sounded the whirr of the machine, but she was happy so long as her boys kept straight. God pity the boys who bring sorrow to the hearts of such mothers!

Now, if our lecturers would condescend to make the acquaintance of the poor, they would receive betimes a liberal education in the science of Christian living. If they would just remember that sympathy is needed, that their duty is to make the poor their neighbors by helping them, they would affect something in the way of charity. But one thing to understand is that the poor are not fools. They do not want to see the cackling females who ask the impertinent questions. And this is what is done by some would-be charitable women who could learn from many whom they visit how to be a lady and a Christian. This kind of a human being is a nuisance. The people who can let sunshine into the abodes of the indigent are the ones who realize the presence of the Lord, and that in ministering to the poor they minister unto

Now, if this had struck the lecturer to whom we have alluded he might have spared us his good advice. But we ween it never entered his mind. Moreover, this same worthy gentleman does what he can to make life less bearable to some human beings. He and like him are regarded as hypocrites, and, despite pious platitudes and donations to Church, as remorseless slave drivers able and cultured gentleman, though one and butter. If they were sincere, why give starvation wages to their employees? Their stilted talk is valueless to the women who can just earn enough to keep them from want and sin. True, some of them listen to the suggestion of the tempter as to how increase their income. But the majority of them do not; We are not a political paper, albeit We know that many Canadian employ- and adversaries are such that they may ers are humane and just. All honor to with reason boast of the one no less than the other."—American Herald. first to last are out for the dollar and are, in securing it, as considerate of their fellows as Barbary pirates.

A BENEFACTOR OF MANKIND.

History tells us that Pope Clement XIII. broke up a combine or trust in plans for the purchase of all the wheat in sight, when the Pope quietly stepped in and prevented them from exporting it from his territories. The would-be market cornerers were angry, but their plaints were drowned by the grateful voices of the poor. That was one way of dealing with the trust. If the Pope had been like some modern legislators, the speculators would have collected the wheat and re-sold it at exorbitant prices. The people would have growled and protested, but the financiers would have the money. Later on, when popular excitement had spent itself, they would give munificent donations and be acclaimed as public benefactors.

Human nature dearly loves a million aire.

HUMANITY'S TYRANT.

It would seem that Russia is anxious to have an international confer ence to deal with trusts. We have some recollection of the Hague conference and cannot help having misgivings as to the success of this scheme of the Czar. It is well to remember that a syndicate is a hard proposition to tackle,

we not happened upon examples which roused us to better things.

ply the funds for political camsin and a love for virtue. The religion
paigns. And, besides, the Trust that could be cast off with times and magnate is apt to believe the cynical

OF JESUS.

The annual celebration of the feast of St. Ignatius Loyola should remind all true Catholics of the benefits conferred upon Church and upon society by the Jesuits. The fame of the Society of Jesus is world-wide, and the energy, ardor and indomitable zeal of its members in expounding, defending and propagating Catholic principles are as conpagating Catholic principles are as con-spicuous to-day as three hundred years ago. Every order in the Church teaches and expounds Catholic doctrine, and each, at the time of its establishment, had a special mission. The Jesuits, under the guidance of God and led forth to the holy warfare by their great founder, Ignatius of Loyola, undertook to stem the tide of Protestantism as promulgated by the so-called reference of the sixteenth century. reformers of the sixteenth century. How they succeeded the history of Europe and of the world, since that great epoch, bears ample testimony. A celebrated Edinburgh reviewer, no friend to Jesuits or Catholicity, in reviewing "Ranke's History of the Popes," bears witness to the fact that not only whole provinces, but entire kingdoms, which had embraced Protest antism were restored to Catholicity by the preaching of the Jesuits. He says, too, that through their labors the Cath-olic Church gained more nations than she had lost in the Old World. The Jesuits have been and are a power for good. No matter how much the enemies of the Church may differ, they are united in hatred of the sons of St. Ignatius. The constant conflict between the Society of Jesus and Protestantism explains a curious moral phenomenon— the antipathy which all the reformed the era of the Reformation, whose by those who depend on them for bread and butter. If they were sincere, why size at results are only now beginning to be estimated, against which its members have never ceased to combat. Nothing more was wanting to excite the enmity of Protestantism, as well as jealousy and rivalry in various quarters. Thus as to how increase their intome. But the majority of them do not; and their purity, assailed oftimes by dandified blackguards, is kept unstained. If the Jesuits have been attacked by men of talent, they have been defended by a greater number of men of talent, and even by philosophers of a different religious creed; and their advocates

ONE GREAT ESSENTIAL.

Religious Training Should Go Hand in

Religion is sacred, and because it is so sacred a thing it should not be excluded from the school-room. It is not a garment to be donned or doffed at will. It is not something to be folded away carefully as being too precious for

daily use.

It is rather something to be so woven into the warp and woof of thought and conduct and character, into one's very life, that it becomes a second natur and the guiding principle of all one's actions. Can this be effected by banishing religion from the school-room Make religion cease to be one with the child's thoughts and words and actsone with his very nature—at a time when the child's inquisitiveness and intellectual activity are at their highest pitch; cause the child to dispense with sciousness of the Divine Source light and truth in his thinking eliminate from your textbooks in history, in literature, in philosophy, the conception of God's providence, of His ways and workings, and you place the child on the way to forget, or ignore or mayhap deny that there is such a being as God and that His providence is a

reality.

The child is frequently more logical than the man. If the thought of God, than the man. If the thought of God, the sense of God's intimate presence everywhere, the holy name of Jesus, be eliminated from the child's consciousness and be forbidden his tongue to atter with reverence in prayer during school hours, why may not these things be eliminated outside of school-hours? Why may they not be eliminated al-

together?
So may the child reason; so has the child reasoned; and therefore does the Church seek to impress upon it indelibly the sacred truths of religion in order that they may be to it an everpresent reality.

Not that religion can be imparted as

The Catholic Record.

London, Saturday, August 23, 1902.

London, Saturday, August 23, 1902.

UNCATHOLIC CATHOLICS.

It is amusing to hear the up-to-date individuals complaining that there are altogether too many devotions now-addys. They distract one—you know—and take attention from the central figure of Christianity. So run on the peddlers

the victory. And amidst such surroundings are hundreds in every community. Clad from birth to death in Poverty's shabbiest livery, living in ill-somers—some of them—cannot earn a dollar a day.

A legislature can put a brake on the chariot of the Trust. But here there are wheels within wheels. Perhaps the chariot of the Trust. But here there are wheels within wheels. Perhaps the imagination; it keeps watch over the imagination; it powr, or are mere puppets drawn hither and things than the unselfish lives of the controls the affections; own, or are mere puppets drawn hither and things than the unselfish lives of the poor. How often in our rambles have we not happened upon examples which

seasons were no religion. their own ignorance the measure of what is wise and just in things eccles ghoul of a landlord as a comfortable has his price and he can afford to pay ghoul of a landlord as a comfortable apartment. She eked out the scantiest kind of a living for herself and two When the members of the Russia contact the scantiest when the deliberate they can begin to deliberate they can begin to deliberate they can be some the scantiage of t ference begin to deliberate they can consult, and with profit, the pages of the "Condition of Laborers."

the atoms of which it does not circulate. Even so should it be with religion. It should form an essential portion of our life. It should be the very atmosphere ST. IGNATIUS AND THE SOCIETY

of our breathing. It should be the soul of our very action. We should live under its influences, act out its precepts, think and speak according to its laws as unconsciously as we breathe. It should be so intimate a portion of ourselves that we could not, ever if we would, ever get rid thereof.

would, ever get rid thereof.

This is religion as the Church understands religion. Therefore does the Church foster the religious spirit in every soul confided to her, at all times, under all circumstances, without rest, without break, from the cradle to the grave.-Brother Azarias.

THE MAN WEO WORE HIS HAT IN CHURCH.

An interesting incident related by recent convert appears in the story of his conversion in the Catholic World

guage the writer relates the story as follows: " Protestant historians and statisticians pretend to put in contrast the il-literacy of Catholic countries, and the education and enlightenment of Protestant countries, and I believed that the Catholic Church purposely kept the majority of its membership in ignorance, knowing that its unreasonable doctrines would not bear the light of knowledge. As an example of my inexcusable bigotry, I will relate an incident that occurry, I will relate an incident that occurry. curred in the year 1897. I was return-ing from the Tennessee Centennial at Nashville, in company with my daughter, and stopped over for a few hours in Chattanooga. It was a week-day, and while out walking we came to the Catholic Church: actuated by curiosity, we entered. I did not take my hat off, but went stalking down the aisle with my the antipathy which all the reformed creeds entertain for the very name of their opponent, and unfolds the deep design and high vocation of this illustrious order. "The Society of Jesus," says Bonald, "came into existance." in not removing my hat. At that time the priest was totally unknown to me, and it was some three years later I learned he was Father Tobin, of Chat-tanooga, who has since then become to me a spiritual father indeed; and Providence so ordered it that the same priest who rebuked me some years afterward baptized me. I kept my hat on in the church partly through thoughtlessness, but mostly through contempt; for I did not then believe that a Catholic Church building was in any sense

ment which is under the influence of the Masonic lodges. The present premier of France, who in early life was a seminarian, is the pliant tool of the on who aim at nothing less than the dechristianizing of France. It is a huge task they have undertaken, but they hope to accomplish it with the aid of time. As the Archbishop of Paris points ont, they began their work in a vstematic manner when they banished religious education from the public

That was sixteen years ago. It was a good beginning of the anti-Christian campaign. It was hoped that with the aid of Godless schools, the next genera-tion would not come under Christian inhence. But the loyalty of the Catho lies to the Church was not taken into account. Catholic families in France voluntarily taxed themselves for the support of schools in which their sons and daughters could receive a Chris-

The anti-Christian Propagandists made a new attack. They enacted what known as the Law of Associations, hich virtually makes it impossible fo religious orders to exist in France. he teachers in the Catholic schools beonged to these orders the Law of Associations was tantamount to the empty-

ing of Catholic schools of teachers.

The brutal manner in which the law has been enforced has brought about a species of civil war. Cable dispatches tell us of armed resistance to the wholesale evictions decreed by the Government. The best lawyers in France have declared these evictions to be in violation of the law. It is not surpris-ing, then, that the Catholics who have made such great financial sacrifices to maintain their schools are greatly in-censed. Riots have occurred in many places and all France is seething with excitement. Cardinal Richard, in his letter to President Loubet, points out the cause of all this when he says that the Free Masons are unceasingly at work trying to create division by at-

tacking Christian institutions."

demand that Catholics shall not be de-prived of rights which they share in common with all French citizens."— New York Freeman's Journal.

SUNDAY OBSERVANCE.

The Protestant sects have been, as a rule, very strict with regard to the ob servance of Sunday-or the Sabbath-day, as they often miscall it. They have gone to such extremes that sens ible people have been disgusted with their attempts to curtail liberty. The idea of the Catholic Church is that the Sunday, after the religious duties of the day are performed, may be a day of rest and recreation. The Church has no sympathy with the gloomy, narrow-minded view of the day held by Pro-testantism, though it opposes noisy and scandalous ways of seeking recreation. Of course the ideas of the seets with regard to Sunday observance have been much modified during the past twenty-five years, as will be seen from the fol-

lowing editorial opinion from the Congregationalist:

"In our opinion the efforts of the Protestant churches of this country within the last forty years to confine the people by laws on the Sabbath to their own houses and to nublic worshin. their own houses and to public worship were unnatural and unhealthy restraint. The closing of public libraries and parks on the Sabbath is an example. We regard it as especially wise and healthful to afford opportunity for the multitudes in crowded tenement-house districts to use the libraries and reach pleasant neighboring seaside and country resorts on Sunday afternoons.

try resorts on Sunday afternoons.
"We give an extreme instance of what we meant by unhealthy restraint. what we meant by unnearthy restraint.

A minister is now living near Boston who preached as a candidate, when a young man, in a prominent New England church. After the morning sermon the officers assured him that he might expect a call to the pastorate. The afternoon was warm and close. The blinds of the house where he was entertained were shut, as were those of the neighbors', but, peering through the shutters, he caught a glimpse of a shady graveyard not far away, and, taking his hat, he slipped out of doors and took a quiet stroll among the graves. It was some years before he heard further from that church. Then he learned that he had been seen by neighbors, who must have looked furtively through their blinds, walking abroad on the Sabbath neither on an errand of necessity nor mercy. That killed his prospects of being pastor of that church."—Sacred Heart Review.

The advocates of what is called woman's rights ' have entered on a new campaign with fresh energy and accumulated assurance. We look on it as one of the worst signs of the times to see gentle women dragged into the stormy arena of politics. Woman is the Queen of God's Creation, and her gentle sovereignty is gladly and willingly acknowledged. Her power is without bounds, and men are well content to acknowledge it and submit to it.

In proportion as a man is more manly he recognizes and submits to the sway of woman, or rather, he submits to it without any formal recognition; he takes it for granted that he ought to consider her wishes and her happiness, her service and take every means to her service in contact with the inclinations and passive service. President of the French Republic deals with the persecution Catholics in France are subjected to by a govern
France are subjected to by a govern
the deter of Cardinal Richards of the service and take every means to make her happy. We are sure this was the costage of Nazareth, sions of our corrupt nature. and we could not have a better representation of what ought to be.

If in proportion as a man is more manly he is more devoted to woman, and rejoices in using the strong arm that God has given him to labor for her tion as a woman is more womanly her gentle sovereignty is more secure. God has given each sex its special gifts, and in the perfection and the perfect exercise of these special gifts God has placed the happiness of both. God has placed the happiness of both. Little good can be augured from men becoming feminine or women becoming masculine. If women would retain undisputed her dominion, she must use the charms with which God has endowed her, and not attempt to wield the arms which are the appanage of the stronger

Judith, a Boadicea and a Joan of Arc, and we may recognize sometimes cases like these heaven-appointed struments in God's hands for special purposes, but at best these are excep-tions, and our hearts are drawn more powerfully by a Rachel, an Anna, or a St. Cecilia, and we feel that we could more heartily devote ourselves to the service of these than of those. Yes! woman must be womanly, and ill-betide the age when woman puts off womanliness. She will forfeit her sovereignty; man will rebel and the tyranny of force will succeed; for men have, after all, the strongest wrists, and if woman contends with him in physical strength she must succumb, and then man, exercising brute force, unhumanized by woman's influence, will be a tyrant, and old paganism would be re-enacted and woman become a slave. Woman must reign supreme by being

womanly, and the meaning of being womanly is this—to be like the Blessed Virgin. See the sovereignty that she enjoys by being the paragon of women; she is Queen not of men only, but of angels, and God Himself, made Man, delights in doing her will. To be un There is no telling how it will all womanly is to be like what? Perhaps end. The Catholics of France presumably will not tamely submit to the lit would be being like such advocates

wrongs the Anti-Christian propagandists would inflict upon them. Cardinal Richard expresses their sentiments when he says: "We ask no privileges, but we had an adrogynous woman and a gynandial wrongs the Anti-Christian propagandists would inflict upon them. Cardinal Wrs. Frank Leslie. The chaste meen was never meant to become a flery sun; and an adrogynous woman and a gynandial wrongs the Anti-Christian propagandists would inflict upon them. Cardinal Wrs. Frank Leslie. and an adrogynous woman and a gynand-rous man fall equally from their real and native dignity, because they aban-don the province assigned to them sev-erally by God. May the time be far distant when woman's unsexing herself shall prepare the way for the degrada-tion of both man and woman.—Ameri-gan Herald

FRUITS OF THE INDIAN SCHOOLS.

Charles F. Lummis, speaking before the Newman Club, of Los Angeles California, made a strong plea for justice to the Catholic Indian Schools. Among other things he said:

"I do not believe that one should be taken from his father's faith or his mother's faith for the whim of a school teacher. I am judging by the long results. I have not known a child from a Catholic school who had forgotten his parents or his language. I have not known any of the girls that have gone wrong in the Indian towns to have come from a Catholic school. Not one! But I have known a good many from Carlisle and other Government schools. Go with me to that exquisitely neat and motherly school of Sister Margaret, at Bernalillo; go with me to the Albuquerque, or to the Santa Fe school, and then let a man of the world judge which of those he would choose as a place for his children.

"If there is anything in the world. though not a Catholic, that I revere, it is a Sister of Charity. There is something selfish in that admiration, as well as something of experience, for I have known them for a long time, and in boyhood I thought they were terrible; but I have seen them when the black 'vom-ito' raged in the tropics, and mothers and fathers fled away from their own children, and people fell in the streets; and those daughters of God picking up the deserted dead and dying. And I have telt their tender mercy myself: and when a man comes to me and says that a child—or a dog—had better be taught by a politician who is rewarded by a place in a Government Indian School, than by a Sister of Charity, he wants to bring his fire escape with him, that's all. And it seems to me that any American, not to say any Catholic American, could not better employ part of his money than in aiding the support of the Indian schools conducted by these noble and unselfish women, now frowned upon and even actively antagonized by the partisan spirit of our politicians."

THE ONLY EFFICIENT REMEDY FOR IMMORALITY.

There is a growing feeling in the community that something must be done to stem the tide of immorality and growing corruption of morals which threatens the very existence of society. But when it is remembered that we call ourselves a Christian nation, it is really passing strange that, in discussing a passing strange that, in remedy for the evils from which we suffer, the necessity of religious education is so seldom insisted upon. The problem is a perfectly simple one—simple as A B C.
The natural tendency of human nature
to immorality can only be subdued and

No the love of God and the fear of God are the two great motives which alone are sufficiently powerful to check the wayward impulse s which, with wellnigh irresistible force, are leading the onle away from the path of rectitude and duty into the byways of excessive indulgence and moral degradation-Public sentiment, of course, has its influence, but it must be a sentime vaded by Christian principle. faith is on the wane, public sentiment becomes debauched and public exhibi tions are tolerated which are simply disgusting to truly moral people.

One of the strangest developments of modern times is the existence and constant and persistent patronage, by people calling themselves Christians, of system of public schools from which religious instruction is absolutely ex-cluded. If you banish God from our schools what security have you that our children will grow up moral citizens? Is not the fearful increase of immorality and erime among us a striking comment on the influence of the godless education of public schools? May we not well reat the solemn and emphatic warning of Voltaire to his reckless countrymen who were striving to banish God from the minds of men, "Don't unchain the -Sacred Heart Review.

The consciousness of a feeling of good will and love toward others is the most powerful and most healthy tonic in the world. It is a wonderful stimulant, for it enlarges, sustains and en-nobles life. It kills selfishness, and scatters envy and jealousy.—"Success.

An even disposition is indispensable to the formation of a strong, reliable character. No one will give his confidence to a man who has the reputation of being fickle or uncertain .-

One great object of an education is to develop practical power, to add to to develop practical power, and to ne's ability to cope with men and things, to become more efficient, and to be better fitted to grapple with the practical problems of life.—" Suc-

ESPIRITU SANTO

By Henrietta Dana Skinner.

CHAPTER XXVIII. Oh. widowed casement, and oh, darkened rcom! Where sunshine was, are shadow, pain and

groom. eye. And now the very stones wept silently. Shadowed and still are chamber, stair and

floor. The ionely window and darkened door."

The night was starlit and cloudless t there was no moon, and the shadow but there was no moon, and the shadow of the neighboring mountains made all things black and impenetrable. The lanterns threw weird lights across the road and flickered among the bordering trees. The solidly constructed and well-kept road wound through a region of chestrat and eak groves and mounwell-kept road wound through a region of chestnut and oak groves and mountain streams at the base of the bold and picturesque hills of the Pistoiese highlands, but of the beauty about them the travellers discerned nothing. They listened intently for the sound of acceptaing wheels, but they passed no but they passed no approaching wheels, one on the road, either mounted or on foot. The first streaks of dawn were lighting the sky above the dark chain of the Appennines as they drew in at Cutigliano to the accompaniment of rattling stones and cracking whip. They stopped at the inn to rest the horses and make inquiries of the landlord, to whom, as members of the Al-pine Club which patronized largely the inns at San Marcello and Cutigliano, the Commendatore Mannsfield and his brothers were well known.

Excellency arrived at San Marcello late last evening, and has pushed on during the night to Bosco-A peasant lad hour since that the young count had been delayed and would not reach here till noon to-day, and that we were to have fresh horses ready to drive him with all speed to Pracchia."

"I will drive on to Boscolungo at once and meet him there," said Daretti. "God grant that he may not fail! This "God grant that he may not fail! This delay may cost him dear. There is not a moment to be lost."
"Poor young man!" murmured the host. His wife who had been roused by

the noisy advent of the victoria, joined in sympathizingly: "Poor young man!"

The extra horse had now been at-tached to the carriage, and large bonnets of coarse straw tied down over the animals' heads to protect them from the summer sun. The road, a magnificent specimen of mountain engineering, wound upward in lengthy zigzags, clinging to the hill-side on the left of the deep, green valley. They could trace in two thousand feet above their heads through the openings of the forest. They gradually left behind them the region of oaks and chestnuts, and entered that belt of giant first from which the mountain pass derives its name, Passo-dell' Abetone. The air was crisp and invigorating, the full June sunshine was welcome to mitigate its almost frosty sparkle. They arrived in advance of the wan-

derer at the Hotel Abetone, the ancient custom-house of the frontier, but now a favorite resort of Italian aristoeracy escaping from the heat of July and August. Noon had come and brought no Teodoro. Bindo and Adriano embraced in infinite sadness; they could not conceal their anxiety.

"There is no other road through the pass, he could not escape us," said Bindo, and they waited and watched. Bindo brought out his spy-glass and turned it towards all the openings on the surrounding hills. The setting conthe surrounding hills. The setting sun found them alarmed to the highest de-

gree. "Some accident may have happened, we had better send out a relief party, suggested Bindo. Three sturdy moun taineers were engaged, and started off with torches to explore the most likely paths that the wanderer would take. Adriano insisted upon going with them. Of course that meant Oreste also.

"I cannot stay still; this anxiety will drive me wild," said Adriano.
"You, Bindo, must wait here to stop him, if he should miss his road. Simone will attend you."

You had better let me go with you, sir," said Simone. "The duke, my late master, has often climbed about these hills, and I am well used to the emergencies of mountain-life."

So the little party of six men started mountain-roads in the ever-increasing darkness. Bindo restpaced the road in front of hotel, watching every shadow, and re-lieving his anxiety by directing the landlord in various preparations meet every accident that he could fore-

And the watchers in the far-off city y the sea had also their anxieties. by the sea had also the the gentle sufferer lay in a sort of the day, but toward most of the day, but toward might she grew restless and slightly delirious, calling for Teodoro—and her mind wandering back to their childhood. seemed to think that it was he dying, and that she was strewing lowers of the Holy Ghost on his bier and begging him to sing to her. Saturday morning brought a telegram from Bindo at San Marcello, saying that they had not yet met Teodoro, but hoped to reach When he came out of the humble sub-burban church, bearing the Sacred Host, preceded by acolytes holding candles and tinkling the little bell of warning, the people knelt by the roadside and bared their heads, praying for the lovely foreign maider dying when all was prepared for her After the pious custom of Catholic countries, many joined the little procession and followed reverently, reciting prayers and chanting psalms alternately with the priest, until ently, ne entered the door of the modest cot-

tage by the sea.
Espiritu rallied somewhat and seemed peaceful and happy after receiving the last sacraments, but as the afternoon were on the restlessness returned, accompanied by severe suffering. To-wards sunset the cool breezes from the sea brought some relief, but great ex- hills, leaving the exquisitely tinted,

haustion took its place and nervous spasms shook her slender was done that skill and could devise to relieve, her and as the sun sank towards the horizon she grew very still and white. "Theodore!" very still and white. "Theodore!" she whispered. "Theodore, sing me to sleep!" The watchers by the bed looked at each other heart-brokenly. Why was he not there to grant her last request?

st request?

From the convent on the opposite height came the sound of voices sing-ing, for it was the eve of Pentecost, the monks were chanting the first Vespers of the feast, and the bells rung out with sweet and joyful clangor. E itu Santo epened her eyes a last and smiled at them all. The sun The sun was and smiled at them all. The sun was just sinking into the sparkling sea. The rosy sunset light touched the face that lay on the pillow; she stretched her hands towards it. "O Lux beatissima!" she murmured, and with a soft glad cry the gentle spirit breathed

And he, where was he who should have been by her side, and for whom she called in infinite longing from her she called in infinite longing from her couch of pain? Gladly hurrying towards her, eager to reach her on her feast day, the eve of their bridal, Teodoro strode along the mountainpaths. The first day of his walkingtour he had not accomplished the dis tance expected, for he had fallen sadly out of training in a year and a half of city life. The second day he was in better trim, and on Friday sent word by a woodman passing him on horse-back that he should reach Boscolungo by noon. But he was destined to meet with unfore seen delay. In a lonely spot in the Modenese forest he came across two sportmen, one of whom had just sustained a terrible injury from the explosion of his gun. The other begged Teodoro to stay by his companion while he ran to the nearest village for help. As Teodoro bent over the sufferer he recognized with a shock the distorted features of Oeglaire, and a sudden loathing filled his soul. His brother's enemy was in his hands. geance should he take?

The wounded man clung to him agonizingly. He did not recognize Teodoro, he only knew that it was a human being that he could turn to in his despair.
"Oh, for the love of God!" he gasped

hear my confession. Hear the con-ession of a poor, dying wretch!"
"But how can I? I am not a priest,

I cannot give you absolution, I cannot do you any good."
"Listen to me, as you hope for the

sacraments yourself on your death-bed," screamed the dying man. "I cannot live to see a priest. I have murder on my soul and you must hear me. I have been an atheist. I have jeered at the teachings of my childhood. I have railed at priests and sacraments, and now my hour has come and God has forsaken me. Bu oh, if you have any compassion in you soul, give me a chance for mercy, hear my confession!"

And Teodoro bent tenderly and rever

ently over the dying wretch and listened to the long story of sin and shame and erime that poured from those soiled ips. For the first time he heard in all its fulness the tale of persecution of Catalina and Adriano. He knew that lips. tatana and Adriano. He knew that was in his power to leave their treacherous foe in his anguish to die alone and unforgiven. But Teodoro, murmuring a prayer, uncovered his head, and with a certain solemnity laid his hand on the repentant sinner's brow.

"I cannot indeed give you absolution.

I cannot bring you the solace of the sac-in the name of him whose life you tried to take, I forgive you even as he would forgive you were he here in my place!" Oeglaire gave a gasp of terror, but a

Oeglaire gave a gasp of terror, but as he looked up cringingly into the angelic face above him this terror wore away. He closed his eyes as if unable to bear the merciful glance of those clear orbs. "Tell your brother," he murmured,

"it has indeed been a duel to the death, Many hours had passed before help arrived and the dead man was borne to and the victory—is his! the nearest hostelry. It was Teodoro's first encounter alone with crime and nrst encounter alone with crime and death, and for some time he could hardly shake off the weight of sadness and gloom, but, as he resumed his walk, air and exercise soon restored his ardent young spirit. He had many lost hours to make up, and there was no time to spare. It was now nearing sunset of Saturday, and he must make his best speed if he would reach his bride before the Whitsun feast was over. Teodoro wandered on among the mountain-peaks above Abetone, passing the huts of the charcoal-burners with a friendly greetag, which the occupants returned with the graceful civility of the Pistoiese peasant. With swinging strides he decended into the magnificent pine zore from the fir-crowned ridges above. The un was on the point of setting, the husbandmen were preparing to leave the fields below and seek their mountian homes How small they looked, a thou sand feet below him, moving busil about! A group of charcoal-burne busily were working in a clearing among the chestnuts and oaks. Teodoro sprang upon a rock and waved his hat towards was no further message. At last Espiritu's weakness became so alarming that they sent for the residue of the re ing for that vision of young strength and health, standing in manly beauty in the glow of an Italian sunset, his fine Greek profile cut like a cameo against the purple background of the hills, a sunlight touching the bronze ray of rings of hair that carled over the white brow, the proud, clear eyes gazing half defantly across the broad horizon as if ready to battle with all that fate migh send him and a radiant smile of hope, of the consciousness of youth, joy, and vigor, parting the perfect lips? Shapeas a Greek athlete, he had uncor ciously struck a most picturesque atti tude, fearless and graceful full of curbed-in energy. Warm with exercise he loos-

ened the collar of his shirt, and bare

throat and chest to the invigorating

mountain breeze. The sun sank slowly behind the dark chain of the Pistoiese

cloudless sky bright with the delicacy of mother-of-pearl. The sound of the Compline bells from convent towers dotting the hill-sides was faintly wafted ting the hill-sides was faintly water across the valley. The peasants lifted their caps, and, crossing themselves, devoutly recited the evening prayer. Reverently Teodoro joined them in spirit, then, standing there in the eleva-tion and solitude, the thought came to him to sing, and lifting up his glorious, soaring voice, he sang in the majestic, ecclesiastical chant the Compline hymn:

To lucis ante terminum rerum Creator po cimus, Ut pro tua clementia sis praesul et custodia ; Procui recedant somnia et noctium phantas mata
Hostemque nostrum comprime ne polluan-tur corpora."

by the sea the eyes he loved would b watching the same sunset over the wild blue waters, he sang in beautiful melof the Sea. "Ave, Maris Stella, Dei mater alma!" holding out his hand in-stinctively as if to clasp that of the sweet young maiden who was soon to begin life's journey at his side. The

Then remembering that in a fair city

shadows were beginning to gather, the peasants were now leaving the valleys below. A party of them turned to wave him a farewell salute. He waved vig-orously back to them. "Oh, good people!" he cried, joyously, "if you only knew! This is the last evening you will see me here. One more sun set and I shall be standing by my ange bride, far beyond your beloved hills and over the wide seas! Dear, courteous people, listen while I sing you my fare well song." And throwing out his arms exultingly in the exuberance of health and joy, as if the blood bound-ing so gladly through his veins would him on over every obstacle land or sea to join him to the beloved of his soul, he poured forth in high, thrilling sweetness, his last song. Superbly it rang forth, till it seemed as if those divinely high and beautiful tones would penetrate the seven heavens to the crystal gate of paradise. Teodoro felt with a glad quick sense of power all the glory and beauty of his voice. Oh, Teodoro, gift of God! sing on! Sing

throne, to Whom is glory and beauty and joy and power forever! what is the song of earth he i improvising there on the mountain-top, as the signs of human life draw aw from the valleys and he is left in the solitude of the everlasting hills?

"O kindly people from the hills around.

I pray you, listen to my song divine!
No more amid the chestnut and the pine
You'll hear its upward-soaring, joyous
sound.

Borne by the echoes to the throne of
Love—
Gud's angel calls to me from heights
above!"

As the last long sweet notes died away the mountain-side seemed to repeat softly "God's angel calls to me from heights above." A white mist peat softly "God's angel calls to me from heights above." A white mist erept through the valley like a shroud, an unearthly stillness fell over all. A soft whisper seemed to sigh by Teodoro's side, "Come." He seemed to feet the touch of a hand fall lightly on his own. It did not startle him, so sweet and soft was it; he only smiled and manuranted gently. "Espiritu. you and murmured gently, "Espiritu, you fill all my thoughts, and my eyes, dazzled with the brightness of the setting sun, seemed to see your sweet presence before me. Dear love, I come,

With the tender smile lingering on his mouth he turned to descend the The white mist was creeping slowly upward, the night air was growing damp and chill. Again the whisper breathed with startling distinctness, "Come!" Terrified, he stood still, and called out aloud, "My love, where are you? What do you want of me?" He gazed around and listened intently, but a deathly silence reigned and the long shadows of approaching night were covering all things. In night were covering all things. In vague awe and terror he knelt and bowed his brave young head. Was it a strained imagination or did he again faintly hear the mysterious whisper?

Church that is a bloybour of the carly Church, gether with you." The early Church, be says, generally understood that this Babylon meant Rome. Hence the Scriptures rightly understood show that Scriptures rightly understood show that He rose slowly to his feet, but with tired and stiffened limbs and a dazed, haps the greatest of British scholars bewildered head. The cold night wind struck into his bared chest with ing chill. He shuddered, and drawing his coat tightly about him again started down the hill-side, but with heavy, weary tread, the shortened breath coming and going painfully. The dark night settled down and blotted out the The dark fair and stately scene that a short hour ago had been so full of radiant promise.

So earth's best joys decay, Youth, joy, and empire's sway 1, the dark grave ending." TO BE CONTINUED.

Noted Convert.

The Hon, Violet Gibson has been reeived into the Catholic Church. Gibson is a daughter of the Lord Chancellor of Ireland, and has been preceded on "the path to Rome" by her elder prother, the Hon. William Gibson.

Indulgences of Modern Times.

By Rev. John F. Mullany, L. L. D., in August Donahoe's. The Indulgences of modern times are The indulgences of modern times are nothing more than what were granted in the first ages of the Church with this difference: that the public penance is no longer in force, owing to the elaxation of discipline and change of living. It entirely disappeared in the 12th century, but the Church has never given up the desire of restoring the fervor and discipline of the primitive Church, and consequently instead f abolishing these forms and substituting other practices in their place, she has preferred to retain these as mitigations of what she still holds herself entitled to enforce. The only difference, therefore, between her former and her present prac-tice is that the mitigation or commutation has become the ordinary form of satisfaction which she deems it prudent to exact.

If crosses, or contradictions, or troubes come, do not murmur or chafe against them. Take them calmly, and accept them thankfully.

OTTESTION BOX

Replies to Queries Propounded at a Re cent Mission to Non-Catholics.

Question. What proof have you that a baby dying before baptism shall not enter heaven? Answer. To understand the proof one nust remember the Catholic doctrine of

heaven. The Church teaches that in heaven we see God face to face, and that we see Him as He is, or as He sees Him-To see God face to face, or as He sees Himself, one must receive some-thing from God, by which one can see God as He sees Himself. In baptism one gets the grace, so called by the Church, which gives one the right to eceive from God, in the next world, the light of glory by which one can see God face to face, or as He sees Himself. God face to face, or as the sees indiscri-without this light of glory one cannot see God. The possession of this light of glory depends on baptism. And so it follows that without baptism the child in question is deprived of the light of in the next world, and can neve see God face to face, or as He sees Him-self. Therefore the child is deprived of heaven, which essentially consists in see-ing God as He sees Himself. This doctrine of the Church in regard to the child is based on the many texts of Scripture, in which heaven is described as the state in which we live like God and see God face to face, or as He sees Himself: and the text of Scripture where Christ says, "Amen, Amen, I say to you, unless you are born of water, and the Holy Ghost you cannot see God." (St. John iii., 5.)

Perhaps it were well to add that the Church does not say that the soul of Church does not say that the soul of the child who dies unhaptized will go to hell. The Church is allent as regards the place to which the child will go. Catholic theologians say that God sends Catholic theologians say that God sends souls to hell only when they personally have done deeds which deserve to be punished. In other words, we send ourselves to hell. The unbaptized child who dies has done nothing worthy of punishment. Without baptism the child is simply deprived of the gift of heaven, something not due to its human nature, and without which its present human nature can exist and be happy; and so Catholic theologians believe that the on, beautiful boy! The seven heavens are indeed opening to receive thy song and waft it to Him that sitteth on the child dying unbaptized will have some kind of natural happiness such as it would enjoy in this world were all sor-rows, trials and natural misfortunes and rows, trials and natural mistortunes and sickness done away with. The differ-ence between the future happiness of a baby dying after baptism and a baby dying without baptism is so great it cannot be expressed in words. may try to express it perhaps by the statement that the one possesses God and lives like God with a supernatural happiness; the other does not possess God, and lives like a human being with the natural happiness of a human being. St. John expresses the first when he says: "To those who believe in Him He gave the power to become the Sons of God. Christ expresses the last when He said: "Unless you are born of water and the Holy Ghost you cannot

see God." Question. Why do you claim that St Peter was the first Bishop of the Church of Rome? Kindly prove from the New Testament that St. Peter was ever at

Rome. Answer. We claim that St. Peter wa at Rome, because history shows that he was at Rome, that he taught at Rome, was head of the Church at Rome, was head of the Unurch at Rome, was crucified at Rome and that all the succeeding Bishops of Rome were called the successors of St. Peter. Never do we hear that St. Peter was the successors of St. Peter was the successor of St. Pete sor of any Bishop of Rome. To prove from the Scriptures that St. Peter was at Rome I shall take the authority of Professor Salmon in his introduction on the New Testament, edition 1894, page 439. He says there has been a great deal of controversy as to the place of composition of the first epistle of St. Peter. At the close of the epistle, v. 13, a salutation is sent "from the Church that is at Babylon, elected to-The early Church, among non-Catholics, when it is question of anything that relates to the New

Testament, says on the same page: "The connection of Peter with Rome has been so insisted on by Roman Catholies that Protestants have thought it a duty to deny it; and thus there is a number of commentators whose are so biased one way or another by the effect their decision may have on ern controversies that their opinion goes for nothing." He himself believes that Babylon means Rome, and that Lipsius and other German divines who hold the opposite opinion appear to him not free from anti-Roman bias. page 441 he says the Roman martyrdom of St. Peter is well attested, and no other city but Rome claims to have been the place. Since St. Peter was at Rome, taught from Rome, died at Rome and as he was a Bishop, naturally he was Bishop of Rome. This part of the question may be studied from any Catholic book which gives the quotations for the fethers who speak of St. Peter from the fathers who speak of St. Peter as Bishop of Rome. The Protestant Cave says in his "Literary History of Ecclesiastical Writers," "that St. Peter was the first Bishop of Rome we affirm boldly with the whole multitude of the ancients.'

venial sin only, it may be "an idle word," it is reasonable to infer that the punishment rendered to that person in the next world will be only for a time. Catholies believe that for such the still a way, although painful, of being still a way, although painful, of being of a religious body which has cleansed from these lesser faults after this life, through the merits of Jesus not a line of written rule. With his this life, through the merits of Jesus through the merits of J

a fire and made nt to effect into the heavenly Jerusalem, where "there shall not enter anything defiled." (Apocalypse xxi., 27;) or, to use the language of St. Paul, "he himself shall be saved, yet so as by fire." That there is a Purgatory has been treath by the Church from the heaving. taught by the Church from the beginning. Catholics pray for the souls in Purgatory that they may be loosed from their sins and more quickly enter heaven. This has been an ancient custom of the Church. It was not introduced by Christ and the Apostles into the custom the world. The Jews had before the time of Christ of praying for their dead, and they retain the custom unto this day. In the Book of Maccabees we notice as a historical fact that it is related that after a battle money was sent to the priests of Jerusalem to offer sacrifice for those who were slain in battle; because it is a holy and a wholesome thought to pray for the dead. The same pious custom of praying for the dead is proved also from the ancient Mass Books of the old Greek and other Eastern Churches which sep-arated from the Roman Catholic Church in the centuries after Christ, in which the priest is directed to pray for the of the dead during the celebrarepose of the dead during the celebra-tion of the Holy Mysteries.

Why do we not find the word in the

something found in Scripture. It means a cleansing, and when applied to the souls in the next world it means a cleansing of everything that may keep the soul from heaven. The Catholic believes that of those who die very few go directly to heaven. As nothing de filed can enter heaven, the place that prepares them takes away the The soul is cleansed there, the name Purgatory. hence Church has done the same thing with the word Trinity, which is not found in the Bible, but is applied to something recorded in the Bible, viz., three per-sons in one God. Non-Catholics use the word Trinity, and make no object tion because it is not found in the Bible. Why should they object to the use of the word Purgatory because it is not found in the Bible ?—Philadelphia Catholic Standard and Times.

ST. DOMINIC.

Sermon Preached in the Church of Ou Lady of the Annunciation, Woodches ter, Glos., England, by the Very Rev. Vincent McNabb, O. P.

August Rosary Magazine No one need claim for the saint thos

high abstract powers of thought which have made an Aquinas or a Newton. His mind more naturally grasped things thoughts. It was rather in his knowledge of men and events that St. Dominic's keenness of mind was shown. I do not mean that his influence over many or most of the great men of hi was purely an intellectual.

If influence be in great part triumph. magnetic, due account must be made of the magnet of man—the heart—with its attractive force of love and hate. Still, without a clear, deep insight into Still, without a clear, deep insignt into men and man-made events no great and lasting influence can be gener-ated. Upon this great penetration of mind St. Dominic's intellectual reputation chiefly rests. For it is never easy to forecast the shiftings of the changeful river of human events. He would be a bold man who would foretell the political and still more the religious Europe, Asia, Africa of the end of the twentieth century. In the 13th something approaching prophecy. Peoples were beginning to mix to-gether, to understand and misunderstand each other. Foreign news grew grotesque and antiquated before it reached its destination. The religious mpulses, always stimulated by the aighest faith, were often accompanied by the tatters of pagan superstition. Catholic Europe was a precocious child if you will—but a child as well in the uncertainty of its promise as in the fascination of its cleverness and brilliant fancy. Dominic Guzman had a mind to read the future of that strange childlike century as if he found its horoscope stamped upon its brow. When other men sat down in despair at the onrush of Albigensianism which threatened to eat up the good ears of corn nurtured with such care by the Church, the keen eye of Dominic saw hope even in de-feat.

He may be said to have created or re-created the sacred art of preaching. Yet he was not ashamed even in this to copy the very sects he was oppos-Whilst the civil princes Europe were waging war upon the Albi-bigensian territory, the saint was pre-paring the overthrow of error by adopt-ing every best feature of the Albigenses—their show of poverty, their zeal for preaching, their complex organ-

wise determination to preserve the greatest possible representative element in the government of the Order.

It is always the temptation of a strong man to take matters into his own hands—but it is the besetting virtue of Catholics do not believe, that those Christians who die guilty only of small or venial sins unrepented of and unforgiven are condemned to the everlasting pains of hell, as Protestants must believe if consistent with their principles. Catholics believe that for such there is call to war although painful, of heing of a religious believe that for such there is call to war although principle.

great insight into human nature he felt it safer to stamp his spirit on out of their united wisdom. From the de beginning it was a parliament of elect ors who drew up the Constitutions of the Order. And they drew them up in such a spirit of mediæval libert that eight hundred years such a continuity in their Constitu tiens; and still fewer have dealt with the many nationalties that have borne the white wool of Saint Dominic. For with the eyes of genius he settled t take possessien of the whole civilized world. He sent his handful of breth ren to Rome, Paris, Bologna, Oxford the religious, philosophical, dynamic centres of Europe. Guzman had foreseen the winding course of human things for ages to come. He may even even have foreseen the re mote influence wielded by him in the Constitutions of the two freeest and mightiest nations of modern times, simon de Montfort, the father of the English Parliament, was the son of St. Dominic's life-long friend, the elder Simon. He bore his father's love for the brethren and built a friary at Leic ester. He must have known the spirit of the Order; so it is far from improbable Why do we not find the word in the New Testament? The word was coined and applied by the Church to something found in Society to the Church to the Europe, the force of living in Dominic's legislative power won his attention; and charactistics of medieval monastic state-craft were copied by him in his Constitution of the great Model Republic of modern times

Baptists' Opinion of Us.

The Watchman (Baptist) "regrets to say" that some Protes tants in America, when discussing the missionary opportunity offered by the Philippines, have used language that might imply that "they regarded the establishment of American sovereignty as a Protestant triumph." We are glad to see our esteemed contemporary deprecating that misguided zeal which has been so prominent a feature of Pro testant utterance since the Spanish war. Another editorial opinion to be found in the same issue of the Watchman is not quite so much to the point. It is, in fact, incorrect. Here it is:

"No daily paper or journal which expects any circulation among its ad-herents ventures to print anything derogatory to the Roman Church, und penally of losing the patronage of Roman Catholics. While Protestants conman Catholics. tinue to patronize papers which often reflect sharply on their churches. Romanists as many publishers have learned, will not do so.

We heartily wish that Catholics could e credited with the loyalty and solidarity which is implied in the above extract. We know it to be only too true, however, that the average Catholic keeps on buying papers which continually contain ignorant or malicious attacks upon his most cherished beliefs. -Sacred Heart Review.

Missionaries Badly Needed

A remarkable instance of the thankfulness of converts when they get in out of the storm and stress of opinions that exist outside of the Cath-olic Church may be found in a letter just received from a bright literary man of New York City. He had been such a forecast would have necessitated after some years of harassing doubts a trying anxieties in the pursuit of the truth. He writes: "It is very difficult for me to find expression for the peace, the joy and the hope enkindled in my heart by my entrance into the Catholic Church. During the past winter and before I was tossed on a sea of doubt without rudder or compass. look back and study my heart during those months I wonder that I save from shipwreck my belief in a loving and watchful God. But now I am at home, in peace and absolutely conten in mind and heart. How my hear bleeds for the thousands of others who are out in the night on the sea, buffeted by every wind of doctrine or wild vagary! The profoundest catastrophe of history was the cataclysm that separ-ated the English-speaking world from the Catholic Church."

The greatest need in the non Catho lic mission field is missionaries. It is impossible for the present religious mis sionary corps to supply the demand for missions. Every missionary at work now has more than he can do, and the effort is to refuse work.

A NEW ANTIDOTE FOR ALCOHOL.

(From the Times and Opinion, London, Eng-

question. Why do Catholics pray for the dead? If there is such a place as Pargatory, why do we not find the word in the Bible?

Answer. Our Saviour said, "He that shall speak against the Holy Ghost, it shall not be forgiven him in this world nor the world to come." (St. Matt. xii., 32.) From this text St. Augustine argues that "It would not have been said with truth that their sin shall not be forgiven, neither in this world nor in the world to come, unless some sins were omitted in the next world. On the other hand, we read in several places of Holy Scripture that God will render to every one, that is, will reward or punish according as each deserves. (See for example (St. Matt. xii., 27.) But as we cannot think that God will punish everlastingly a person who dies burdened with the guilt of the color of the colo

AUGUE THE LAST

BY THE Do Mairgread from the roc purring noise ank softly village chile sounds of ga inage reache brooding alo The merri fully, now to out for symp How long her own lite Now he, or ace and for white and ri

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suffering is Was it or neighbors h window wit the lane and on each side terday that her little be which clung and laid him yesterday, a bewildered how she ha their words out that awakened: brief year, she had s vases and netals deep ncontrolla They ha out the drapery fre that resign

> At inter night follo vices, and against his the pale tears fell. still close hidden u shawl. For hou side the startee a eyes that grew afra her arms,

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FOR ALCOHOL. ini m, London, Eng-

scovery in medicine moinhilate all appetite w hours, even in the interested in temperes absolutely free from lower particular and interested in temperes absolutely free from lower physicians who pattents while being tration given by the condition of Toronto its, and others are table to the condition of the cond

A Midsummer Day Spell. BY THE LATE ETHNA CARBERY.

Donahoe's Magazine.

Mairgread Magennis lifted her foot from the rocker of the cradle and the purring noise that had filled the kitchen ank softly into silence. Outside the illage children were at play, and sank solity into were at play, and village children were at play, and sounds of gay laughter and merry badinage reached her ears, where she sat brooding alone with her grief.

The merriment jarred upon her painfully, now that her cruel sorrow cried out for sympathy.

How long a time ago it seemed since her own little Patrick, her one baby, Tho wison

Now he, or something that wore his face and form, lay there on the pillow, white and rigid, and her heart was tortured with the agony of a pain past the skill of human healing, the pain a mother knows when the child she has borne in suffering is gathered from her bosom for the Garden of God.

the Garden of God.
Was it only yesterday that the kind neighbors had decked the table in the window with wild rose blossoms from the lane and lighted the blessed candles the carreits? 2 Only yes on each side of the crucifix? Only yeson each side of the crucinx? Only yesterday that gentle hands had dressed her little boy in the narrow linen robe, which clung to the tiny, cold limbs, and laid him in his wicker cradle—only yesterday, and it seemed an age to her bewildered brain. She remembered how she had interrupted passionately their words of comforting, and snatchtheir words of comforting, and snatch ing the dead baby to her breast cried out that he slept and must not be awakened; that he would open his blue awakened; that he would open his blue eyes presently to his mother's kiss, as he had done each morning of his one brief year. Then, still holding him, she had swept the roses from their vases and crushed them into the fire, pressing the green stems and tinted petals deeper and deeper in a gush of uncontrollable anger.

They had watched her as she blew out the angeles and to the less than the samples and to the samples and to the less than the samples and the samples are the samples and the samples are the samples and the samples are the

out the candles and tore the white drapery from the cradle, had knelt beside her, praying in their soft (1) side her, praying in their soft Gaelic that resignation might come like a holy balm to her afflicted soul; but she gave

no heed to their prayers or counselings.

At intervals throughout the day and night following, they had returned to offer her food and homely needful services, and she had frowned impatiently, begging them to leave her in peace. Even when Garry had pressed her head against his shoulder in the tender way she used to love, showering kisses on the pale cheeks upon which his own tears fell, she had withdrawn abruptly from his embrace, clasping the baby still closer, until its bright curls were hidden under the dark folds of her

shawl.

For hours she had sat thus silent beside the fire. When Garry spoke she startee and gazed at him with stony eyes that did not understand. Then he grew afraid, and taking the child from her arms, in spite of her protests, laid

it back upon its pillow.
"You can rock him better in his own little bed, Mairgread, love," he whispered: "see how nice and smooth the cradle moves. 'Tis a sweet, soft place to sleep in, isn't it, a gradh?'' A fleeting smile crossed her pale lips

A neeting sime crossed are pare type as she placed her foot upon the rocker and began, very softly, to hum a slum-ber song. The sunlight was flooding the kitchen now, and a ray slanted across until it touched the golden head of little Patrick. Garry bent over his

See, a-chuisle, 'tis like the crown "See, a-chuisie, this fine crown he is wearing in Heaven this minute. Think of that—our little lamb an angel of glory up above—and take comfort to yourself; won't you now, my girleen?"

Hush, Hush! you'll waken him," Mairgread whispered, warily. "He has slept badly these last nights, and is never have believed it of Marie, and Rose, and Bridheen, now would you?"
"Ah, but a chuisle, I'm afraid 'tis

only too true, God help us."
"Hush, now," said Mairgread. "Your voice is too loud; let the child sleep."

Sleep soft, my treasure, in the night Your mother's arm shall hold you tight; Your mother's breast shall be a nest For my own dear baby, Sho-heen sho-lo, Lul-ia-lco.

Then Garry stole out quietly with the measurements for the tiny coffin, leaving his wife still sitting by the cradle and crooning her low sweet song. Through her monotonous rocking the Through her monotonous rocking the sound of laughter and hurrying feet on the roadway had penetrated, first awakening indignation at the callous-ness of the world, then a desire to shut out all the thoughtless stir. She rose to close the open window, when a strange muttering voice sounding nearer

at hand arrested her attention. at hand arrested her attention.

At first its peculiar tones, with an intense vibration as of suffering or tragedy running through them, puzzled her; then, in a flash, her dazed brain remembered. It was the little fairy woman passing outside in the sunset. on her way to Knockhega. What evil inspiration prompted Mairgread to start up and call this pariah of the village into her cabin, she did not know, but here she was, standing in the doorway

with beckoning finger.

The little woman came slowly over the threshold. She was bent and wrinkled with many years and hard-ships. If the Good People had really shed their golden store upon her, as was solemnly believed around the countryside, the signs of their generosity were few and far between. Her tattered red cloak had been darned and patched until the ragged rents could not be longer held together; the winsey petticoat was no whit better, and the bare, thorn-torn feet gave evidence of many a weary tramp through briar-grown a weary tramp through briar-grown lanes and muddy ditches. Her old grey head was uncovered, and wet with the last sudden summer shower, but underneath the shaggy brows her deep-set pale blue eyes gleamed coldly and

pale blue eyes gleamed cold clearly as the waters of a well. She scented business and profit in roughly, with querulous complaint:

THE LAST JOURNEY OF LITTLE this unexpected call, and so her mood was gracious as she addressed Mair-

was gracious as she addressed Mairgread.

"What is it, ma'am? What can I do
for ye the day? Is it a love drink ye
want or a cure?"

"Neither," said Mairgread gently,
"neither, good woman. But I need
your services, maybe, all the same."

"'Tis my little baby they say is dead
—my only little boy," she continued,
turning its bright head on the pillow so
that the other might see its face. "And
"I'll not

turning its bright head on the pillow so that the other might see its face. "And I don't believe them. I can't believe them; God never could be so cruel." "Lay the child down on your lap till

Mairgread obeyed, gazing at her visitor with strained eyes, into which a

faint hope sprung.

The wise woman stooped above little Patrick, gently touching the chill brow over which the soft curls hung cluster-ing, and taking into her yellow palm the dainty small hand like a waxen rose-leaf. She peered into his face under the heavy white lids that only half-veiled the eyes of forget-me-not blue. Then at length she turned to the mother, watching intently for her flat of joy or

"I can't make it out at all," she cried suddenly and angrily. "I can't know who has got him, whether the Good People or these others—angels you call them, ha! ha! But he's someyou call them, ha! ha! But he's somewhere on Heaven or earth. With Heaven I've nothing to do, but if your child's in Knocksheega, I can tell ye how to find it out. An' I'm tellin' ye because you're the first that has spoken to me friendly for years in this place—an' you're not too friendly, either; only wantin' me to do ye a good turn, an' so you're civil. Well, I'll not hold it agen' ye, poor woman, because I see

an' so you're civil. Well, I hot how it agen' ye, poor woman, because I see you're heart-broke for your loss, an' if ye do what I'm goin' to bid ye ye'll maybe discover something to set your mind at ease. But, mark me, ye'll be runnin' a risk, for 'tis dangerous to meddle with the Little People, or look on them

at their sports."
"Danger!" Mairgread burst out wildly. "Danger! Sure I'd dare any danger to have my leanbh mo chroidhe again; ay, any danger in the world!

'Then listen to me carefully," said "Then listen to me carefully, said the other. "This is Midsummer Day, an' at night they'll all be out for their sports at the Fairy Knowe. All—the Shee King and Queen, an' the lovely little ladies an' gentlemen. An' they'll have the mortal children that they've have the mortal children that they testolen there as well, spell-bound in the ring, so that no human eye can see them. But the eye I have touched can see both fairies an' children. Lean towards me an' close your eyes."

towards me an' close your eyes. Mairgread bent her head forward and the wise woman, drawing a small bottle from somewhere about her ragged garments, shook a few drops of thick liquid into the hollow of her left hand. Then, dipping her right foreinger into it she touched Mairgread gently on the eye-lids. A pungent odor filled the kitchen, and Mairgread felt a stinging pain

under her lashes.
"Open them now, an' look at me," commanded the old woman. "you've got the vision. An' you may beg your saints to be with you this night on your

'Come to the Knowe at full-moonon the stroke of twelve, an' crouch quietly in the shadow of the thorn trees, and you'll see them distinct at their and you'll see them distinct at their frolic, an' you'll see the human children, too, playin, inside the ring. If your own is there call him three times in your Maker's Name an' he'll come to you an' they'll fade away like mist. But if you don't see your child there then he's somewhere else, beyond my power to reach."

"Oh thank you for that hope," cried Mairgread, "thank you a thousand times. I'd go through fire and water to find him again." "He find him again."

"Then follow what I've told you nas slept badly these last nights, and is tired with the dreadful convulsions. The poor little man, but he's cold. Weren't they cruel to tell me he is dead, Garry?' lifting her face with its pitful questioning smile. "You'd till the revels are over an' then steal pitful questioning smile." You'd till the revels are over an' then steal pitful questioning smile. away quietly. Now, I'm goin' an good luck to you."

When Garry Magennis returned he found Mairgread moving about the kitchen preparing their evening meal, and the kead child lying peacefully in the cradle. It gladdened him inexpressibly in soil of his second to see the ibly in spite of his sorrow to see that the stony glare had left his wife's eyes as she stepped cagerly across the floor to meet him. He had feared for her reason during the unnatural mood of the past day and night. the past day and night.

"That's my good girl," he said fondly, putting his arm round her; "my own good girl that won't grudge our lamb to Heaven."

Kneel a stor, kneel and say your prayers with me, and we'll beg for strength to bear this sorrow. And we will be heard, Mairgread, my heart, we'll be heard and comforted."

She tore herself out of his

the good you think of me after all these years? Sure I loved you well enough to keep you from danger when we were weeny tots together long ago, and when we grew up and became man and when we grew up and became man wife did you ever know my love to fail? Surely not, my poor girleen, and it'll not fail you now, when your heart's and your mind disturbed, and

broke, and your mind disturbed, and evil things are at work about you."
Mairgread walked over to the cradle, and stood looking steadily on the dead child. Garry knelt on the other side and kissed the little face. His hot tears fell fast on it.

What are you crying for, Garry? "What are you crying lor, Garry, Crying over something that's not ours, nor Heaven's, only a changeling of theirs, that left it here? But, oh! 'tis so like, so like! Little Patrick, my heart's treasure, is it you that's lyin' here, you that I nursed and danced in y arms many's, oh, many's a time? it you? Tell me, tell me, somebody, or I'll go mad !" Her voice rose into a shriek; then, as

leave that weeny little cold child lying there all by himself? 'Twould be better to take him to the Knowe, Garry, wouldn't it, so that his own might get him safely back? Just because he's so like. Oh, Mary Mother, keep me this night—he's so like my own little boy that I'd never have left alone in the dark. Fairy or not, I'll carry him there, in the name of God!'

where, Garry, and he sleeping snug and warm under my cloak. We'll start now—'tis late enough. Isn'tthat 10 strik-

Her husband looked at her sadly. Her husband looked at ner sadly.
"Tis an unlucky errand as I told you,
Mairgread, and our child above in
Heaven will be sorry this night for his
mother and father. Think of him, dear, the little white soul sorrowing among the holy angels, and the hot tears of him, maybe, dropping for you and me. Tis not right to run into danger of this sort-you've heard before now what happened to those who meddled." Mairgread vouchsafed no reply, but

opening the door unsteadily, passed out into the shadows. Garry saw her stumble on the uneven stones of the stumble on the uneven stones of the village street, and in a second had his strong arm about her. They walked on without speaking, down the country lanes, bordered by thick thorn hedges, through which the wild rose and bramble clambered in a trail of delicate blossoms. The scent of new-mown hay came heavily on the night air, and the moonbeams flittered down in delicate noonbeams flittered down in delicate mooneams interest the branches of the tall beech trees. Garry's sad, dark eyes were bent on the face of his wife with a mixture of passionate love and reproach in their depths.

"How sweet she is,"he thought, "how fair and how young—not fit to do such a deed as this that she had set for herself." How happy his home had been since she had come to it in her shy, blushing girlhood but two short years before and then God had sont them And then God had sent them before. days ere death had robbed them of their treasure. In all the village homes what laugh rang out so gaily as hers, what step so graceful and so buoyant as his wifely when the come to work him. as he had seen her in the wife's when she came to meet him outside the door each evening, with side the door each evening, with her little son uplifted in her arms for his father's kiss! Oh God, was it only a dream, or did this pain in his heart half - suffocating at times — give token of an agonizing reality? His

brain grew dizzy at the recollection of the many weird tales he had listened to, in his boyhood, of the Shee and their doings on the Fairy Knowe of a mid-summer's night, and he trembled. Often and often he had been warned against lamb to Heaven."

She laid her head down on his shoulder with a cry of infinite pathos.

"I'm not content nor happy, Garry, just because everybody says' tis God's will. How could it be God's will to take the one little helpless child we had and put it under the clay? Oh! He remembers how He was once a Baby Himself, and that His mother would have fretted sorely had He been taken from her arms. No, 'tis the fairies that have harmed us—the fairies of Knockshega. They've got a crowd of children there and our own little Patrick was found lying palsied in the dusk was found lying palsied in the dusk

sheega. They've got a crowd of childer there, and our own little Patrick among them."

"Och, darlin' dear, what put this to motion in your head at all, at all? Mercy save us, but 'tis the wicked fancy to take."

"The fairy woman was going by talking to herself, as she does, and I called her in, Garry. I don't know what made me do it, but something I never felt before came over me and I was drawn to speak to her and tell her my trouble. She says if I go this night to the Fairy Knowe, and watch them at their sports, I'll know the truth."

"Oh, Gok forbid, wife dear, that you do such a thing: "Tis unlucky, so it is, to meddle with the Good Perceivalence and an eye-sore to the active family bustling around his chair.

And Mairgread—Garry's pulse leapt faster with fear to realize that his own sweet wife was bent upon a more dangerous enterprise than either of these afflicted examples had undertaken through their foolish bravado. How would she return? God only knew, and God pity them both if the deed brought disaster. He groaned aloud in bitterto the Fairy Knowe, and watch them at their sports, I'll know the truth."

"Oh, Gok forbid, wife dear, that you do such a thing: 'Tis unlucky, so it is, to meddle with the Good People or spy on them, and the saints and everybody holy will turn against you if you go. holy will turn against you if you go.

neard and comforted."

She tore herself out of his arms

She withdrew into the shadow of a

space whereon the fairies held their revels could be distinctly seen. Her husband stood beside her,

"That's always the way of it—you never see things as I see them, Garry Magennis. And I'm going to-night whether you come or no. If the salvation of your child is of no account to you, it is to me. I'm his mother, and if it means my death. I'll go and try to save him."

"Well, God help us both, if harm hennens for I'll never let you go alone glistening silver beauty."

space whereon the fairies held their revels could be distinctly seen.

Her husband stood beside her, nervously expectant. All was peace-fulness around them, save for the far-induced dark blue shy, and its beams turned the leaves they fell upon into glistening silver beauty.

"Well, God help us both, if harm happens, for I'll never let you go alone on such an errand."
"No, no," his wife expostulated; "I'll not draw you into danger, I'll face whatever's before me by myself."
"A-chuisle mo chroidhe! is that all the good you think of me after all these now, and a ray of light, cutting like a sword through an open space in the dense branches, touched, as if with glory, the dead face of little Patrick. Garry clasped his wife more tightly, bending his head to listen to her whis-

bending his head to listen to her whis-pered words.

"There they are, such a crowd of them—riding into the ring. Oh, the cute little ladies, so small and so dainty. Well, now, they're no bigger than my finger, some of them. And the little gentlemen with their green coats and red cocked hats. Who could be afraid of them? There, they're going to red cocked hats. Who could be afraid of them? There, they're going to dance, and choosing partners. Ha! ha! I just thought those two would lead out, they must be King and Queen, for they're the grandest of all. There they go—heel and toe. Up and down as light as blow-balls! Oh, but what's that beyond? Mother in Heaven! 'tis the little stolen children. And they're dancing, too—but different. The poor lost darlings. Is that a gold head over there—I can't see right—it is, it is, but so, it isn't mine, thank God! 'Tis redder, end more like Molshic O'Lynn's baby that was taken last year. Oh, Her voice rose into a snriek; then, as suddenly, she grew calm again.

"Tis the fool I am," she said, smiling wanly; "the fool to be forgetting what I'm bound to do. But how can I leave that weeny little cold child lying leave that weeny little cold child lying there all by himself? "Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself?" Twould be better all by himself? "Twould be better all by himself." Twould be better all by himself? "Twould be better all by himself." Twould be better all by himself. T

him sates, like. Oh, Mary Moss.

night—he's so like my own little night—he's so like my own little hat I'd never have left alone in the dark. Fairy or not, I'll carry him there, in the name of God."

She had lifted the baby again, shuddering as she did so from the chill contact. Garry wrapped the heavy cloak round her in silence.

The did not seem.

Now they're taking hands for a ring of their own. There's not a smile on one of their little faces. Why is that? Such sad little faces. And the music so gay. I could almost dance myself this minute to that beautiful air. May-they're missing their mothers, the better they're missing their mothers. be they're missing their mothers, the poor pets, and fretting for them. There, see, the fairies are linked in a wider ring around them, and the children are ring around them, and the children are hopping to the tune more nimbly, but sadder than ever. Ah," her low tones rose in a piercing wail, "I know now what makes them sad. My God, they're expecting their mothers to come and save them.

She fell back against Garry in a quick shock of horror, and but for his sustain-ing arm would have sunk upon the sward. At that moment the first triumphant ock-crow, tempered by distance, floated on the still night-air from the nearest farm-yard. Mairgread, who, through-out the long watch had never once re-laxed her passionate hold of the dead child, straightened herself up again.

"Where have they gone to?" she ried breathlessly. "There's not one where have they gove cried breathlessly. "There's not one left on the Knowe. Well, that's strange, surely. They've melted away like mist. Oh, Garry, Garry, love, what does it mean?' "It means, my own cailin, that you've been near unholy things this night, and

that the Saviour has been merciful and saved you from them."

At the hushed awe in his voice she raised her eyes to his, then, in silence she looked down at the child. When she lifted her eyes again they were full

"Oh, have I dreamt it," she cried, "fairywoman and all! I think I must have been mad. Heaven forgive me! have been mad. Heaven forgive me!
My little Patrick is really with God, O
my sweet dead lamb," stooping to kiss
its cold brow, "pray for your poor
mother whose faith has proved itself so
weak. But the Virgin knows what a
mother's heart must feel. She will say
a kind word up above for you and me,
my own little boy."
Her tears dropped hetly on the tipy

Her tears dropped hotly on the tiny face—the tears that were her salvation. She turned to the big, brave fellow, whose love had been her shield and support in the trial she had passed through.

"It is all over, Garry; let us go back. I shall never vex your kind heart again like this."

Dawn was breaking in piled gold ridges across the grey of the eastern sky, and an early blackbird whistled with aggressive sweetness from a thicket of brambles as they walked down the dewy lanes. When they reached the dewy lanes. house, the fading moon-beams glancing through the fourpaned window lay in faint wide squares upon the kitchen floor. Mairgread crossed them on tiptoe and reverently stretched the baby on his couch. Then she lighted, still weeping softly, the blessed candles that stood on the table and drew once more the snowy muslin drapery around the cradle, folding it carefully down the sides so that the little corpse was fully visible. When she had finished her preparations she approached her hus-

"Will you waken the neighbors, Garry, dear, and beg them to keep this watch with me? They will understand.

watch with me? They will the little Patrick must set out on his last journey before long."

Garry turned on the threshold to look back at her, and his heart swelled within him with thankfulness at the sight. Mairgread's blue eyes, from which the feverish fire had completely vanished, were gazing upwards, and her uplifted hands were clasped in the intensity of

her prayer,

"O, Mary Mother, I gave you my
little child ungrudgingly! Take care
of him, I pray. He is very small and
young, and the journey is far. He is
half of my heart, storin, and you will
not forget what it is to lose a Son."

"The fairt morphight fell across her her prayer,

The faint moonlight fell across her now like a benediction, and outside the village roused itself in the glory of a new-born day.

Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

" Whiter Than Snow."

Once, when I was paying parochial calls, and dropped in on a washer-woman who had just got out a line of clothes, I congratulated my friend be-cause they looked so white. So, very much encouraged by her pastor's kind words, she asked him to have a cup of tea, and we sat down. While we were taking the tea the sky clouded and there was a snowstorm; and as I came out the white snow lay everywhere, and I said : "Your washing does not look quite so

like a clean as it did."

"Ah," she said, "the washing is with right enough; but what can stand against God Almighty's white?"

So you may think that you are clean, because you have never seen God. When you see God your holiest day will seem to be imperfect; you will abhor yourself, and repent in dust and ashes, and you will need to say, 'Forgive me my debts as I forgive my debt-

FERVID EVANGELIZATION IN FROZEN LANDS.

The New World.

Bishop Clut, ccadjutor of Bishop Grouard of Athabasca, has been in the Frozen North for over forty-five years, with only three or four visits to civil-ization. His diocese would make a good sized empire, and he has traversed it repeatedly in birch canoes, on snow-shoes, making in this way about thirty miles a day. His first thirteen years as missionary were at Fort Chippewyan, Lake Athabasca, and the next twenty-five at Providence Mission, about forty miles down Great Slave lake, in the Mackenzie river country. He passed two winters within the Arctic Circle, where overwork and bad food brought where overwork and bad tool brought him very near to death. For thirty years he had no bread to eat, only meat and fish with rarely a few potatoes. But when, recently removed from there, for treatment of his completely broken down health, he was asked if he expected to return, he answered; "Oh, yes, to be sure. I would not go out if I was not to go back again." This is a passion easily found among those heroic souls. A fellow missionary, and s souls. A fellow missionary, and subject of his, Father Seguin, O. M. I., who has been forty years within the Arctic Circle, and without eating bread, now nearly blind from cataract, and for the last six years suffering constantly from a dislocated shoulder, where were powhere around him a where there was nowhere around him a surgeon to set, was some time ago ordered to France for treatment. But he pleaded that even if he became blind he might be let return to his be-

blind he might be let return to his beloved savages!

The Indians of Bishop Clut's charge
speak Chippewyan, of which there are
about ten different dialects. All these
the bishop understands and speaks.
They took him a year's hard work to
learn, with no aid from grammar or dictionary. All the tribes of the district
are now Catholic, having taken kindly
to the faith from the first preaching of to the faith from the first preaching of it to them by Father Grollier and others a generation back or more. For the two immense diocese of Athabasca-Macken-zie there have never been more than zie there have never been more than twenty priests. Sisters, first the "Grey Nuns," and more recently Sisters of Providence also, do great work conducting schools, as at Lesser work conducting schools, as at Lesser Slave Lake, Athabasca, Peace River, Vermillion, Wabasca Lake, Fort Chippewyan, Providence Mission. Attached to these schools, and cultivated by Indian children, may be found the best gardens in the Northwest, growing successfully turning carrets, poles. ing successfully turnips, carrots, pota-toes and other hardy vegetables. The new element thus made available for the local food supply vastly benefits the general health; bread once unknown is now supplied twice a day.

MARTIN MAHONY.

If we felt and acted as our faith ight to make us feel and act, we should all be saints at once.

The only cure for littleness —little judgements of others, little values of blessings, little whinings over petty trials and longing for the little occupations—is to be fully taken up with great things.

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Somewhat That Should be Rubbed 18,

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Mother

and child, run down-there are hundreds-lucky if you are not one. And what do you think they want?

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada. March 7th. 1900.
Te the Editor of THE CATHOLIC RECORD,
London, Ont:
Bear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
Its matter and form are both good: and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
to to the faithful.
Blessing you, and wishing you success.

e faithful.
ssing you, and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ,
†D. FALCONIO, Arch. of Larisse
Apost. Deleg.

LONDON, SATURDAY, AUGUST 23, 1902.

THE ZIONISTS.

The efforts of Dr. Theodore Herzl, the originator of the Zionist movement, of which the purpose is to settle Pales tine with Jews from Europe or other countries, there to form a nucleus to a new Jewish nation to be hereafter established on their ancient heritage, have met with a setback which appears at present. The incident which octo have been quite unexpected by the curred in Alpha church, Chicago, on doctor.

To outsiders who considered the various anti-Jewish edicts issued by the anything we have noticed of late years Turkish Government during the last few years, there appeared little hope edly cling to the name Christian. It that the expectations of Dr. Herzl and his fellow Zionists would be realized, though according to the doctor's reports of the several interviews he had with the Sultan, he received great encouragement for the prosecution of his efforts to induce Jews, especially those who were meeting with bitter persecution in Russia and Roumania, to emigrate to the proposed Palestine colony; for, on the other hand, even while these negotiations were going on, edicts were issued prohibiting Jewish immigration, and restricting much even those Jews who were already in Palestine. But these did not appear to depress the ately decorated for the occasion, and leaders of the Zionist movement, who the children were clad in spotless expressed every confidence that the Sultan's promises to them, which seemed stances would supply the grace which to favor the Zionist plans, would be faithfully kept.

Now, despatches from Vienna anmounce that Dr. Herzl, who is still at the head of the Zionist movement, and Dr. Wolffson, President of the Hebrew Colonial Trust, and Dr. Herzl's colleague throughout the Turkish negotiations, have returned to that city from Constantinople, and have announced that their conferences with the Turkish Government have been without result. The Sultan, it is said, "expressed sympathy with the Hebrews in their purposes, and named some concessions which he would grant." Never theless, these do not meet the require- like the tree itself, are emblematical of ments of the Zionists, but Dr. Herzl declared that "he still has hopes that he will be able to convince the Porte the face of the most trying adversity." of the beneficial results which would ensue from the settlement of Hebrews in Palestine."

Considering the drastic methods declare their independence, it does not stands before the storm." seem that the Jews have any reason to likely to receive favors at the hands of the Turks than are the Christian populations of the Turkish Empire, and the best favor they can receive from the Sultan's hands is to be kept out of his dominions, at least so long as the present regime lasts.

A SACRILEGIOUS CEREMONY.

The length of absurcity to which the primary principle of Protestantism may be stretched has been recently shown in a ceremony performed in public by a "reverend" woman minister of Chicago who officiates at Alpha Church.

Even the name of this church is intraditions of Christianity. Churches have been from time immemorial named To this day some Protestant sects, as the but Calvinists and Presbyterians, in their insane hatred of the Catholie Church and their desire to make it appear that all reverence shown to the

Saints is idolatrous, abolished the naming of churches after Christian Saints and mysteries, and adopted the plan of naming them after the modern religious innovators, such as Knox, Wishart, etc., preferring these blood-stained heroes of Presbyterianism to the illustrious missionaries and martyrs of past ages who watered with their blood the faith of Christ planted in the soil of lands which were converted from pagan barbarism.

The Old Testament also furnished nany names of Churches to those sects which were the immediate offspring of Presbyterianism in England and Scotland, and Ebenezel, Bethel, Deborah, Isaac, and similarly named chapels are frequently to be met with at the present day, though the more modern Presbyterians have at last made the discovery that it will be a plausible argument in favor of their religious system if they can only persuade the public that their religion has, after all, ome sort of connection with the Primitive Christian Church and the Apostles. Hence we once in a while, nowadays, meet with a St. Andrew's Presbyterian Church, or one dedicated after some other Christian Saint of Apostolic times.

We hail this tendency, feeble though it be, as a return toward ancient Christianity and the Catholic Church, which are one and the same thing. But we still see with some sects the inclination to depart further from the centre of Christian unity, and it is only on this principle that we can understand the new-fangled fashion of naming Churches after the letters of the Greek alphabet Alpha, Beta, Delta, Kappa, etc.

But it is not precisely this trend to which we wish chiefly to call attention Sunday, August 10th, was more in the direction of Deism or Atheism than in the practice of sects which professis nothing less than the substitution of a whimsical human ceremony for the sacred rite of baptism which was instituted by Christ Himself, and which He commanded His apostles to administer as He instituted it when He ordained that they should teach all nations all things whatsoever He had commanded or revealed.

A woman who claims to be the pastor of Alpha Church, and whose name is given as the Rev. Mabel M. Jackman, christened with great pomp seventeen children with oak leaves instead of water! The hall or church was elaborwhite, as if such secondary circum-Christ annexed only to the sacrament which He instituted.

This female pastor explained that "Some ministers use flowers instead of water at christenings. Flowers are pretty, and their fragrance is delightful, but they are frail and endure but for a little while. A breeze is often sufficient to destroy them, and the slightest frost causes them to wilt and fall. But the oak is recognized as the emblem of power and endurance. stands for strength, for courage, perseverance. The winds that lay the flowers low have no effect upon the oak. The winds that lay the With its great roots firmly fixed in the soil, it rears itself in proud defiance even of the boisterous tempest.

queen of flowers, the rose, has near it a their numbers had increased to such an grows up to be honest and true will be they might become strong enough to and trials of life, just as the oak tree

We quote somewhat largely from this regret that the Sultan should have no speech or sermon in order to give in all wish to have a large settlement of them | their force the speaker's reasons for inin his dominions. Jews are no more troducing her novel mode of baptizing children.

She strays far from the point in her mode of arguing the matter. Baptism is a divine institution, and its substance is not to be changed to suit any human whim.

We have no defence to offer for those ministers who baptize with flowers instead of water. Their pseudo-sacrament is as absurd as that of Mrs. Jackman. Like hers, it is a mere human invention. However, we may point out that as an emblem of physical strength coronation. This prediction came to dicative of a mania for changing the is not the evidence of Christian holi- be the case. From the good sense for critical stage of her existence, which, either from the Saints of God or from | Christ requires from His followers innosome mystery of the Christian religior. cence and purity of heart, and not it is certain that many who had the best great Revolution of 1792, and leads to physical strength. Therefore, He de-Church of England, retain this practice; clares that we must become as little children in order to enter into heaven, which is as open to the physically feeble

as to a Samson or a Sandow. The washing with water symbolizes on, and the coronation was to have ment, to be an enemy to religion, but it practically admits that there has been

the purifying of the soul from sin, and taken place, came the King's sickness, especially the sin which has passed which was so serious that his life was upon all mankind from our first father, Adam. We are not surprised, how- tion was necessarily deferred. This ever, at Mrs. Jackman's vagaries. It was a triumph for the gypsy, and many is characteristic of Protestantism to thought the prediction would be fullaw. Its ministry is a human institu- case. The King has borne his illness are changeable, because the principle of private judgment necessarily leads to change, human judgments being ever changeable; and, further, every private individual is endowed under the system with that authority of the teaching body of the Church which Christ bestowed only on the Apostles and their lawful successors.

A minister writing in the Detroit proceedings, says:

"The spirit of innovation in religous circles-which seems to be so rife in these days, reached its high water mark at Alpha Church," on this occasion. He seems to be blissfully unconscious of the fact that the incident is simply the logical result of the principle which was deliberately chosen by Protestants as the foundation of their religion from its very beginning.

Instead of exciting indignation among the professing Christians who witnessed these sacrilegious proceedings, they proved very acceptable, and many mothers present begged the preacher to repeat the mockery for their children at an early date, which she promised to do.

ASTROLOGY AND KING ED-WARD'S CORONATION.

The successful and brilliant coronation of King Edward VII. on Saturday. August 9th, has had the good effect of helping prove to the British public the folly of paying attention to fortunetellers, gypsies, astrologers, palmists, and other impostors who profess by means of omens, motions of the stars and planets, the lines seen on the palms of the hand, and like devices, to foretell future events.

At the beginning of the King's reign and about the time when the date of the King's coronation was being fixed, a gypsy woman in whom some superstitious people had placed a good deal of confidence as a foreseer of future events, foretold that the King would die soon and that he would never be crowned.

The superstition that gypsies, wiz-

zards and witches are able to predict the events of human life, either by means of such nauseous decoctions as Shakespeare describes in Macbeth, consulting the stars and planets, or by other spells and incantations, is fostered by most of the popular novels and dramas, and even by those which are read with the greatest avidity, such as the writings of Shakespeare, Sir Walter Scott, Dumas, etc., and this has undoubtedly contributed toward perpetuating the very general inclination of thoughtless people to attach some importance to such frivolities; and even the very oldest epic writings which have come down to us from classic times, such as those of Virgil and Homer, have encouraged an implicit belief in such prognostications. But these have been introduced into such books, not so much to encourage belief in witchcraft as to give piquancy to a story in itself interesting. Yet they certainly have the effect of encouraging a popular belief that human destinies Mrs. Jackman next showed the su- depend upon the agencies on which the periority of oak leaves over flowers as necromancers, wizards and astrologists the matter of baptism, inasmuch as the profess to rely for their information concerning the future. These impostors, usually employed by the Porte to get thorn which symbolized suffering, as we as a matter of course, make money out are based upon a knowledge of what is rid of the Armenians and other Chris- are apt to lacerate our hands while of the popular credulity, and it is to tians from time to time, whenever plucking the rose; "but the child who their interest to encourage the belief which is too readily accorded to their extent that fears were entertained lest able to stand against the temptations pretensions; for no one who is simple enough to give credit to these pretenders will refuse at least a small gift to the person who will pander to his or her vanity by predicting good fortune to those who are willing to pay for such predictions; and if the fortune-seeker be rich a much larger sum will be willingly counted out into the greedy hands of the fortune-teller who surely makes it a condition of the performance that his or her palm shall be "crossed with

silver or gold," as the case may be. The prophetess of ills who made the evil prediction regarding King Edward VII. seemed at one moment to have spoken with true inspiration. She had said that the Prince would be King, but that he would die before his who claimed some sort of supernatural | to a renewal of the reign of terror.

power, should prove correct.

almost despaired of; and the corona substitute human fancies for the divine filled. Happily this has not been the tion, not having its mission by succes- with great fortitude, and has not sucsion from the Apostles; its doctrines cumbed to his illness, though his life was truly in danger when the malady was at his worst. He has been crowned also, and thus the predictions of the fortune-teller have been falsified. We may presume that, during the time when it seemed likely that the prediction would be fulfilled, many people imagined that the gypsy possessed the supernatural powers she claimed, and that she was even consulted more than Free Press, describing Mrs. Jackman's ever before in regard to the future. If this were really the case, she possibly reaped quite a harvest for the time being; but her reputation must have sunk to a low ebb since the coronation has actually taken place, and his Majesty is happily recovering. The object lesson on the fallaciousness of

> heavy blow it has received. There have been many examples of predictions made by fortune-tellers in regard to persons of high rank, and especially of Kings and Princes. When these predictions have proved to be false, usually little or no attention has been paid to them, and they are forgotten. But when they have chanced to agree with the event, attention is directed to them, and the reputation of the fortume teller is made, even though the same person may have made many predictions which have proved false. The public attention is attracted only to what has been fulfilled. We say, dictions should be treated with con-

gypsy prediction will be a useful one,

if the superstition which is rife among

the public be lessened through the

An amusing story, accompanied by ome very sensible remarks, is told in a recent editorial note in the Toronto Mail and Empire in regard to the weather predletions often found in almanaes. The incident is thus related.

"It is stated of a New York almanac that the compositor was required to drop in the words rain, and so on at pleasure against any date having a vacant space to fill. the compositor set up the word And there snow for a day in June. was snow. That almanae became an authority on the weather, and the proprietor made a fortune.'

We do not rank weather predictions among superstitions, as they are not generally understood to be revelations from the other world, but rather as the result of the investigations of men learned in the physicial sciences, and especially astronomy and meteorology. They may therefore be classed among shams and frauds and perhaps sometimes jokers, as in the case of the New York almanac, rather than superstitions. The truth of the matter is that science has not yet attained the stage which enable men, however learned, to foretell the details of the weather with any degree of accuracy, for any considerable time beforehand. We must, therefore, look upon the predictions found in almanacs as mere guesses at the truth, which may indeed have been made by comparison with what has happened in previous years, but which are uncertain, owing to the many undiscovered causes, local or general, which influence

the weather. Our readers will, of course, notice that these remarks do not apply to the weather probabilities issued by the Governmental weather bureau. These really happening in various localities, the facts being telegraphed to the bureau, and inferences being scientifically drawn therefrom. Thus it is known that winds and storms are passing from one locality toward another. at a given velocity, and the force and extent of these being known, a fair estimate can be made of the arrival of these meteorological conditions at other localities. These predictions are, therefore, based upon sure knowledge yet owing to many causes, and particularly to diversities of local circumstances which influence changes of the weather, these predictions are what they claim to be, "weather probabilities," and not certainties; and they never cover more than a few days at the most.

THE TROUBLES OF FRANCE.

Owing to the rigorous enforcement of the oak-leaf does not represent the the Prince's ears, but we can scarcely the Law of Associations passed at the quality which Christ intended to be believe that it had a depressing effect last session of the Chamber of Deputies, symbolized by baptism. A burly frame upon him, as was at one time stated to France is at present passing through a ness, otherwise the feeble could not be which his Majesty is remarkable, we inasmuch as it arises out of the hatred received into the kingdom of heaven. infer that he would pay no attention to of the Infidels and Atheists for religion, the croakings of a crone. Nevertheless reminds us of the beginnings of the wishes for the King entertained fears the fear that scenes of horror may be lest the prediction, coming from one expected after a time which will amount

Premier Combes was known, at the Just as the critical time was coming time of his selection to form a govern-

was not thought that his enmity was so at least a short and very amicable interbitter as it has proved to be.

The Law of Associations passed under the premiership of M. Waldeck-Rous- Her version of the matter, published seau was avowedly intended to be used after the Matin's account of it, is as for the destruction of the religious follows: orders; yet Waldeck-Rousseau did not intend to apply the law so as to close the schools of the country taught by those orders. But Premier Combes has boldly announced that it is his purpose to put an end to monarchism in France.

But this is only the beginning. It is the aim of the Socialistic and Red-Republican parties in France to destroy religion itself, and this purpose is even openly proclaimed by the Socialistic organs. Thus a Paris organ of that party declares that

"We are threatened with an insursurection of the Church against the un-doubted rights of the State. Monks, Bishops, priests and Cardinals are in open rebellion against the Republic. Their attitude will make necessary the annulment of the Concordat, and the separation of Church and State. If the Churches continue to make themselves a sort of clubs for the preaching of rebellion, and endeavor to unite again the Republic the forces of reaction, the only thing we can do is to close the churches as we have closed the con-

This is plain talk at least, but we are convinced that the writer reckons without his host.

The forcible attempt to close 2,500 Christian schools, in which 150,000 pupils are taught, is an act of tyranny which was scarcely surpassed in the reign of terror or under the Paris Com. mune, and it is not surprising that it has been met with resistance in nearly every parish throughout the country. In some places the soldiers and the police have roughly carried out the orders of desired to marry her there must be the the Government, but in others, the popular resistance was so determined riage must give her all the rights of a that soldiers and police were driven off lawful wife. therefore, to our readers that such pre- without being able to effect their pur-

We do not hesitate to say that resistance to these tyrannical laws would be presented her with a beautiful ring instifiable if there were any reasonable hope of success in such resistance; for the purpose of all Government is to gift from his grandmother, the late Emwork for the greater good of the people: press Frederic. and a Government is bound before God to aid religion, and not to endeavor to destroy it.

But forcible resistance to the Law of Associations is worse than useless. The Government has within its reach ample means to crush resistance, and should be no insuperable obstacle in the for this reason we would counsel forbearance at the present moment. The battle should not be fought under the present conditions. The proper place a serious obstacle, and insists that his to have fought it would have been at son shall abandon his intention of the polls at the last general election, marrying under his rank, and he even and if it had been fought there with the energy and determination which should that the ring given her by the Crown have been manifested in the cause of Prince should be returned, as it was religion, liberty and education, we be- not his property, but a gift of the Emlieve it would have been successful.

M. Waldeck-Rousseau, even when in-

Law of Associations, declared that it said, indignantly refused to part with was not his intention to enforce the the precious token; but as several Law against the teaching orders, but messengers succeeded each other, each M. Combes is a puppet in the hands being of higher rank than the preceding of the Masonic and Socialistic one, the young lady, at last, in a fit of lodges and clubs; and he appears not anger, threw the ring into the face of have sufficient good-sense to notice the Emperor's representative! the signs of the times. His present been done for more than a century. Luther in person, together with ago.

MORGANATIC vs. CHRISTIAN MARRIAGE.

Public attention has been called within the last few days to the abominable practice of morganatic marriages which take place from time to time among the reigning families of the Protestant States of Germany.

This time the proposal of such a marriage came, if the story be true, from give their approval to so scandalous a the Imperial family of the Empire, the personage from whom it is said to have emanated being no less than the Crown Prince of the German Empire.

Frederic William, the Crown Prince, met at the residence of the Duke and Duchess of Marlborough a young American lady who during her stay in London is the guest and protege of the Duchess.

The young lady is Miss Gladys Deacon,

the eldest daughter of the late Edward Parker Deacon, who killed in a duel a wealthy French merchant named Emile Abeille. The duel took place at Cannes France, on Feb. 17th. 1892. Mr. Deacon was tried at Nice, convicted, and sentenced to one year's imprisonment, but was pardoned by Presi-Charles's, numbered 303. dent Carnot in September of the same year and released.

It is proper to state here that the story was given in the Paris Matin, and transmitted to this country by the representatives of the Associated Press: but it has been partially denied by Mrs. Deacon, the mother of the young lady concerned. Mrs. Deacon, however, practically admits that there has been any special ability in the lines in which they have since become famous.

course between her daughter and the heir to the German Imperial throne,

"I have read with the most profound sadness the Matin's articles. better than any one the real character of the very brief relations during that meeting of forty-eight hours at Blen-heim, the home of the Duke and Duc-hess of Marlborough, brought about between the Crown Prince and my daughter, who are both children. It required considerable imagination to transform the matter into a state affair

It will be remarked that this letter does not really deny the principal incidents of the story as told by the Matin, but only that part of it which makes it appear to be a real contract between the two parties, to such an extent that it became necessary for the German Emperor to interpose his objections thereto.

The Matin's story is substantially as follows:

When the Prince became acquainted with Miss Deacon, a very close friendship was formed between the two which ripened into affection, and the Crown Prince proposed, or at least suggested to the young lady a morganatic marriage, which by the German custom legitimatizes the offspring but gives no title to the husband's rank either to wife or children, leaving the princely husband free to marry a princess of some other country who shall have all the rights which are denied to the morganatic wife and family.

Miss Deacon very properly told the Crown Prince that she would never consent to a morganatic alliance; but if he usual religious ceremony, and the mar-

Three days after receiving this answer, the Crown Prince agreed to her terms, and to confirm the betrothal which he had sworn to give only to his wife, he having received the same as a

It is then said by the Matin that the Duchess of Marlborough advised Miss Deacon to the course she has pursued. The Duchess herself, who is also an American, had become the wife of a Duke, and according to her belief there way to prevent her protege from becoming a princess, and finally an empress

The Emperor William, however, sees sent a special messenger demanding press Frederic to the German nation.

Miss Deacon, with the full approval sisting on the passage of the infamous of the Duchess of Marlborough, it is

Of course, we cannot vouch for the anti-Christian policy has stirred to the truth of the whole story, but the dedepths the Catholic spirit of the coun- tailed circumstances give it an air of try, and to an extent which has never truthfulness; and it is a fact that since When this stirring becomes effective, leaders of Protestantism in the sixthe popular vote will sweep away the teenth century, gave a written authoranti-Christian government which mis- ization to Philip the Landgrave of rules the country. We can only wonder Hesse to keep two wives, morganatic that this spirit was not roused long marriages have not been regarded among German Protestants as unlawful, though they are in reality a concubinage, notwithstanding that they are legalized by German law.

If the story be true, Miss Deacon is worthy of the highest commendation for the stand she took to assert the rights of virtuous womanhood, and her courage must make her the admiration of the American people, who have never been brutalized to such an extent as to

a compact as a morganatic marriage. The story states also that in the meantime the Crown Prince has been made a prisoner in the Imperial Palace, having been locked in his rooms by order of the Emperor, in order to wean him from his attachment to Miss Deacon. It is also asserted that the Prince has declared his determination to abandon his right to the throne in order that he may be free to marry the young lady of his choice. Further developments of this strange story may be expected within a few days.

The converts received into the Church in three Chicago missions,

The only way to insure victory is to conquer as you go. You must not leave the enemy a foothold in any part of Dread of drudgery your kingdom. Dread of di must be overcome.—"Success."

Some of our greatest judges, brightest lawyers, best physicians writers started for college eminent without the slightest idea of possessing

THE CATROLIC BO Good That Has Resulte Catholic Standard

AUGUST 23, 190

One of the most inte ly papers read at t meeting of the Confe. Vincent de Paul Soc was on the subject of brigades. Philadelph recall an effort made organize the youth of ishes of this diocese. was successful in sor task of co-oper truly representative tion of Catholic boys large cities of Engla-those that obtain in f population in this are to be correct good results may be a England by action al cated in the paper re have accomplished for whilst at school," serves only writer,

sence of any organ part of dealing with when they leave sch the most difficult pe ious point of view in ren is not whilst they immediately they lea prising then that C: en that Ca such sacrifices, who energies, their mon-that they can possib-securing the faith at school, sh regular provision for vulnerable portion this world? Nobod deny that the leakag in this country is g children who have le something then be the work of our elem prevent the many ye hildren in the so thrown away within t of their leaving? those who have had matter, the Catholic material step in tha rate as far as boys a speaks from
"No other organ

boys has accomplished what the Catholic l Where club have failed, the brig As those two stater some to be possibly enthusiasm, I may b in short with what a neak on this mat ixteen years I have amongst Catholic l the prefect of a boy have been the mana and for the past two have been an office Boys' Brigade. Mo formation of the Soi ion, two years ago, ber of its committee larly once a month. brought in ele different companies exist in London and have consequently tain the views of th in charge. Every officer whom I have with the brigade an the good which the accomplished and as for the future. MILITARY The Catholic E

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discipline as a mean retaining Catholic

leave school. It hable for obvious re

boys if possible du

For th

allowed to join whyears old. Perhap plaining the metho by the brigade wi the company of whofficers, and which of the work of mos first place the com two half companies are still at school. on five nights a practice, signal class: on Wedn ties; on Saturdays cial club. The care taken in half tion to this, the c ly church parade battalion arranger on special parade have different loca the company in qu plied with even p haversack and be ten drills to the cer and paid by No boy is allotted has satisfied his and has paid five ments towards t of the boy, but me leaves the compa

lion is a wonderfu companies. The he founder of Brigade in Engla whom its present entirely due, end formation of new stence by the ar excursions, com ades, inspections from least, the the greatest at offers, in that i modest sum of f week's holiday battalion, which ence for two year plished exceller

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Catholic Standard and Times One of the most interesting and timely papers read at the recent annual meeting of the Conferences of the St.

meeting of the Conferences of the St. Vincent de Paul Society in England was on the subject of Catholic boys brigades. Philadelphia Catholics will recall an effort made some years ago to organize the youth of the various parishes of this diocese. The movement was successful in some quarters, but the task of co-operation and united effort defeated the purpose to form a effort defeated the purpose to form a truly representative or diocesan body. The conditions that led to the organization of Catholic boys' brigades in the large cities of England are similar to those that obtain in the great centres population in this country; the same ils are to be corrected and the same good results may be achieved here as in England by action along the lines indi-

cated in the paper referred to above.
"The wonderful work which Cathol'c. have accomplished for their children, whilst at school," says the English writer, "serves only to emphasize the absence of any organized effort on their part of dealing with Catholic children when they leave school. Yet perhaps the most difficult period from a religious point of view in the lives of children is not whilst they are at school, but immediately they leave. Is it not surprising then that Catholics who make such sacrifices, who devote their best energies, their money, their time, all that they can possibly control towards securing the faith of their children whilst at school, should yet make no regular provision for them at the most vulnerable portion of their career in this world? Nobody will venture to this world? Nobody will venture to deny that the leakage from the Church in this country is greatest among the children who have left school. Cannot something then be done to complete the work of our elementary schools, to prevent the many years of work for the children in the schools from being thrown away within the first few months of their leaving? In the opinion of those who have had experience in the matter, the Catholic boys' brigade is a material step in that direction, at any rate as far as boys are concerned.

SPEAKS FROM EXPERIENCE.
"No other organization for Catholic boys has accomplished in a short period what the Catholic Boys' Brigade has done. Where club and confraternity have failed, the brigade has succeeded have failed, the brigade has succeeded. As those two statements may seem to some to be possibly the result of over enthusiasm, I may be permitted to state in short with what authority I claim to speak on this matter. For the past sixteen years I have taken part in work amongst Catholic boys. I have been the prefect of a boys' confraternity. have been the manager of a boys' club, and for the past two years and a half I have been an officer of the Catholic Boys' Brigade. Moreover, since the formation of the South London Battalion, two years ago, I have been a mem-ber of its committee, which meets regularly once a month, and as such I have en brought in close contact with the different companies of the brigade that exist in London and in the country, and have consequently been able to ascertain the views of the priests and officers in charge. Every priest and every officer whom I have met in connection with the brigade are enthusiastic as to the good which the brigade has already accomplished and as to the possibilities for the future.

MILITARY FEATURES. 'The Catholic Boys' Brigade makes The Catholic Boys Brigade makes use of military drill, organization and discipline as a means of attracting and retaining Catholic boys when they leave school. It has been found advisable for obvious reasons to secure the boys if possible during their last year the catholic Eco. This pages have are at school. For this reason boys are allowed to join when they are twelve years old. Perhaps the best way of ex-plaining the method of work employed by the brigade will be to give an acweek by the company of which I am one of the officers, and which will be found typical of the work of most companies. In the first place the company is divided into two half companies, the senior boys who have left school, the junior boys who are still at school. The brigade meets on five nights a week. On Tuesdays and Thursdays for drill, band practice, signaling and evening class; on Wednesday for gymnastics; on Saturdays and Sundays for social club. The drill and gymnastics are taken in half companies. In additional companies of the same taken in half companies. signaling and evening tion to this, the company has a month-ly church parade on the fourth Sunday the month, and also takes part in the of the month, and also takes part in the battalion arrangements, to which reference will be made again. The boys wear a full uniform or a partial uniform on special parades. Some companies have different local regulations, but in the company in question no boy is supplied with even partial uniform of cap, haversack and belt until he has done ten drills to the satisfaction of his officer and paid by instalments or other wise the entrance fee of one shilling. No boy is allotted full uniform until he has satisfied his officer as far as drill, conduct and attendance are concerned and has paid five shillings by instalments towards the cost. In no case does the uniform become the property of the boy, but must be returned if he leaves the company.
"The existence of the brigade batta

The existence of the brigade battalion is a wonderful help to the different companies. The battalion committee, which owes its origin to Father Segesser, the founder of the Catholic Boys' Brigade in England, and the priest to whom its present hopeful condition is entirely due, endeavors to promote the formation of new companies and to assist in the extension of those already in existence by the arrangement of battalion excursions, competitions, church parades, inspections, and, last but by far from least, the annual summer camp, the greatest attraction the brigade offers, in that it enables a boy for the modest sum of five shillings to obtain a week's holidays in the country. The battalion, which has only been in existence for two years, has already accomplished excellent work. At the last kindles fervor.

quarterly battalion church parade at St. George's Cathedral nearly 500 boy-in uniform were present at Mass and afterwards marched past His Lordship Bishop Bellord, who was preacher upon the occasion. At the last battalion ex-cursion on Whit Monday to Effingham cursion on Whit Monday to Language 500 boys including representatives from took part. But 500 boys including representatives from thirteen companies, took part. But perhaps the most striking success which it has achieved was at the royal review in June, when 600 boys, including representatives from Dockhead, Rotherhithe, St. George's, The Borough, Rotherwell, Croydon, Barking, Kilburn, Dulwich, Streatham, High Street, Kensington, Commercial Road, The Oratory, Arundel, Leeds, Sheffield and Bolton. Arundel, Leeds, Sheffield and Bolton were present as the Catholic Brigade, and compared so well with 10,000 non-Catholic boys on parade that the Times selected them in their report of the proceedings for a special note of praise.

BENEFITS DERIVED. "The benefit derived by the members of the brigade are numberless. physical improvement in the boys after taking part in the drill and gymnastics and the excursions and the camp are most noteworthy. By improving Catholic boys physically the brigade obviously gives them a better opportunity of battling for themselves in life in this world. The mental and moral benefits obtained from the practice in discipline and obedience to authority are equally apparent in the boys. Here is a striking example of what can be effected in this direction. Last year there were 300 boys who took part in the annual summer camp at Effingham, 250 of whom stayed during the whole week. Yet during that time not a single complaint was made against the boys by anybody residing in the district. Furthermore, the brigade, through its uniform, has the effect of smartening the boys as far as their personal appearance is con-cerned and of bringing home to them the value of personal tidiness and cleanliness. The difference in these respects between the recruit and the

respects between the recruit and the brigade boy of some months' standing very marked indeed.

'The advantages which the boys gain from a Catholic point of view are far more important. In the first place the brigade has been the means of attracting and bringing back to the Church boys who since leaving school had fallen away from the practice of their religious duties. Catholic boys who had left school and had never made their first confessions have been placed under instruction through the brigade By means of the church parades boys who were formerly noteworthy absen-tees from Mass on Sundays are now regular in their attendance. At the Easter Communion parade of my com-pany this year there were 100 boys present, a number which has never before approached by the confraternity or the club.

PREVENTS LEAKAGE. "The brigade also seems to have the

effect of causing the boys to select their companions from the other members of the company, more so than is the case with the confraternity or the club. This is undoubtedly a great gain, for a considerable proportion of the leakage amongst our boys is due to the influence of non-Catholic companions. One especial benefit which it is hoped that the brigade will have in the future is that it will tend to break down the want of union which at present exists between Catholics living in different districts. The efforts which are being made by the Catholic Boys' Brigade to organize the different companies as one battalion, the experience which the boys have in inter-company drills, competitions, reviews and the like, will certainly tend to strengthen the bond of union between Catholies when the boys lecone men. What by way of illustration could be better example to Catholic boys of the value of unity, or what more effective proof could be given to them that Catholics can, if united, easily compete with organizations of other religious denominations than the recent review on the Horse Guards parade, when Catholic boys from places as far apart as Arundel and Bolton, and Barking and Leeds stood side by side to form the Catholic brigade, to act not as a parish, but as one compact body, under one leader, all with the one intention of doing their best to show that Catholic boys can be as smart, as well-drilled and as wellas smare, as well-urined and as well-disciplined as any other boys in the country. At any rate, no other Catholic organization, as far as I know, has yet succeeded in uniting for a common Catholic boys from different. purpose Catholic boys from different parts of the country in the way the Catholic Boys' Brigade has done. In addition to the above, when the boys in the brigade became the brigade become men, they will trace all the pleasant associations of their youth to an organization which is Catholic in name, which has the Papal tiara as its badge and which is unmistakably Catholic in character.

"Cne of the best ways of starting a new company is to call together a meet-ing of the boys of the district and to arrange for them an exhibition drill, etc., by a team of boys from a neighbor-

"These, then, are some facts with re gard to the work of the Catholic Boys gard to the work of the Catholic Boys' Brigade from which, it seems to me, it must be apparent that the organization has endless power for good. If in every mission where there is a Catholic school there existed also a company of the brigade for the boys as they left school, working in the manner already indicated, what a difference there would be amongst Catholics in this country in a

few years' time. Dishonest employees, swindling business men, corrupt officials, lying witness men, corrupt officials, lying wit-nesses, perpetrators of felonious out-rages, etc., etc., the daily papers are full of stories about these. Integrity seems to be dying out. And the love of God, the hope of heaven and the fear of hell, no longer influence multitudes of men and women, nominally Christians.—Catholic Columbian.

Let us ask God the Holy Ghost to take out of us the languour, the irritability, the sensitiveness, the incapability, in which our souls lie, and to fill them with His fulness;—to breathe on us with that breath which infuses energy and

A pathetic incident, not hitherto published, in connection with the last

Mr. Cummings.

A few days before Mr. Cummings death this man paid a visit to the bed-side and found Mr. Cummings' face all aglow with excitement. He could aglow with excitement. He could hardly restrain himself until his friend took a seat before he drew himself up on his pillow and said in eager tones: who was present on the Kin Well, Charlie, who do you suppose the Marquis of Bute, and a

was going to impart gave them.

Well, I

was going to impart gave them.

Charley answered again, "Well, I don't know, Amos. I might guess all pight, and then perhaps I would not the doctor given, the coffin of the young light, and then perhaps I would not the doctor given the control of the services was said, the benderic given, the coffin of the young light, and then perhaps I would not the doctor given to the charles are the last portion of the services was said, the benderic given the last portion of the services was said, the benderic given the last portion of the services was said, the benderic given the last portion of the services was said, the benderic given the last portion of the services was said, the benderic given the last portion of the services was said, the benderic given the last portion of the services was said, the benderic given the last portion of the services was said, the benderic given the last portion of the services was said, the benderic given the last portion given, the coffin of the services was said, the benderic given the last portion given the last p night, and then perhaps I would not the dead descendants of five centuries guess right."
"Well," he said, "it was Cardinal

Gibbons. I never spent happier mo-ments in my life than the time when the Cardinal was here with me. He came over to my bed and said, 'Mr. Cum-

to be moved with new life as he told the story. The day before he had seemed discouraged and disheartened at the thought that he was surely going.

BUT THE RICH HE HATH SENT

EMPTY AWAY. The Earl of Arundel, just buried, as a "child of miracle." Great were the rejoicings. His uncle, Lord Edmund Talbot, M. P., now next in successful. cession to the Dukedom of Norfolk, stood as the little Earl's godfather at the font at which Cardinal Manning himself officiated. Saintly names were invoked—Philip Joseph Mary, Philip being not only a family name with the Howards but also that of the saint who founded the Oratorians in whose school at Birmingham the Duke of Norfolk was educated, and in whose church at Brompton he was married. The sisters of the Duke were devoted to their hapless little nephew, and the Duke himself made it his habit—on which business, however, would sometimes break—to reserve for his son the Satur day morning of each week. If the boy had not a son's full recognition of his father, he had at any rate always a welcome for his tender and tactful playfellow. At first it records fellow. At first it seemed, in the eyes of science as if the little Earl of Arundel might suddenly receive the motive power which his system and his senses lacked; and these hopes gave added ferror to the faith with which his par-ents took him to the shrine at Lourdes.

On one such occasion a strange-ly affecting scene occurred. As the Duchess of Norfolk, accomly affecting scene occurred. As the Duchess of Norfolk, accom-panied by the Duke and others, carried her child to the shrine, she met, com ing thence, a group of peasants whose voices were raised in thanksgiving. They sang the Magnificat, and precisely as they passed the Duchess and her burden they sang out the verse: "The burden they sang out the verse: "The poor hath He filled with good things, but the rich He hath sent empty away." The Duchess turned round to her friends with a sudden and uncontrollable outburst of emotion, her face streaming with tears. "You that?" she cried. "We are 'You hear rich, and for us there will be no mir-

acle. The Earl was buried by his mother's side in Fitzalan Chapel, within the pre-cincts of Arundel Castle. It was (says an English contemporary) a sad and quiet ceremony, the more pathetic and the more impressive because the young Earl was laid to rest with all the beau ties of the Catholic ritual for child-ren and those who die in innocence. To the chanting of a psalm, the body was borne from the castle to the church of St, Philip. And while the little cor-tege moved slowly on its way, Mass was said within the church. All the priests and all the choristers were white vestments. The Bishop of Southwark, in Cardinal Vaughan's absence abroad through ill-health, sat before the altar on his throne. The service being that for children, inthe aftar on his throne. The service being that for children, included joyful psalms, the white-robed choir holding lighted candles in their hands as they sang. First to file out of the west door were the children of the Duke's estate who profess the Catholic

CARDINAL GIBBONS AND AMOS faith. The boys had white sashes over their little shoulders, while the girls wore white dresses and white veils. Next came the mayor and members of the City of Westminster Corporation in days of the illness of Amos Cummings, the great newspaper correspondent and member of Congress from the City of New York, was related to the writer a few days ago by an intimate friend of priests, with monks and sisters of various orders, and the bishop blessing the people as he passed. The Duke, who loved his son with such devotion, walked close behind the coffin under its plain white pall, with bowed head and a face grief. His sister, the sweetfaced Lady Mary, who gave up s to tend the young Earl, walked near him. There were Lord Edmund Tal-bot, now the heir, Earl Denbigh, who was present on the King's behalf, small host Charlie answered: "Well, I don't from town. The long procession moved along the strip of sunlit road to the gates along the strip of sunlit road to the gates along the strip of sunlit road to the gates." "Well, guess, Charlie. I want you of the great grey castle, which stands be guess who called to see me to-day."
His eyes at the same time were beamof the park. They moved across the His eyes at the same time were beam-ing with the delight which the news he

THE ORANGE SOCIETY'S DECA-DENCE.

of Fitzalan-Howards.

Sacred Heart Review

over to my bed and said, 'Mr. Cummings, I am Cardinal Gibbons. I never had the pleasure of meeting you personally, but I have known of you for a great many years, and I thought I would come to see you.

"'Cardinal,'I answered, 'I am glad to see you, but I am not a Catholic."

"I know that,' replied the Cardinal, 'but you are a good man. You have done a lot of good work in the world. You have used the brains and energy which were given you by God for the betterment and uplifting of your fellcwman."

"'Thank you for that,' I said.

Sacred Heart Review.

Ex-Attache in the Boston Transcript has a sketch of the Orange Society which says, among other things:

"In some respects the Orange Society differs from other secret political asceities in Europe. For the Orangeman is a religious fanatic first and a politician afterwards. Everything is subordinated by him to maintaining Protestant ascendancy, and to prevent the spread of the power and influence of Roman Catholics, not only in Ireland, but also in all English-speaking countries. Even the loyalty of the Orangeman to the throne is conditional for the betterment and uplifting of your fellcwman.'

"'Thank you for that,' I said.

I appreciate that compliment, coming from you, more than anything that has ever been said to me. I simply have done what I thought was right in the world and fought for the yeles does not have you say about my through the laws and constitution of the kingdom, the succession to the value does not have you say about my through the laws and constitution of the kingdom, the succession to the laws and the laws and constitution of the kingdom, the succession to the right in the world and fought for the under dog, and what you say about my work pleases me better than any compliment I could receive.

"The world is better for men like you, Mr. Cummings,' replied the Cardinal. 'I have watched your career for a great many years, and I know the difficulties you had to contend with in your youth and how you struggled against them, and I have watched your career in public life and read your rewspaper stories with the greatest

reareer in public life and read your newspaper stories with the greatest interest, and in every sphere of life I noted that you have been a good man; that you have done good work and I hope God will bless you for it. Then the Cardinal left."

This broad-minded, tolerant and indeptively life in the grant show to run this country. Ex-Attache tells of the days when the society exercised a certain power in the political affairs of Great Britain, competitions and the same with the proposed should be a supplied to the same with the same with the proposed should be a supplied to the same with the same with the greatest control of the same with t society exercised a certain power in the political affairs of Great Britain, com-

seemed discouraged and disheartened at latter was estimated at over half a miltion, and it had large means at its comtodie. After Cardinal Gibbons visit mand, whereas now it is doubtful nis spirit seemed to have changed. He seemed to have a load lifted from his shoulders, and he was as happy over the visit of Cardinal Gibbons as a boy with a new-found toy. in its ranks. The very classes that formerly constituted its principal ele-ment of strength, namely, the Protestant gentry and aristocracy of the Emerald Isle, and the old Tory nobility in the United Kingdom, now regard it as an extremely vulgar and ludicrous movement, from which it behooves them to hold aloof, and save for the fact that stirs up some rioting once a year on the anniversary of the Battle of the Boyne, it has dwindled into such inignificance as a political factor either in England or in Ireland that it is difficult to realize that during the first three or four decades of the nineteenth century it was repeatedly admitted by the government of the day in Parliament to be one of the most serious problems by which the crown was con-fronted."

Praised at Oxford. Professor James Bryce, the distinnished historian and political critic, work on the American Common wealth makes every utterance of his oteworthy for all serious-minded read ers in the United States, delivered the Romanes Lecture, in the Sheldonian Theatre in Oxford, a fortnight since, on the "Relations on the Advanced and the Backward Races of Mankind." The address, which was marked by many passages of great beauty, contained the following striking statement: "It is following striking statement: "It is worth remarking that in respect if not of their practical treatment of the backward races, yet of their attitude towards them, Roman Catholics have been more disposed to a recognition of equality than have Protestants. The Scanland is the proudest of marking Spaniard is the proudest of mankind. He treated the aborigines of the new world as harshly as ever the Teutonic people have done. But he does not people have done. But he does not look down upon, nor hold himself aloof from the negro or the Indian as the Teutons. Perhaps this may be owing to the powers of the Catholic priesthood and the doctrine of Transubstantiation. An Indian or a negro priestand in Mexico the priests are mostly Indians—is raised so high by the majesty of his office that he lifts his race with

The New Ambassador.

The coming of the Hon. Michael derbert as successor to the late Lord auncefote has a special interest for Catholics, as he is a son of the ble Lady Herbert of Lea, who followed ardinal Manning into the Church.

He is a younger son of the great ouse of Pembroke, his brother being the present earl. Mr. Herbert is about forty-five, and has been a fortunate man in diplomacy, having several times been appointed over the heads of is elders in years and seniors in serv ce. He was for some time in Paris as Charge d'Affaires at the British En

Wilson, daughter of R. T. Wilson, of New York, and sister of Mrs. Cornelius Vanderbilt, jr.

MISSIONS TO NON-CATHOLICS.

We are informed by the head of a noble band of Catholic missionaries that the season of missions just closed has borne a rich harvest of converts to the Catholic Church. He that Catholicism is making rapid strides, not only among those who have inherited the faith, but among con-scientious non-Catholics. Many of the scientious non-Catholics. Many of the latter class, tired of being tossed by "every wind of deetrine," seek and find rest and happiness in the bosom of the one true Church.

Conversions are of daily occurrence.

Catholicity is acquiring numerous accessions from the different sects, and is gathering within its fold the strongest and most gifted intellects from the ranks of its adversaries. Educated men who rise superior to the prejudices of early training see that Protestantism can lay no genuine claim to stability, and are painfully conscious that it can offer them no supernatural assistance in the salvation of their souls; and these thoughts are gradually working on the entire community and bringing their influence to bear on the current of general thought.

Still, tolerance of Catholicism has not yet become so great that there is re-quired no moral courage to repudiate the religion in which they have been reared. It is a miracle of grace to make aristocratic Americans brave the force of social customs and associate their re-ligious convictions with "the exiles of whose greatest treasure is their Erin. faith, and whose only capital is willing hand and quick intellect of the Celt. But cultured men, who are sincere in their search for the truth, regardless of consequences, will reject an unsatisfactory creed, however great may be the sacrifice. Many of them are dong this every day joining; the true Church.

The accession of native intellect and genius going on from day to day will sooner or later break down the barriers of prejudice and social intolerance. Native Americans are becoming more observant of the beauties of Catholic observant of the headites of catholicity, and they are daily increasing its membership. The establishment of the Apostolic Delegation has opened non-Catholic eyes to the divine origin of the Pope's authority and made the future of Catholicity in the United States bright with the glorious prorise of numberless conversions.—American Herald.

THE FATE OF SLANDERERS.

Those Who Slander the Church Invaribly Receive their Dues

It has ever been remarked that few men who slander or persecute the Church of God do not come to some visibly badend. It is almost invariably the case. The curse of God rests upon them, and usually manifests itself in the same striking way. Another remarkable fact in this regard is that those who abet such men feel the evil effectsoften visibly-in many ways.

Some years ago a slanderer of the Church made his appearance in North Carolina and was received with open arms by a number of people who thought it necessary to oppose "Roman-ism." Falsehood, obscene lectures and slander held riot till this obscene creature had delved considerably into the pockets of his dupes, and then-and then they were cured of the anti-Cath-olic fever. His place is here no more. So, too, when the "Great Patriot" Diaz hailed from Cuba before the Cuban war, and tearfully related his "conversion" from "Romanism" to "Baptist faith" and the "persecution" he en-dured from "Catholic authorities," and with his slanderous tales was received with loud hosannahs by the Bantists throughout the country, it took no Baptist papers are now singing tuner: I dirges over the "Great Baptist," who has fallen from grace, instead of thanking God, as they should do for having got rid of the scamp. They are evidently freed from a great rogue, who can however the state of the scamp to th dently freed from a great rogue, who can, however, be re-converted, we have no doubt, if they so desire it, for a very small consideration. The following is Diaz's wail when thrown out by the Baptists after they had lost faith in

him:
"Words are not sufficient to express
my sorrow—how sad I feel. A tremend persecution is at hand carried on by Catholic authorities; and I have no friends with me and my own Baptist people from the board are helping the plans for the destruction of the work of Christ in Cuba. Those from whom I have learned to be brave and to hold nave learned to be brave and to hold up the cross of Jesus abandon me, and I begin to feel weak and feeble; never discouraged nor doubtful, but disheart-ened. I pray to God, and while I pray the tears run down my face. At times I feel comforted after prayer, and at times I am prostrated, humiliated and so sad that I think am worse than any

criminal.' We thought there was no persecution in Cuba freed from Spain and under the protection of this "Protestant Government." but it seems that in the case of Diaz the awful Catholics always manage to get in their diabolical work! ry much fear that Diaz, the quondom "Baptist Patriot," regards as persecu-tion anything that opposes his deviltry

Death is not the end. The crown of Death is not the end. The crown of life, the immortal glory which awaited the faithful then, awaits the faithful now and shall surely be attained by all who love His appearing.

One thing only is necessary—the committal of the soul to God. Look thou thyself art in order and leave to God the task of unravelling the skein the world and of destiny. Fools live in the future, dullards in

the past, wise men in the present .- S. J. Since Father Hendricx has been at work among the Mormons he has received 50 converts. Fifty-seven con verts have been received by the Fathers of the New York Apostolate since

ISLE OF DEATH.

Thoughts Suggested to a Priest by a Passing View of Molokai.

Rev. H. W. Cleary in the New Zealand Tablet. Away to the right of our path through the blue waters appeared the long back and sloping sides of lone Molokai, the land of the lepers, the isle of death, encircled by a thin white frill of sea foam. Somebody has described the island kingdom as "the sweetest and saddest in the world." It is indeed a paradise of the green and luscious things that are the gems of botanic life. But the trail of the serpent is over it, and in the physical order it has left no slimier nd fetid mark than that most dreaded of all scourges, that "most ancient and most human of all diseases," Asiatic leprosy.

The melancholy settlement consists of 3,300 acres on the north side of the island bounded on one side by the sea, on the other by a great precipice barrier which varies from 1,800 to 2,000 feet high. There are two chief villages, Balawao and Kalau-papa, 762 buildings of variations of the control o ous kinds, 299 cottages owned by lepers, 196 houses erected at the expense of the government for those of the unfor-tunates who were unable to pay the cost of erecting their own dwellings. The administrative buildings consist of a superintendent's residence, an abatoir, dispensaries, a shop for the distribution of meat, ware houses, workshops and storehouses, all under government supervision. For the year 1900 the expenditure for the segregation, support and treatment of support and treatment of the lop-ers was \$81,359 (about £16,000); the pay roll amounted to \$17,837 (about £3,500). "The Bishop Home" is in charge of the Franciscan Sisters, Nearly all the girls of the settlement are there. All do regular routine work when able, attend school for short hours, and their lives are brightened as much as possible by the unselfish devo-tion of the Sisters connected with the home. At Kalawao the Baldwin Home for Boys is in charge of the Brothers of the Franciscan order. There is also a receiving house for lepers near Honolulu, likewise in charge of the Franciscan Sisters.

From various sources I learned that the Mormons and the Lutherans have each a salaried preacher in the leper land. In each case the preacher is a native Hawaiian. The only creed that has white representatives to tend the bodies and minister to the souls of the lepers is the Old Church of the Ages. And the afflicted ones and the public note the fact and duly appreciate it. I tound it a subject of comment both on sea and shore, and on board the Moana there was for a few days after we passed there was for a few days after we passed the solitary, silent, mournful island of living death a great demand for my copy of Charles Warren Stoddard's fearfully fascinating story, "The Lepers of Molokai." To its pages I refer all who desire to know of the quiet but sublime heroism of Father Damien among the stumps and fag-ends of humanity that clustered so long in unhumanity that clustered so long in unrelieved and hopeless misery on that lone Pacific isle of desolation.

The repulsive character of leprosy greatly enhances the beroism of those oble bands of men and women who banish themselves forever from all the joys and comforts of ordinary human inercourse and devote their lives to the assuagement of the horrors of that fell disease which slowly crucifies the hapless dwellers of Molokai. Somebody has described man as by nature a quarrelling and fighting animal. It is, perhaps, for that reason that we bestow so much clamorous approval on the man in khaki uniform who bravely "faces the music" when the bugles blow and the eyes of his comrades are upon him and their encouraging shouts ringing in and their encouraging shouts ringing in his ears and the war correspondent about and the world, by deputy, looking on. It is magnificent. But a thousand times more precious and herore is the action of those men and tarily bar the way back again, enter into a living charnel house and toil and endure on and on through the ceaseless sight and touch and smell and taste of long-drawn agony till death comes—and

Is beautiful as feet of friend Coming with welcome at our journey's end.

* * * What a Christ-like spirit it is that has led priest and brother and nun into that mournful land to soothe such woe and to teach these decomposing fragments of humanity how to live and how to die! That sunny but dismal spot on the coast of Molokai has indeed vitnessed many an act of noble Cathollc self devotion,

A thousand glorious actions that might claim
Triumphant laurels and immortal fame. But the eye of the patient heroes in the black Piepus soutane and the brown Franciscan habit is not set upon fading crowns, but upon the better and higher things that lie beyond the portals of

death and the grave.

But Molokai is not the only scene of the Church's active and tender sympathy for lepers. She follows them all over the for lepers. She follows them at lover undearth and gathers them to her arms. In many a conversation on ship and shore I found the opinion curiously prevalent that leprosy is practically extinct. And yet it is more or less common in Japan, China, Burmah, India and other places in the East, and I have read the opinions of several experts to the effect that the malady is rapidly increasing on the

The sacraments, symbols of heaven, form energy apportioned to every state and condition of life.—Bishop Watter-

You should expect temptations, you should not be afraid of them; for although the devil can tempt you against your will, he cannot conquer you, unless you consent to be con-quered.—Mgr. Peschoud.

The love of one's native country is a sentiment deeply imprinted in the hearts of men. God has made it the principle of great social and public

THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCII.

We are continually hearing of the en croachments, past and present, of the Roman Catholic priesthood on civil man Cathone prices and City wernment and policy. Nor can it be nied that many of these charges are ne. Every class in society, being made up of imperfect men, acts imper The higher its ideals, and the stronger its moral control, the more glorious will be its achievements, and the more lamentable the results if it goes beyond its bounds, or if it is silent when it ought to speak.

The trouble is that the greater part

of these charges are brought against the Middle Ages, in which they have not very much force. There can not be ennent where there are no ascer croachment where there are hascert tained limits. Now the Middle Ages are the era of great elementary forces, secular and religious, national and ecclesiastical, each acting with a broad and free sweep, with but little regard to expressing powers. The Church was to opposing powers. The Church was sometimes violent against the Empire. but then the Empire was often viol against the Church. The priesthood, having the highest aims, and the most ent and perfect organization, and ancient and perfect organization, and laying hold of life at every point, natur-ally received the principal devotion of the people. No doubt this zealous ad-herence of the masses sometimes im-peded the healthy development of civil authority. You can not have the use of a thing without the abuse of it. Yet it did not finally restrain the formatio of the great mediæval constitutions. If these were at last all overthrown, except the English, nobody supposes that the Church is responsible. It was the Crown which broke them to pieces, and brought all classes, including the priesthood, into a stifling submission to itself. In Spain the Inquisition was the Crown's chief means of enslaving

the episcopate. Because the Church was much demonstrably powerful in the Middle Ages than now, and because her great schibitions of authority were peculiarly Ages than no striking and awful, we are apt to think that she had everything very much her own way, with only resistence enough to make plain that she was not to be resisted. But, as Oreste A. Brownson has shown, her course was as constant-ly, and often as powerfully, impeded then as now. The more we read media history, the more we are struck with the perpetual compromises which the Church was compelled to make. Even the famous Concordat of Worms, that ended the tremendous struggle over investitures, is declared by Froude to have given the substance to the Crown, and only the shell to the Church. Sober historians, no more sacerdotalists than Froude, but not like him bitter partizans, judge very differently, yet all allow that there were large abatements made by the Church in favor of the civil authority. The settlement did credit to both sides, but it shows that neither side was com-

pletely victorious. Besides, when we talk of the Church, we are often very vague in our reference. Sometimes we mean only an order or two; sometimes only a powerful but by no means victoriously predominant school; sometimes an imper-fectly acquiescent episcopate, or a council against a Pope, or two oppos-ing claimants of the Papacy against each other, or a national church more or less at variance with the general.

All these were abatements of force
which have now, within the ancient

ommunion, mostly disappeared.
At the same time the civil authority has also become better organized and more sure of its rights. Where there is mutual good will, it may fairly be said that both Church and State are stronger now than they were in the Middle Ages. There is not such a chaotic uncertainty of respective rights and func-

Take a single point. The Church was then from time to time drawn into consideration of the question whether this or that claimant had the true right to a crown. In our time, as Pope Benedict XIV. says, the Church is only concerned to decide whether a marriage is valid or not. Whether the offspring, legitimate or not, can or can not suc to civil dignities, is a point with which she is no longer occupied. If she could have been extricated from this alien en tanglement earlier, some disagreeable passages of history, for instance disputes over the succession of Elizabeth or of Henri Quatre, might have been spared, although it is true, the latter did not concern legitimacy. As the Blessed Thomas More says: "He is king whom the nation makes king. Yet perhaps Pope Urban VIII. was a little too hard upon St. Pius V. The latter stood almost a century nearer the complications of the earlier time.

It is astonishing how anachronistic a large part of the Protestant ministry is. It keeps on senselessly ringing the changes over "sacerdotal encroachments," like that foolish Hugh Price es, without once perceiving that, as Mr. Lecky remarks, the bolts of effective anathema are rapidly shifting into the hands of the State. Indeed, they are claimed more and more by the servants of anti-Christ. We hear of lectures held in the Baptist University of Chicago maintaining with Gambetta and his colleagues that "the Church must render unto Caesar the things that are Caesar's, and that everything is These lectures of a Christian University, we are told, declare that the citizen must hold himself abso lutely submissive to the State in everything concerning religion, moral, marriage, education, the life and death of innocent or guilty. He must, as commanded by the civil power, profes Christianity or Atheism; adore Christ or revile Him; marry one wife or twenty; maintain his children or destroy them; cherish the weak or poison We have here the ancient pagan ism re-introduced in a shape of malig nity and effrontery unknown to any even the shameless Spartans.

Now I do not at all dispute that such lectures are going on in Chicago. This I the wise parent would choose. To im-

the world, and such lectures seem thoroughly consonant with such a claim. I have been wont to suppose that the avatar of anti-Christ would probably

avatar of anti-Christ would probably take place at Paris, but perhaps Chicago is earning a better title to it. It is not the fact of these lectures, or that they are of such a tenor, that I dispute. What I question is, that they are lectures of the University. This is Baptist, and after sixty years of close Baptist, and after sixty years of close observation, I think the Baptists are as observation, I think the Baptists are as good Christians as the most of us. Besides, John D. Rockefeller is supreme there, and while he is not always described as a paragon of Christian uprightness, he surely is not yet given over to utter reprobacy. He could turn Professor Bemis out of his place for being a little warm over the rights of labor, but though he may like Luther. labor, but though he may, like Luther, put St. James out of the Canon, can we believe that he would quietly see all t of the Bible trampled down by men who hang on his autocratic nod? We must be allowed to render a Scot-

tish verdict: "Not proven."
I will suggest a possible rectification.
Lucifer, certainly, would not neglect a city so well entitled to his protector-ate. May it not be that he has set up there a school of which he is Supreme Patron, and Beelzebub, Mammon, Belial and Apollyon, professors in ordinary; and that some one, supposing that there is but one University in the city, has unluckily confused the Christian college with this august Pandemonian foundation? The matter is worth in-

quiring into.

I am the more apt to believe this a possibility, because I know of a Baptist possibility, there who began bellowing and the same and minister there who began bellowing over Popery before he went there, and has doubtless kept up the vociferation since, so that Protestants might easily be deafened and dazzled, leaving Satan free field in the interim.

I do not deny that anti-Christian teachings may be propounded in a Christian school. Yale is under the Christian school. Yale is under the perpetual care of Congregational ministers, yet its best known professor of political economy, William G. Sumner, raises the question: "What do social classes owe each other?" and renders the appalling answer: "Nothing." Any notion of his science which involves the politic plant of the contemptuously sets ethical feeling he contemptuously sets down as bred on "that ground which religion has not yet lost, and science has not yet won." Yet this man is an ordained deacon of the Protestant ordained deacon of the Protestant Episcopal Church. I see his name duly set down in the list of our ministry.
At the Church Congress in New Haven
he appeared, by right of his order, like
Satan among the sons of God, and propounded a vaccinated version of his

devilish doctrine.

Can not these idiotic anti-Popish zealots see, as Marion Crawford says, that the time is drawing near in which all men who believe in God as revealed in Christ—and this takes in many Jews will gird themselves, as we see now in Holland, for the last decisive struggle with the might of Satanic wickedness, of which we have been viewing preliminary adumbrations? Chris tians have always believed that anti-Christ would win the victory at first, as over the Lord; but "on the third day He will raise us up, and we shall live in His sight."

CHARLES C. STARBUCK.
Andover, Mass.

FIVE-MINUTES SERMON.

Fifteenth Sunday After Pentecost.

TRAINING THE CONSCIENCE. St. Luke vii., 11-16.

The Gospel of to-day places before us a very touching instance of a mother's affection for her son. Her tender-hearted interest in the young man's welfare excited our Lord's attention, and for her sake He worked a heights, descended into the hidden great miracle. He raised the widow's valleys, penetrated into the depths of

son to life. parents, the practical way of A voice of conse manifesting an interest in your children nowadays is to secure for them a good, doned us, He has died to win us, H thorough-going education, which will not only enable them to fight their way selves, but will enable our Lord to raise them up at the last day to enjoy the glorified life of the blassed in the solution of the blassed in the solution of the solution of

rimarily in the education of the heart in teaching the child the doctrines of his religion, and instilling into his soul the fundamental principles of morality so that there may be developed within him a sturdy religious character with which he will be able to resist all the temptations to do wrong. thing to teach a child reading, writing. and arithmetic, and to give knowledge of the ordinary bran learning, but it is a far better thing to and wrong, so that there will be de veloped in his soul a conscience that will be to him a practical judgme deciding the goodness or badness of his actions. Without such a conscience his knowledge becomes worse than useless to him. It is like a double-edged sword, capable of cutting both It gives him greater facilities for doing evil. A child in whom a conscience is not developed by a good practical edu cation is like a ship, staunch and sea worthy, with long tapering masts and strong rigging and with beautiful sails et to the breeze, but without a rudder. Such a vessel can cleave the wave with mighty speed, but it is just as liable to dash itself to pieces on the rock-bound coast as it is to keep to the deep

Conscience is by all means the most precious thing a man can have. It is orth to him a thousand fortunes. child who starts in the battle of life without a cent in his pocket, yet with a good strong conscience in his soul, is far better off than the child to whom his parents have left millions but have never developed in him a practical con science. If a parent had the choice between filling the child's mind with knowledge on the one hand, and on the other of solidly anchoring his heart in the fundamental principles of morality, there is no doubt for a moment which

great city is sometimes described as part to the child a knowledge of right and wrong, to teach him the way the world, and such lectures seem thorworld to his real home in heaven, to give him a means of fighting the ene-mies of his soul, is to give him wealth beyond measure. To leave to him as a precious inheritance a good practical conscience is to equip him well for the struggle of life. With it he is as rich and can stand as firm as a king. The old principle that was laid down by the wise men of old is just as true to-day, that a handful of good life is worth a whole bushel of learning.

> THE ORIGIN OF THE ANGELUS. Facts About One of the Most Beautiful of the Church's Devotions.

An event far less important in itself than the deliberations of the American commission set half of Rome talking for fully a quarter of an hour recently. For the first time in the memory of most people there, the great gun in the castle of Sant' Angelo failed to announce castle of Sant' Angelo failed to announce the hour of noon. The men in the streets who regularly look at their watches every day at the familiar an-nouncement were aghast; the sacristans who stood in different campaniles with the ropes in their hands ready to ring the angelus grew sorely puzzled—every-body within a radius of a half mile of the famous musoleum of Hadrian the famous mausoleum of Hadrian speculated on the cause of the omission. Whatever the cause may have be fact that the angelus failed to ring for a few minutes from a hundred Roman belfries reminded a good many of us who have become staled by custom what an interesting and dev practice is that of calling the faithful to meditate three times a day on the mys-tery of the incarnation. Louis Veuil-lot, most famous of Catholic journalists, lot, most famous of Catholic journalists, has a beautiful passage on the customs in his "Parfum de Rome," which may well be repeated. He was on his way to Rome, and "a little halt in a deserted spot permitted us to hear the noonday angelus. A woman and child who were watching the train pass made the Sign of the Cross and recited the Angelical Salutation.
"Why do they make the Sign of the

Cross?' asked Coquelet, 'is it the train or ourselves they take for the devil?" Neither the train, nor me, nor you, Coquelet, full of malice though you are. This woman and child are not thinking of the devil, they are thinking of God.
"They have heard the Angelus, and

they are praying. Listen to those sweet and noble sounds—that is the telegraphic language of the Church, invented long ago, and now understood by all the people. 'What does it say?' asked Coquelet. It says something which is infinitely above you and your learned kind, but which is still within the comprehension of these little ones. "It says that the Angel of the Lord

announced to Mary that she was to be-come the Mother of the Saviour of the world: that Mary answered the Angel: Be it done unto me according to the will of the Lord. I am His handmaiden; that Mary conceived by the Holy Ghost; that the Word was made flesh and dwelt amongst us.

" To this divine account, to this profession of faith, the bell adds the prayer of the Church: 'O Mary, Mother of God, pray for us poor sinners; pray for us now and at the hour of our death." And this is what these poor people are saying in unison with the bell—The Word was made flesh and

dwelt amongst us! "Long ago, over the territories of St. Louis, King of France and Suzerian of England, fifteen hundred befries used to point to the sky, with the Cross of Christ for a crown upon them. In those days a man could hardly raise his eyes without beholding the sign of our re-demption—The Word was made flesh

and dwelt amongst us, and died for us! "This harmonious voice of praye flooded the fields climbed the mountain the forest, dominated all human sounds. doned us, He has died to win us, He reigns over us!

faith, hope and charity.

"The great voice did not disdain to speak of men after having spoken of God. It announced baptism, marriage, death; it asked the prayers of men for those who were just entering into life, and for those who were about to appear before the judgment; it asked prayers for those who were to be united in life. The human family in those days knew

no pariahs.
"I do not know where bells were invented, but it is certain that the widespread use of them is to be attributed to a Pope. It is Rome who has given us this harmonious voice with its Divine language. It is she who baptized bells—conferring a sarmonet on them that prayer might fall om Heaven upon our souls like a sea

"O Rome, Mother of virtue, Mother of light and of hope, Mother too of all sweetness, all joy and all poetry!
O Rome, inspired of God, to fill with strengthening delights the poor heart

Venillot cannot be blamed for not knowing the origin of the ringing of the church bell morning, noon and night, in honor of the Incarnation, for faith of the fickle, the unwary and the the question has never been really decided. Some interesting facts, however, were explained recently here in Rome by Mgr. Eesser, secretary of the Congregation of the Index. The first clear documentary proof of the custom comes from Hungary (diocese of and dates from the year 1307. In 1317 the practice was common in Mont-

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pellier in France, and the following year Pope John XXII. granted an in-dulgence for all who took part in the devotion in Church of Saintes. In a few years the practice was generally observed in Spain, England and Ger-many, and in the year 1327 the same ordained that a bell should ring Pope ordained that a bell should ring the Angelus in one church of every Rione or district in the Eternal City at nightfall, granting an indulgence of ten days to all good Romans who recited the Angelical Salutation.

The ringing of the Angelus in the morning became common in less than a century after the practice of ringing it in the evening had taken root. As far back as 1380 a bell used to be rung at the property of the noon at Prague to remind the people to pray in honor of the Five Wounds, but the first notice we have of the midday

the first notice we have of the midday Angelus comes from Imola in 1506. It is now more than thirty years since the people of Rome have been privileged to behold the Holy Father in the open air. Since 1870, as all the world knows, the head of the Catholic Church has been a prisoner in his own palace. has been a prisoner in his own palace. The festivities of the Holy Year or of the three Pontifical Jubilee year which have occurred during the pre-sent Pontificate bave brought no relief, even of a momentary kind, to this enforced retirement. Next Sunday, then, will be a red-letter day in the Eterna City, for the Holy Father has deter-mined to show himself to his beloved people in the open air. Not in the streets of Rome, of course, for such an event would be attended with as much unpleasantness to the Pope as to the present rulers of Italy. But in the heart of the Vatican there is an immense open court capable of holding over fifty thousand persons, and here the Holy Father will publicly bless the Romans next Sunday afternoon. Pass-Romans next Sunday atternoon. Passing through the Camere of Raphael in the Vatican to-day, Vox Urbis witnessed the erection of a throne opening out of the Vatican library into the ourt of the Belvedere, on which Leo XIII. will take his place to listen to the devout addresses of his people and confer upon them the Apostolic mediction. At noon on the same day fifteen hundred poor people, a hundred from each of the fifteen divisions of Rome, will be entertained at dinner by Leo XIII., who is to be represented or the occasion by his vicar, Cardinal Respighi.—"Vox Urbis" in the New York Freeman's Journal, July 2.

THE TEACHINGS OF CHRIST.

"According to materialism, the principal science is the science of sensual enjoyment. According to agnosticism, the principal science is the science of destroying a belief in a personal God, in moral responsibility and in a state of future reward or punishment for men. According to rationalism, the principal science consists in refusing to admit historical authority of sacred Scripture, in refusing to admit miraculously confirmed doctrine. According to Catholicity, the principal science is the science of metaphysics, as known from reason and from revelation.

"Physics is the science of concrete

facts; mathematics is the science qualities: metaphysics is the science of supersensible intellectual truth Metaphysics may be divided into cos mology, anthropology and ethics. Cos-mology is the science of the supersensible origin and destiny of the world around us; anthropology is the science of man, especially the science of the human soul—the science of the origin and destiny of the spiritual human soul. Ethics is the science of divine direction given to man, divine restriction imposed on man, in order that man may attain his divinely appointed des-

tiny. Catholic metaphysics is the principal Catholic science.
"Christ did not teach history, linguistics or mathematics; Christ taught guistics or mathematics; Christ taught metaphysics; Christ taught cosmology, anthropology and ethics. This world of ours is not the result of eternal force acting on eternal 'need the Almighty ' Let us make man to divine creation. our image and likeness.' Man is a fallen creature; Christ, the God-man is the mediator between God and men. A faithful saying and worthy of all acceptation that Christ came into the world to save sinners.' Men cannot partake of Christian salvation unless they practice justice, religion, social obedience and temperance.

"This is the miraculously confirmed metaphysics of Christ; this trine of the fisherman of Galilee; this is the teaching of the early Christian fathers, more than fifty master intellects; this is the teaching of theologians of twelve centuries, more than a hun-dred and fifty master intellects. This is the teaching of the bishops of the Catholic Church assembled in nineteen general councils; this is the teaching of the Roman pontiffs of nineteen centuries, more than 260 in number; this is the doctrine that shall be taught till time shall be no more, till the sun of our system burns outs, all the planet we inhabit becomes too cold for human habitation. 'I am with you all days even to the consummation of the world.'

"Thomas of Aquin, was the first to give to the world Catholics metaphysics in truly scientific form. In the teenth Christian century the revived philosophy of erring human reason, the revived metaphysics of the pagan wonder, Aristotle, revived truth blended with falsehood, was a danger to the superficial. St. Thomas separated truth from falsehood; he wedded truth to revealed truth; and his Summa Theologica is the result of this happy union. There is no Catholic subject that St. Thomas has not touched, there is no subject he has touched that he has not, almost, finished. 'St. Thomas alone shed more lustre on the Catholic Church than all the other doctors of the Church taken together,' says Gregory XIII."— Rev. Father Joseph Campbell, St. Paul,

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What Made Him a Catholic.

Sir Stephen de Vere, brother of the dead poet, Aubrey de Vere, says:
"What made a Catholic of me was my knowledge, my intimate knowledge, of the innocence of the morals of the young men of the peasant class (in Ireland).

"I went among them; I was at their hurlings, at their sports; I heard them.
I listened to them. I knew them.
I compared them with the young of my own class. I said: at can make the difference? It cannot be education, for they have little or none. It cannot be society, they knew nothing quette of society. It cannot be travel; it must be one thing—their religion—and I will be of the religion that makes em so innocent and so pure.'

Joan of Arc.

Many specimens of ingenuous malevolence have been afforded in recent cable efforts, but the palm for vileness must be accorded a canard published last Sunday, as emanating from Paris It touches at once the honor of the Sacred College and the martyred Maid of Orleans. In retaliation for the attack on the religious orders, it was declared, the College would refuse the honor of canonization to Joan; and one of the ostensible rea sons for the refusal was a doubt as to her claim to be described as maid. If infernal malice could go any further than this, some new forms of diabolism must be made known to men. Satan himself would find it hard to do more than insinuate that spiteful motives may enter into the question of canoniza-tion and sway the judgment of the ex-alted judges. As for the reflection upon the noble savior of France, they are worth of the infamous English crew who sent her to her doom.—Philadelphia Catholic Standard and Times.

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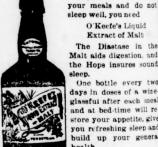
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mission.—Mgr. Pie.

CHATS WITH YOUNG Gentlemen, do not conform you to this age, but reform it, and be the newness of your life. Do similate yourselves to the wor similate the world to you; that

Politeness from a Financial View

AUGUST 23 1902.

Not many months ago \$1,0 willed to a conductor of the Chie willed to a conductor of the Chic Alton Railway for being attenti courteous. A somewhat similar stance has re-occurred. Mr. Titus, a steward on one "Alton's" dining cars, recen for a guest a gentleman to vunconsciously gave such politi unconsciously gave such point tion as to attract his patro tice. Upon the arrival of th in Chicago, this passenger, w a high official of the Mobile a Railway, repaired to the ger fices of the Chicago and Alt fices of the Chicago and Alt way, and being assured of Mi ability, promptly appointed th superintendent commissary Mobile and Ohio Railway. M assumed his duties August 15th headquarters in Jackson, Ten will be the youngest railway tendent of dining cars in the States, his age being but twe The Danger of Drink.

Young men need temperan more than other folk do. I are at the age where the g sion begins to be temptud sion begins to be temptuc they need all their strength to control it. Now liquor that passion, and weakens power, so that the young drinks is perfectly certain t Again, the young man

career to make, and needs a go tation in business circles. But of whisky on his breath, and t that he gets drunk occasionally jure his good name, destroy h and damage his chances of Besides, the habit of tippl

pensive. It costs money. It money would be better in a in a barroom till. Moreover, the practice of te is an exercise in self-denial—in the mastery of the body by

-Pittsburg Observer. The Kind of a Boy the World Boys are always in deman they are the material out of re made, and as first-class n always at a premium in eve trade, so the boys who give making first-class men are mo

sought after.
The boy the world wants the one who can be trusted money without any of it stick fingers or finding its way into He will take as much affairs of his employer as if his own, and will stay fiftee without being asked, to finish work after the whistle blow t of the men have quit will be able to write a busing and spell the words correct up a column of figure and accurately. He will lift readily to his sister when he on the streets as he would w sister of some other boy; not be ashamed to walk to his mother, show her into h and sit beside her during t He will be careful in making and just as careful about He will have sufficient more to say no to those who wou age to own that he is striv

a man of himself.
This is the kind of boy so

the lookout for. Keep a Light Hea A light heart under failt dition of success which may down as an essential. No need to be warned against ious effects of the blue-deadens the heart of enter strings the nerves of action the blues. In one of the prayers which Robert Lou he prayed for "courage and a quiet mind." One who orains with these three gif odds in her favor. It that she should she undertakes to accompl is the essence of power. What is there in a failu

cry about, or in a dozen f you know you are bound Success is not an external something you have to h snare, like a bird. Succe oneself, or in every true one does. Not the most not the bitteres under-estimation, can do lay any success we really timately, we and our wor sessed at its proper value we may be dead when the we shall have succeeded Every day we hear of me in their graves. But that the world was slow they had succeeded year they were living and wor The men themselves, we though robbed of tempo knew, deep in their hea had succeeded, and confid work behind to "report cause aright," when the come for its value to be

To be misunderstood, to be laughed at, to die garded, is not to fail. low, without a shadow your work is real and universe is committed t it, and compel its recog afford to die with a smi or the sunshine of succ heart. Don't be a Second-

You can hardly imagin "I am going to be a se I don't want to be first-c good jobs, the high pay jobs are good enough for boy he would be regard good sense, if not in sa get to be a second-class by not trying to be a Thousands do that all t

mission.—Mgr. Pie.
Politeness from a Financial View-point.
Not many months ago \$1,000 was willed to a conductor of the Chicago and willed to a conductor of the Chicago and Alton Railway for being attentive and courteous. A somewhat similar circum-stance has re-occurred. Mr. H. J. Titus, a steward on one of the "Alton's" dining cars, recently had for a guest a gentleman to whom he unconsciously gave such polite attenunconsciously gave such pointe atten-tion as to attract his patron's no-tice. Upon the arrival of the train in Chicago, this passenger, who was a high official of the Mobile and Ohio a high official of the Mobile and Ohio Railway, repaired to the general offices of the Chicago and Alton Railway, and being assured of Mr. Titus' ability, promptly appointed the latter superintendent commissary of the Mobile and Ohio Railway. Mr. Titus assumed his duties August 15th, with headquarters in Jackson, Tenn. He will be the youngest railway superincents. will be the youngest railway superin-tendent of dining cars in the United States, his age being but twenty-four.

The Danger of Drink. ||¡Young men need temperance even more than other folk do. For they at the age where the great passion begins to be temptuous, and they need all their strength of will to control it. Now liquor inflames that passion, and weakens the will so that the young man who drinks is perfectly certain to be im-

Again, the young man has his career to make, and needs a good reputation in business circles. But the smell whisky on his breath, and the report that he gets drunk occasionally, will injure his good name, destroy his credit, and damage his chances of getting

Besides, the habit of tippling is expensive. It costs money. And that money would be better in a bank than in a barroom till.

foreover, the practice of temperance is an exercise in self-denial—a training in the mastery of the body by the soul. Pittsburg Observer.

The Kind of a Boy the World Wants.

Boys are always in demand because they are the material out of which men are made, and as first-class material is always at a premium in every line of trade, so the boys who give promise of making first-class men are most eagerly

sought after.

The boy the world wants to-day is the one who can be trusted to handle money without any of it sticking to his fingers or finding its way into his pock-He will take as much interest in affairs of his employer as if they were his own, and will stay fifteen minutes without being asked, to finish a piece of work after the whistle blows and the of the men have quit work. He will be able to write a business letter and spell the words correctly, and to and up a column of figures promptly and accurately. He will lift his cap as readily to his sister when he meets her on the streets as he would were she the sister of some other boy; and he will not be ashamed to walk to church with show her into her own pew and sit beside her during the service. He will be careful in making a promise; and just as careful about keeping it. He will have sufficient moral backbone to say no to those who would lead him astray, and he will have enough courage to own that he is striving to make

a man of himself.

This is the kind of boy so many are on the lookout for.

Keep a Light Heart.

A light heart under failure is a con dition of success which may be written down as an essential. No one should need to be warned against the deleterious effects of the blues. Nothing deadens the heart of enterprise, or un blues. Nothing strings the nerves of action like a fit of the blues. In one of those beautiful prayers which Robert Louis Stevenson wrote for us, in his Samoan household he prayed for "courage and gayety and a quiet mind." One who backs up her brains with these three gifts has all the odds in her favor. It that she should fail in what she undertakes to accomplish. Gayety is the essence of power.
What is there in a failure or two to

ery about, or in a dozen failures, when you know you are bound to get there? Success is not an external trophy, not something you have to hunt and ensomething you have to hunt and en-snare, like a bird. Success inheres in oneself, or in every true piece of work one does. Not the most powerful opunder-estimation, can do more than delay any success we really deserve. Ultimately, we and our work must be assessed at its proper value; and, though we may be dead when the time comes, we shall have succeeded none the less. Every day we hear of men succeeding in their graves. But that only means that the world was slow to see that they had succeeded years ago, while they were living and working with us. The men themselves, we may be sure, though robbed of temporary rewards knew, deep in their hearts, that they had succeeded, and confidently left their work behind to " report them and their ' when the time should cause aright,'

come for its value to be understood. To be misunderstood, to be vilified, to be laughed at, to die poor and unregarded, is not to fail. So long as you know, without a shadow of doubt, that your work is real and that the very universe is committed to take care of it, and compel its recognition, you can afford to die with a smile on your lips or the sunshine of success filling your

heart. Don't be a Second-Class Man.

You can hardly imagine a boy saying: "I am going to be a second-class man. I don't want to be first-class and get the good jobs, the high pay. Second-class jobs are good enough for me." Such a boy he would be regarded as lacking in good sense, if not in sanity. You can get to be a second-class man, however, by not trying to be a first-class one. Thousands do that all the time, so that ing miners and "corner'

second-class men are a drug on the

narket.
Second-class things are only wanted when first-class can't be had. first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread; or if you don't, you wish you could. class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce or too high-priced for the occasion. For work that really amounts to anything, first-class men are

wanted. Many things made second-class men. A man menaced by dissipation, whose understanding is dull and slow, whose growth has been stunted, is a second-class man, if, indeed, he is not thirdclass. A man who, through his amusements in his hours of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his limbs tremble like leaves in the wind, is only half a man, and could in no sense be

called first-class.

Everybody knows the things that make these second-class characteristics. make these second-class characteristics. Boys smoke cigarettes to be smart and imitate older boys. Then they keep on because they have created an appetite as unnatural as it is harmful. Men get drunk for all sorts of reasons; but, whatever the reason, they cannot remain first-class men and drink. Dissipation in other forms is pursued because of pleasures to be derived, but cause of pleasures to be derived, but the surest consequence is that of be-coming second-class, below the standard of the best men for any purpose.

Every fault you allow habit, to get control over you, helps to make you second-class, and puts you at a disadvantage in the race for honor, position, wealth and happiness. Careposition, wealth and nappiness. Care-lessness as to health fills the ranks of the inferior. The submerged classes that the economists talk about are those that are below the high-water mark of the best manhood and womanhood. Sometimes they are second-rate or third-rate people because those who are responsible for their being and their care during their minor years were so before them, but more and ore is it becoming one's own fault if,

all through life, he remains second-class. Education of some sort, and even a pretty good sort, is possible to practically everyone in our land. Failure to get the best education availble, whether it be in books or in business training, is sure to relegate one to the ranks of the second-class.—Success.

The Christian Gentlemen. In the July Dolphin, the attractive and well-edited new Catholic magazine, there is an interesting and timely article on the gentlemanliness of St. Paul by the Rev. Professor H. J. Heuser. The article is timely because now at what we may call the negligee season of the year. The warm weather, the necessity of keeping cool, and the indifference that seems to be a natural consequence of the heat, all conspire to make us care less not only of our personal appearances, but careless also of our manners. In the street cars, for instance, the man who during every other season of the year will invariably rise and give a woman his seat will now become in-tensely absorbed in his newspaper when he sees a woman standing in on a crowded car; and in the house, the man, who is usually kind and considerate all during the rest of the ye will in the evening come home and be-come exasperated, discontented and irritable, no matter how hard his wifewho by the way has been compelled to stay in the hot rooms of the house all day—may try to make everything com-fortable for him. It is the summer time, therefore, of all times of the year, that we need to be reminded of the fact that we must be gentlemanly in our manners. To define what is meant by a gentleman is hard, just as it is hard to define what is meant by a perfect man. The best description, however, s the one given by Newman, and referred to by Dr. Heuser in this article, and it is comprised in the statement that a gentleman is a man who never consciously causes pain. He is the man who will never say things that are mean, that hurt, that leave a sting hind them; who is invariably sincere, candid, honest, whose word may be relied on; who is kind and considerate of the feelings, the opinions, and the beliefs of others; who is polite even in the conventional sense of the word; who is not vulgar in his thought; who is straightforward in his dealings with his neighbors, with himself, and with God. Paul was in every way an example of the Christian gentleman; all the qualities we have indicated were to be found in his character; and, as Professor Heuser says, the best way to find out what constitutes the Christian gentleman is to study the life and writings of

the great Apostle. Have a Noble Ambition. Because one of the Beatitudes bless the poor in spirit and because voluntary poverty is one of the counsels of perfection, the ideal usually set up for young men is contentment with small means.

But this department would like to see a noble ambition inspire the reader, to make plenty of money and to use it in splendid generosity for the glory of God and the good of man-

For money is power. Think of the tremendous influence for good and for bad that Andrew Carnegie will exert on all future generations by means of his libraries! Estimate the impression made on the national life by the Rockefeller university in Chicago and the Leland Stanford university California. O. for millions to scatter books containing truth among all man-O, for millions to endov our Catholic schools! O, for millions kind! on millions to send missionaries to pagan lands and spread the light of the Gospel to the uttermost parts of

the earth! There are a hundred thousand op-portunities among us for great wealth. Who will provide the riches needed to

make them fruitful?

If one man had unlimited wealth, he could control the universe. For instance, he could support all the strik-

in coal mines, until the operators would have to give up. He could have en-abled the Boers to win a complete vic-tory, by supplying them with horses, munitions and men. He could get possession of every telegraph line, ever

newspaper and every other general avenue to news. He could dominate schools, armies, treasuries and nations. A little of this mundane omnipotence shared by every man of great means tho achieves some notable benefaction

for the human race. And the beauty of it is that his good work will go on indefinitely after he is dead and will follow him with its blessigs into the next world.

Money is not needed in every case of good works. Some men make a holo-caust of themselves like Francis Xavier. But, often a man cannot devote his life directly to altruism; yet, if he can contribute money, he can make it possible for other men to go forward in the path of sacrifice. So he shares in the merit of their achievements.

So, young men, determine to get on n the world. Go at a good business with the will to amass for yourself a frugal competence and for God all the rest of the money that you can honest-ly make. Look forward hopefully to being of great use to your fellow-men. Make to yourself friends of the mammon of iniquity. Be poor in spirit by being detached from riches, by not setbeing detached from riches, by not setting your heart on money to love it above God and humanity, and by liberality as you go along. But get rich if you can, provided you will make a good use of your possessions. It is as hard for a camel to pass through the eye of a needle, but that is a rich man who heards his means a rich man who

you will receive an eternal reward.

Energy and Industry may be of no Avail.
Thousands of men who have failed in their efforts to achieve a fortune cannot understand why they failed. In reviewing the past they cannot, perhaps, accuse themselves of lack of energy, industry, suavity, or any other of the elements which are popularly supposed to command success. But the truth is, that as much depends upon the purpose to which these qualities are applied, and to the manner of their exercise, as upon the qualities themselves. Energy and industry described to the substitute of their exercise, as upon the qualities themselves. Energy and industry described to the substitute of their exercise, as upon the qualities themselves. are applied, and to the manner of them-exercise, as upon the qualities them-exercise, as upon the qualities them-selves. Energy and industry devoted to the promotion of an object which to the promotion of an object which to the promotion of the general mind, whole day through, filled her mind. which neither charms the fancy, nor enlightens and instructs the intelle and can add nothing to the comfort and convenience, or to the pecuniary gains of classes or communities, are gains of classes or communities, are like good seed wasted on sterile ground. If the same faculties are employed in pursuits that clash with the public conscience, or are directly in conflict with social comity and oral law, the consequences are neces sarily and righteously disastrous to their possessor. A swindler may as energetic and industrious as the most intelligent and honorable of mer chants, yet the end of his career is imprisonment and infamy, and the in-heritance he leaves to his family, want and shame. No man works harder than a gambler. He even denies himthan a gambler. He even denies him-self sleep in order to prosecute his

schemes of aggrandizement, and yet the chances are that he dies a pauper. Energy, industry and courtesy are, indeed, the bases of success, but to insure that legitimate result of their exercise we must apply them in some way that will benefit the material interests of individuals, of classes, or of the whole people; or else in contributing to their amusement, ease and comfort, without offence to the laws of God and man. It may be alleged that persons who ignore, by their acts, the ideas that conscience should control the money-getting instinct — who make misrepresentation and falsehood a part of their business system, and care no of their business system, and care not how demoralizing a pursuit may be, provided it pays—sometimes acquire great wealth, and leave vast fortunes to their children. But are these so-called "fortunate men" compensated for the self-reproaches they unques-tionably endure and for the contempt tionably endure, and for the contempt in which they are held by their moral superiors, by heaps of unwholesome gain, and the luxuries with which they

re surrounded? Does any reader of this article know of an individual enriched by immoral means, whom he believe to be at peace with himself? The poor man, conscience free, is richer in all that is worth living for in this world, and in his hopes of the next, than the millionaire, to whose perishable treasures clings the canker of duplicity, or any species of

fraud or wrong.

The secret of real success in life—of the success which implies a contented soul as well as a big bank account—is in selecting a pursuit or occupation which has the element of genuine utility about it-which tends to the advancement, the solid advantage, the refine-ment, the happiness of one's fellow-men -and in following it up with an energy that never degenerates into a blinrush, and a suavity that never comes near enough to fawning to compromise personal independence. achieved, is something pleasant for a man to look back upon, to talk about to his children, and to point out to them as an example.

A Great Sufferer Cured.

A Great Sufferer Cured.

Mr. Benjamin Dillon, of Leeds. Ont., was cured of Muscular Rheumatism by Polson's Nerviline, and says: "I feel my duty is to proclaim Polson's Nerviline as an infullible cure for Rheumatism; it cured me after 30 years suffering and nothing I know of can equal its property of the process of the p

OUR BOYS AND GIRLS. FLORENCE BINGHAM'S RENUN CIATION.

A Story For Girls.

Had she not been sure that the postman had brought a letter from father, Florence Bingham would not have left her top bureau drawer in the only halfshe returned half an hour later. Her face was a very sober one when she again faced her task. For the letter had not been for her, after all, b Aunt Mary, and Aunt Mary had hesitated before she gave it to Florence to read. The girl had glanced first of all at the last page, which Aunt Mary had left on top. "Dearest love to Florence," she read. "I am so glad. Mary, that you have saved my baby from all

She had turned the pages then, and began at the first. The letter was, as her father said, a "story of hard luck." How hard, Florence suspected; she could not know. Ever since her mother had died, in Florence's babyhood, she had been an inmate of Aunt Mary's home. It was not a luxurious home, by any means, but it was one of quiet con fort. Florence had been a dearly loved and much petted child, for her cousins were older than she, and she had been the baby of the household.

Her father, dearly as she loved him, was a very dim memory to Florence. It was a long time since he had been able to come to see her, and he had de clined her visits upon one pretext and needle, but that is a rich man who hoards his money selfishly, who shuts his ears to the bitter cries of the poor, who is attached to gold as to an idol.

But there are plenty of men in Heaven to-lay who were well-off in their time. It is not the accumulation of riches that is to be blaned, for that was because he did not wish her to see the poverty and barrenness of the life which he and her two brothers led. The boys were older than Florence, and their father had managed to keep them with him. They were both working now, and Florence had hoped the burden would be lighter to be are.

time. It is not the accumulation of riches that is to be blaned, for that usually requires industry and energy, neither is it the possession of wealth; but it is the misuse of money. That is what should be condemned.

Resolve to get rich. But, at the same time, knowing that wealth is a danger, resolve to use every cent of your money in the fear of the Real Owner, who will one day call you to account for every penny of it. Get rich in earthly money and use it to get rich in spiritual merit, for which you will receive an eternal reward.

whole day through, filled her mind. Then there came a thought so over-whelming in its suddenness that she left her drawer, half tidied still, and went away to her favorite corner to

think it all over.
What right had she to be here, living this sheltered, care-free life, while her father and brothers were finding life's burdens so hard? It had been very well when she was a helpless little child, but she was old enough to be a housekeeper now. Aunt Mary had been careful to have her trained in all womanly arts. Surely, she could make father and the boys much more com-fortable than they could be in the unsavory boarding house where they were

compelled to live.
Slowly, very slowly, the idea took possession of her. It meant renunciation, however, and renunciation of the hardest kind. Florence was no fonder than most girls of the prettiness of life, but it seemed hard to give them up utterly. Harder still it was to give up the happy, irresponsible existence for the burdens of the career which she was contemplating. Hardest of all was to leave the love and affection by which she was surrounded to go to those who

almost strangers. "I have been expecting this," her aunt replied, as she began her timid questioning in regard to her father's ircumstances, "and I have tried be reconciled to giving you up, as well as to prepare you for the change. Yes, Florence, your father and brothers could live much more comfortably and onomically with you for a homemaker han they do now. I hoped and ex-pected that you would think of this ourself, as you have done, and yet I hesitated to let you see your father's letter to-day, because it revealed conditions so plainly. You shall do what you think is right, and I know you have dready made up your mind what that

"Since you have told me that I can add to my father's comfort, I know what is right," Florence answered, in a not quite steady voice. "
pose father will consent?" "Do you sup-

"Yes, I think he will. I will write to him myself about it. He will not be willing at first; he has so steadily sought your best interests. But I think I can make him see that these

think I can make him see that these are served also by the change."
"Best for me to leave you, Aunt Mary?" Florence questioned. "Best for you to act on an unselfish impulse," returned her aunt. "We should be doing you a poor kindness if, to secure your ease, we refused to allow you to carry out a plan, which is at once so unselfish and so practical."

So, it was decided. It was some tim before Mr. Bingham announced himself ready for his housekeeper, and when occurred Aunt Mary went with Florence to assist the young girl in taking the first steps of her venture. It was not until all the pleasant excitement of getting established was over, and Aunt Mary had gone, that Florence began to realize what she had undertaken. The new home was a plain little one, and the neighborhood was not very desirable. Many of the comforts which she had come to think necessary were wanting. Father was undemonstrative, and the boys were a little shy with the new



sister. She could not help seeing, too. that, despite her father's care, their manners were uncouth and awkward. They were good boys, to be sure, but she could not help contrasting them with her cousins, and her heart sank. During the long, lonely day which fol-lowed Aunt Mary's departure, when even the housekeeping cares seemed in sufficient to fill up the dragging hours, she fought bravely against her gloomy thoughts, but when night came, and sh was alone in her room, the tears at last mastered her. It was quiet crying, for she remem-

pered how thin were the partitions, and her brothers were in the next room. It was fortunate that she remembered, for a moment later she heard their

"This is like living, isn't it?" lmer was exclaiming. "Do you re-Elmer was exclaiming. "Do member mother, Claude. Flor just as like her as can be, only Flor-ence is strong and happy, and mother was always weak and suffering."

Florence's silent sobbing stopped on the instant. She could not help listen-

the instant. She could not help listening for the reply.

"I don't remember mother very much," Claude said. "I know Florence is all right, though. This must seem a pretty poor sort to her, though, nice as it seems to us. She's clear grit, or she wouldn't undertake it."

"This is only a start," Elmer said, decidedly, "We're on the way to living, now. We haven't had many exvagances, Claude, but there are a few things we can manage to economize on. Now that we have a home, we'll

all make more of an effort to have it as it ought to be."

"There are lots of things Florence can teach us, too," Claude answered.
"She's had more of a chance than we have, and she's the sort to pass it on. "Boys," Florence's clear voice rose,
"I hear you. You're making me vain."
She guessed that embarrassmeat prevented an answer, as it did for a mo-ment. Then Elmer's voice answered

"We don't care. You deserve every single thing we said." She laughed a contented laugh. The

ice was broken. There would be no shyness now between her brothers and erself. It did not seem so hard. could do so much more for them than she had dreamed, and they were going to love her. She turned her tired head upon her pillow.
"After all," she murmured, sleepily,

"I'm just the happiest girl in the world."-Forward.

IMITATION OF CHRIST.

That it is Sweet to Serve God, Despising This World.

Now will I speak again, O Lord, and

Now will I speak again, O Lord, and will not be silent; I will say in the hearing of my God, my Lord and my King who is on high:

Oh, how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them who fear thee. (Ps.

xxx. 20.) But what art thou to those who love thee? what to those who serve thee with their whole heart?

with their whole heart?
Unspeakable indeed is the sweetness
of thy contemplation which thou bestowest on those who love thee.

In this most of all hast thou In this most of an last thou anothing the sweetness of thy love, that when I had no being thou hast made me, that when I strayed far from thee thou hast brought me back again that I might serve thee, and that thou hast commanded me to love thee.

O Fountain of everlasting love, what shall I say of thee.

Every sin has its own punishment: an axiom popular, because so well proved. One is punished in his liberty, from abuse of liberty. . . Whoever sins is practically less free than before his fault; he has given evil a hold and a sort of right over him by committing it; and he can only recover his literty by redeeming it.—Nicholas.

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Week Day Mass.

It is an excellent practice to attend dass on week-days, and it can be done so easily. Only get up a little earlier, and you can attend any of the Masses in our various churches. Besides, when we consider the great benefits that accrue to our soul in its salvation an our duty to God, we cannot understand why the attendance at these Masses is not greater. Think for a moment, if you were to be ill for a long time, unable to attend Mass, how gratifying it would be for you if you had, while you could be for you if you had, while you could have, attended week-day Mass. This would naturally go to your credit, and thus there would be no regret. Heed the ministers of God, visit Him, and approach His holy table. Do these things, and you will be doubly blessed in your old age. Masses are said from 5 to 8 o'clock, and last about twenty minutes. So when you think you only minutes. So when you think you only give twenty minutes of your time for a whole day which God gives you are not making much of a sacrifice. go to Mass every day until it bec go to Mass every day until it becomes a second nature to you, and you will surely feel the leacht. Go to Mass, open your heart to God, rouse up your soul, and pray with devotion and earnestness. Receive the Sacramants frequently, which will better enable you to serve God and your fellow-man. Remember, when you are in church you are in the presence of God. You go there to visit Him. Hence conduct yourself as you would before the greatest potentate on earth.—New World.

THE CATHOLIC CHURCH AND THE MASSES.

Catholic churches are never closed on Sundays, and in the heat of August as well as in the cold of December priests are busily engaged in the work of the sacred ministry. The fact is, the Catholic Church continues the work begun by Christ of destroying that inequality among men which makes the rich treat the masses as simply tools to increase their wealth. With the ancients poverty was a dis-With the ancients poverty was a dis-grace; with trusts and monopolies it is in our day a crime. When the Invisible Head of the

Church was on earth He chose the condition of poverty to show the rich or the proud of how little real value were the proud of how little real value were their riches and power and dignities in the eyes of Him who made them and can destroy them at pleasure. The author and founder of Catholicity opened His mission in words such as never fell from the lips of a prophet. We would ask everyone who has to work for a living to turn aside from the sickening pages of "yellow journalism" and read the story of the Divine Com n in the fourth chapter of the Gospel according to St. Luke:

And there was delivered unto Him the book of the prophet Isaiah; and when he had opened the book, he found the place wherein it was written:

The spirit of the Lord is upon me, because He hath appointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and covery of sight to the blind; to set at berty them that are bruised; to preach the acceptable year of the Lord.'

And he closed the book, and he gave it again to the minister and sat wn; the eyes of all them that in the synagogue were fastened on Him. "And He began to say unto them, this day is the Scripture fulfilled in your

ears. "And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth, and they

said, is not this Joseph's son?
"And soon after, all they in the synagogue were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill (whereon the city was built), that they

Every one can see from the opening words of the lowly Nazarene how He appealed to the better feelings of His the promised benefactions would be the ruin of their personal ascendency the projudices of the rich took possession of them and they "were filled with wrath." It is the same in our day.

"In every way he can before, ventures before him, not signly, but in their relations to the whole Church. On his shoulders the difficulties instinctively reject without a hearing—the Roman Catholic.

"In every way he can be fore, ventures assed abroad, the Pope must view the situations as they come before him, not singly, but in their relations to the whole Church. On his shoulders the difficulties rest, and to his judgment the content as nother and there is true to nother and there is true to nother and there is true to nother and the promised as nother, nary assed abroad, the Pope must view the situations as they come before him, not singly, but in their relations to the whole Church. On his shoulders the difficulties instinctively reject without a hear-ingly, but in their relations to the whole characteristic in the same spirit another religious system, and that the only one which his co-religion—the Roman Catholic.

"In every way he can be fore to a sased abroad, the Pope must view the situations as they come before him, not singly, but in their relations to the whole characteristics." It is the same in our day .-American Herald.

Bull-Fights and Other Fights. From the Sacred Heart Review.

Hearken to the chaste language of the great American, Robert Fitzsim-mons, defending himself against the

ge of "faking": I fought last night the best fight of my life. I punched Jeffries as I never punched a man before. I split his ear, I broke his nose, I cut his face up—''

We refer this beautiful passage from contemporary American pugilistic literature to the hysterical howlers who weep over Spanish bull-fights.

Religious News for Church Ladies.

time, and every member was especially

One of the ladies, probably accusitem as the hour for the meeting approached, conceived the notion of calling up Dr. Blank, pastor in another de the following conversation ensued:

Club woman: "Dr. Blank, I am just on my way to a meeting of a woman's club cursed with sons who imitate him. In at the—Church. We are required to bring an item of religious news. Can On him will fall his share of the venge-

Dr. Blank: "Hm, ah! The-Church, you say?'

Club woman: "Yes."
Dr. Blank: "Tell them that Jesus

A COMMON SENSE VIEW OF THE CONFESSIONAL.

ev. Passionist Father Fidelis (James Kent Stone) During a Recent Mission to Non-Catholics in Philadelphia:

Rev. Passionate Father Fidelis (James

Kent Stone) during a recent mission to non-Catholics in Philadelphia: "Protestants so often think confession was invented by the priests in order to have the people under their thumbs— 'the poor priest-ridden people.' What bunglers these priests must have been to put this practice on Catholics and forget to leave the burden off themselves! Even the Pope has to go down on his knees before some humble friar or monk like myself, and, if he makes a bad confession, and doesn't repent of it and make a good one, he is damned. Oh, if you fessions is the most terrible thing : priest has to do! Sitting day after day week after week, year after year, listening to tales of sorrow and crime and doing the marvelous work of loosing from sin! "There is another objection, and I am

There is another objection, and fam almost ashamed to touch publicly upon it—the outery against the immorality of the confessional. Well I was a Protestant once, my dear brethren, but Protestant once, my dear brethren, but I thank God I never said anything of that kind. There is something so low, so incredibly vulgar, not to say malicious, in respectable, well-educated, cultured, ladies and gentlemen listening to the vile tales of so-called escaped nuns and unfrocked priests and friars!

"I am speaking to you as an honest convert. When I was going to my first confession, previous to being received confession, previous to being received into the Church, I stopped off at the city of Newark to visit Bishop Bayley, after-wards Archbishop of Baltimore, himself a convert and former Episcopalian minister. I told him I was going to confession. 'You are going to the real thing now,' he said, and I thought of that general confession I had so often read when a Protestant. 'We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us,' etc. I thought of that sweet, familiar prayer. It is upon my mind now and it all comes back to me. How delightfully general that confession was! But now I had to go into my conscience and seek out the weeds of thirty years that had grown in the garden. When I got through I found it was the 'real thing,' and I felt so light and happy that I might, with a good run, have jumped across the Schuylkill River.''— Catholic Standard and Times

Mallock s Latest Work.

Father Wyman, the venerable Paulist missionary, now located on the Pacific Coast, writes of Mallock's latest book in the Catholic World Magazine for August. While he criticises the book in some things, still his opinion of Mallock's critical acumen is so high that he considers the value of the work econd only to Newman's Development of Christian Doctrine. He says:

"Strange as it may seem, there is nothing of which men are so uncon-scious as their own inconsistencies. This is particularly true in regard to religious beliefs, which in most cases have been inherited and confirmed by education and are seldom questioned. Yet it is possible that momentous changes of faith among multitudes may be brought about by some unexpected cause, such as the development of a new train of thought in the mind of a single individual. Mr. Mallock bids fair to be such an instrument through the publication of this wonderful book on the philosophy of religion. As the book shows, he grasps fully all the strong points of the leading schools of religious thought in the Angllean Church and treats all of them with equal fairness, manifestly content with the exposition of them in the attitudes which they themselves have assumed, and, what is unheard of before, ven-

"In every way he seems to me to have written the most remarkable book My object in this article is simply to outline his arguments, leaving my readers to judge for themselves whether or not his reasoning is valid.'

A Father's Influence.

A modern epigram says: "If you would have a noble son, be a noble father.'

There is more than wit in that axion —there is a profound truth. For the father wields a dominating influence over the sons that grow up to manhood under his care. His example, his habits, his traits, his tricks of speech, his mannerisms, his opinions, his prin-A good story is told of a Rochester divine not noted particularly for his humor. The Ladies' Club of a certain often reproduced, so that the son, exhumor. The Ladies' Club of a certain often reproduced, so that the son, exchurch was called to meet at a stated cept for the change wrought by matercharged to bring an item of religious stances of rearing, is a second edition

tomed to depending more upon others than upon her own resources, finding herself unprepared with the requisite thoughts, to have Christian ideals, to nomination. He responded to the call the father who ill treats his wife the on the telephone, when substantially father who doesn't attend to his relig-

Whatever may be the force of your passions, never allow yourself to be persuaded to spread their disgrace upon another soul. * * Happy are those who have no victims.—Lacordaire.

In manhood he will renew his youth in them. And because of their virtues his crown of life will be decked with additional gems of celestial value that will shine like stars with an imperishable lustre.—Catholic Columbian.

A PERIOD OF TROUBLE,

n Very few Lands can the Church be to be Enjoying Peace.

From the London Catholic Times. would be hard to find in history a period of trouble exactly parallel to that through which the Church is passto-day. In very few lands can say that she is enjoying peace. Here at home she is face to face with a situa-tion extremely perilous for her schools, which, when all is said, are the gates of the sanctuary. What the govern-ment which Mr. Balfour directs as Prime Minister may ultimately make of its education bill not even prophets can foretell.

Abroad, the outlook is yet more omin-

ous. France, still rejoicing in her somewhat threadbare title of Eldest Daughter of the Church, presents a spectacle to make the angels weep. Not content with having driven forth into foreign lands a host of monks and nuos, whose only crime was that of teaching the ignorant and helping the afflicted, she is now busily engaged in destroying Catholic schools, and thereby forcing some hundreds of thousands of Catholic children into the institutions managed by the State. She is, to put the matter quite frankly, doing her utmost to deChristianize the people. And so terribly hand cutted are the Bishops and clergy. cuffed are the Bishops and clergy, that beyond futile protests they can do nothing to avert the evil which they see gathering like a storm-cloud above their heads. Men who sow the wind must reap the whirlwind. Nor is the outlook pleasant in countries near France. In Spain the clergy are preparing for an attack by the Radicals on the religcation likely to be extended to themselves. In Italy the laity are either so apathetic or so little used to individual initiative that well-meant efforts to advance the Christian democratic propa-ganda produce small result, and the outand-out Socialist party increases in strength and confidence by leaps and bounds. Austria is disturbed by an anti-Catholic movement which has the momentum of a political interest, and Poland is threatened with a deter mined effort on the part of Prussia to Protestantize its Catholic people. In the Philippine Islands, long the unquestioned home of Catholic missionary success, a conflict is impending which may prove disastrous to the faith of the simple minded natives. Since its conquest of those islands, the United States has found itself impelled, in virtue of its own Constitution, to make numerous changes in the regulations tolerated or established by Spain. The schools are to be made communal, that is, practically secular. The friars are to be turned out of the missions, and it requires not a moment's thought to understand how grievously their absence will affect the continuance, to

say nothing of the progress, of Catho-licism among the natives whom they have converted. The occupant of St. Peter's Chair has indeed, at this moment, to bear the burden of his august office. While bound to strive for the protection of all rights and privileges justly appertain-ing to the Church of which he is the Head, he must at the same time recognize the limitations which politica necessities impose upon those with whom he is to treat. Hence, there arise difficulties in his way which are commonly misunderstood by the general newspaper press, and not unfrequently misapprehended even by Catholics. The one demands why he should not give way, and do just what he is asked as in the negotiations at present going on in reference to the settlement of affairs in the Philipines; the others wonder that he gives way at all, and are tempted to think that he might in-tervene, say in France, with some effect. But neither secular newspaper nor Catholic critic knows the exact nature of the difficulties which beset the Holy See. Troubled at home, har-assed abroad, the Pope must view the lutions as final and authoritative, con vinced that they are the wisest, all on religious controversy that has appeared since Newman's Essay on the Development of Christian Doctrine. things considered. And they will, while they sympathize with the troubles that afflict him in his extreme old age, not fail to breathe a prayer for strengthening and consoling grace.

DIOCESE OF LONDON.

NOTES FROM ST. MARY'S. NOTES PROM ST. MARY'S.

The solemnization of the Feast of the Assumption of the Blessed Virgin was celebrated with all due solemnity at St. Mary's church on Sunday last. At 10,30 a.m. High Mass was rung by Rev. Father Earan of London, and an able discourse on the Feast was delivered by the pastor, Rev. Father Brennan. In the evening musical Vespers were given.

The Forty Hours' Devotion of the Blessed Sacrament was announced to begin at the High Mass on Sunday, Aug. 31.

DIOCESE OF PETEBROROUGH.

under his care. His example, his habits, his traits, his tricks of speech, his mannerisms, his opinions, his principles, his virtues and his vices are often reproduced, so that the son, except for the change wrought by maternal inheritances and different circums. Stunces of rearing, is a second edition of the father.

There is a responsibility on every man, therefore, who has boys, to be and to do only what is noble—to think pure thoughts, to have Christian ideals, to live a sacramental life, and to grow constantly upward toward the stars. The drunken father, the brutal father, the father who doesn't attend to his religious duties, the father who is a pest in his own home, need not wonder if he is cursed with sons who imitate him. In their very iniquity he is their father. On him will fall his share of the venges ance of God on their account.

But if the father is high-minded, pleasant, friendly, pious, gentle, chaste, considerate, sober and industrious, his boys will be apt to take after him. They will copy him from childhood up. In manhood he will renew his youth in them. And because of their vitues his crown of life will be decked with additional gems of celestial value that will shine like stars with an imperishable lustre.—Catholic Columbian.

The Sisters' choir, with organ and violin accompaniment, furnished most appropriate music. The singing of the profession bymn. 'Go Yo Forth, O Zion's Daugnetra,' was most affecting, and many of the friends were melted to tears as the young ladies left the chapel to tears as the young ladies left the chapel to tears as the young ladies left the chapel to tears as the young ladies left the chapel to tenange the rich garments of the world for the poor habit of the Sisters of St. Joseph. The profession sermon, which was piece of pulpit oratory and man and the profession sermon, which was piece of pulpit oratory and man of a strength of the poor habit of the sisters of St. Joseph. The profession sermon, which was piece of pulpit oratory and man or a strength of the poor of the poor of poor of the poor of

Deum.
The Sisters of St. Joseph are to be congratulated upon the steady growth of their Community, which now numbers ninety-five menbers in the dicasee, and upon the excellent
character of the work that they are accomplishing in our hospitals and schools.

DIOCESE OF HAMILTON.

Hamilton, August 7th, 1902. To the Reverend Clergy of the Diocese:

Having been to day officially notified by the Holy S'e of the death of Cardinal Miscislaus Ledochowski, and directed to have Masses and prayers offered on his behaif, the Reverend Clergy are charitably requested to have a public Mass offered for the repose of his soul at their earliest convenience, and to announce the same on the previous Sunday to their respective flocks; explaining to them, at the same time the many important services rendered by His Eminence to the Church and to the Diocese, and exhorting them to remember him in their pious prayers and to assist, if possible, at the Requiem Mass on the day announced, To the Reverend Clergy of the Dio

ed, †THOMAS JOSEPH DOWLING, Bishop of Hamilton.

A. C. WALTER Secretary. SOLEMN PONTIFICAL MASS His Lordship the Bishop sang a solemn Pon-tifical Mass for the repose of the soul of the late Cardinal Lodochowski, at the cathedral at 80 clock, on the morning of the lith inst, A large congregation was present.

CATHOLIC EDUCATION.

Editor of the Catholic Record, London :

Editor of the Catholic Record, London:

Within our city is an educational institution, the Ursuline Academy, of which our citizens have great reason to be proud. The ladies of this institution have done and are doing such magrificent work that its merits should be known far and wide, and yet their extreme modesty prevents them from advertising themselves. I therefore ask you to make known through your excleen journal some of the resultant the Ursuline Academy. These lads to the Ursuline Academy. These lads the High School Edutance Examination 7 candidates wrote from the Academy, and all were successful; 21 from St. Joseph, of which 19 were successful; 21 from St. Joseph, of which 19 were successful; 21 from St. Joseph, of which 19 were successful; 21 from St. Joseph, of which 19 were successful; 21 from St. Joseph, of which 19 were successful; 21 from St. Joseph, of which 19 were successful; 21 from St. Joseph, of which 19 were successful; 21 from St. Joseph, of which 19 were successful; 21 from St. Joseph, of which 19 were successful; 22 from Tibury, both successful; or a total of 32 successful out of 33, being 97 per cent.

At the Academy 12 wrote Part I junior leaving or Part I junior matriculation, and all succeeded; 8 wrote Part II junior leaving or Part I junior successful.

In the examinations conducted by the Toronto Conservatory of Music the success of the ladies trained at the Academy could scarcely have been more brilliant. Of the ten who tried the practical examination, Piano, all passed, two receiving first class honors and eight honors. Of the seven taking the theoretical examination all were successful. four taking honors. The papers were set by the Toronto Conservatory of Music, of which the Academy is now a local centre, and the practical examination all were successful. four taking honors. The papers were set by the Toronto Conservatory of Music hades. It is an honor to the city of Chatham to hav

OBITUARY.

(PETER BRADY, HUNTINGTON.

It is with sincere regret we have to chronicle the death of the late Peter Brady of Huntington Que., which occurred at his mother's residence. Trout River Lines, after avery short illness, on the 23rd ult.

He was well and favorably known throughout the country where he carried on an extensive piano and organ business for nuwards of twenty-five years, and in which he established for himself a reputation for fair and honest dealing. The functai, which took place from his mother's home to St. Bridget's church and cemetery, was very largely sthended, showing the high enem in which he was held. Solt man Requiem Ma slwas cannted by Rev. Father Nepveu of Huntingdom, assisted by Rev. Father Connor of Trou. River.

The musical portun of the ceremony was under the direction of Mrs. Longtin of Mslone, N. Y., and was very langressive. He leaves to mourn his loss, his widow and three small children, also mother, brothers and sisters.

May his soil rest in peace!

HENRY GALLAGHER, BRISTOL.

Heartfelt regret is expressed on all sides on account of the death of Henry Gallagher, which occurred on August 7th, at his home in Bristol, in the forty-seventh year of his age. He bore his iliness with exemplary patience and resignation to God's holy will. His kindness and gentleness at all times rendered him a favorite of society, and the joy and pride of his home circle now so afflicted. He leaves to mourn his loss, a loving wife, and one little daughter nearly two years old, also four sisters and four tro hers. The pail beavers were Messrs. Michael and Thomas Gallagher, (brothers of the deceased) James Dodd. John Mullin William Clarke, Peter Moyles. Required High Mass was celebrated in the Catholic church, by Rey, Father Kiernan parish priest of Quyon, The wife and friends have the sympathy of the community in their hour of sorrow.

May his soul rest in peace! HENRY GALLAGHER, BRISTOL.

May his soul rest in peace!

ORILLIA.

ORILLIA.

During a recent visit to the lively town of Orillia it gave the writer much pleasure to notice that the new convent is rapidly approaching completion and will soon be ready for the roof.

The situation is a most desirable one in every way, convenient to church and school, beaulifully situated on Penetang street, facing Smith street, commanding a view of the magnificent scenery of the surrounding country for many miles.

The dimensions of the convent are as follows: 42x46, basement and two stories. The basement is built of stone. The cost is expected to be in the neighborhood of \$800, It is expected that about the half of this amount will be defrayed by the estate of the late lamented Father Campbell.

Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

By REV. WALTER ELLIOTT, of the Paulist Fathers, Imprimatur of the Archbishop of New York.

Price \$1.00 post paid

THOS. COFFEY.

LONDON, CANADA Catholic Record, (Sole Canadian Agent)

Two beautiful windows have recently been rected in the church of the Angels Guardian. One is donated by Mrs. R. D. Guan, representing St. Andrew, and the other the children of the late Mrs. S. Overend, and represents St. Patrick, 1902.

Auld Lang Syne.

On Tuesday last Mr. J. J. Murphy, of the Ontario Crown Lands Department, and Mr. Alexander Macdonnell of Osgoode Hall, visited Mr. Teefy's family. Mr. Macdonell and our postmaster are old Toronto boys. of over seventy five years ago, when the city was known as "lattle York"—and small at that. —Richmond Hill Liberal, Thursday, Aug. 14, 1902.

THE RELIEF FUND.

THE RELIEF FUND.

Chestorville. August 12. 1992.
R. D. Fulton. Esq., Treas. of Tp. of Winchester, Chesterville, Ont.:

Dear Sir:—I send herewith a cheque for Two Hundred and twenty-live dollars and fifty cents. (\$225.90) amount contributed by my congregation towards Relief Fund inaugurated at mass meeting, held in this village. on July 22nd last, in aid of those who suffered so heavily by recent cyclonic storm.

The loss caused to the sufferers svery great and I hope the charitably disposed everywhere through the county of Dundas will give liberal and speedy succor,

I remain dear sir.

Yours truly.

(Rev) J. S. QUINN.

Subjoined is a list of contributors to Relief Fund from St. Mary's Congregation, Chestervile, the Common St. Mary's Congregation, Chestervile, the Chester Congregation, Chestervile, the Chester Congregation, Chestervile, the Chester Congregation, Chestervile, the Chester Congregation, Chestervile, Chestervile, Chestervile, Chestervile, Ch

MARRIAGE.

BREEN LEROUX.

A quiet but very pretty wedding took place on Tuesday morning, the 12th inst., at St. Mary's church. Toronto the contracting parties being;Mr James Breen, son of Mr. Simon Breen of 108 Strachan avenue, and Miss Litis Leroux, third daughter of Mr. John Leroux, of St. Strachan avenue, The bride looked charming in a pearl grey costume of crepe de cheme and lace, and was attended by Miss Angela Breen, who was daintily robed in fawn henrietta with lace and cream silk sash. The ceremony was performed and nuptial Mass celebrated by Very Rev. J. J. McCann. V. G after which the wedding party repaired to the home of the bride's father, where a sumptuous wedding breakfast was served. A large number of useful and costly present sestified to the popularity of the young couple and the high esteem in which they are held. Amid good wishes for their future happiness, the happy couple left for Niagara and Buffalo, where they will spend some time before proceeding to their future home in Rochester. BREEN LEROUX

Sault Ste. Marie, Aug. 14, 1902. Ed. Catholic Record, London, Ont. Ed. CATHOLIC RECORD. London, Ont.

The ladies of Sacred Heart Church Altar Society, presented Rev. Father Primeau, S.J., with an address on the occasion of his departure after being their parish priest for seven years. As they did not know of his going until a few days before he left they were unable to have the illuminating done before the address was read. But it was sent afterwards to Loretto Abbey, Michigan Sault, and most beautifully and artistically done by one of the Sisters of the convent. The following reply from the Reverend Father, which the ladies received a short time ago, expresses his kind appreciation of the beautiful work of the Sisters and the affection shown by the ladies.

Sudbury, Ont., July 28, 1902.

Mrs. Teresa M. Smith, Sault Ste. Marie:

Dear Mrs. Smith, I was delighted to receive your letter last Saturday. I thank you heartily for it. I am very grateful to the members of the Altar Society for their great kindness to me. Their gife is very artistic and expressive of most noble feelings. It is really too beautiful in this case. I do not deserve such a manifestation of their charity. I feel I have done but little for the ladies of the Altar Society, and that little was done very imperfectly. I will keep the precious gift carefully, It will remind me of the kindness which has been shown me by many, but especially by the ladies of the Altar Society, May the Sacred Heart of Jesus reward you all for your generosity! I commend myself to your prayers.

Your sincere friend in the Sacred Heart.

J. A. PRIMEAU, S. J. Mrs. Teresa M. Smith, Sault Ste. Marie

MARKET REPORTS.

LONDON.

LON

80 to 90c.
Live Stock—Live hogs, per 100 lbs. \$7.00; pigs, pair. \$5.00 to \$7.00; fat cattle, \$3.50 to \$6.00; stags, per cwt, \$2.50 to \$3.00.
Farm Produce—Hay, new, \$7.00 to \$8.50; straw, per load, \$3.50 to \$4; straw, per ton, \$6.

Farm Produce—Hay, new, \$7.00 to \$8.50; straw, per load, \$3.50 to \$4; straw, per ton, \$6. TORONTO.

Toronto. Aug. 21.—Wheat—There is little doing in Ontario wheat; offerings continue very small; old No. 2 quoted at \$0 to \$10. low freights; new, 73 to 74c quick delivery; sprouted wheat solls below 70c.; Manitoba wheat steady; No. 1 northern 85c g. i. t. and 75c. Goderich; No. 1 northern 85c g. i. t. and 76c. Goderich, and No. 2 northern 35c g. i. t. and 76c. Goderich, and No. 2 northern 35c g. i. t. and 76c. Goderich, and No. 2 northern 35c g. i. t. and 76c. Goderich, and No. 2 northern 35c g. i. t. and 76c. Goderich, and No. 2 northern 35c g. i. t. and 76c. Goderich, and No. 2 northern 35c g. i. t. and 76c. Goderich, and No. 2 northern 35c g. i. t. and 76c. Goderich, and No. 2 northern 35c g. i. t. and 76c. goderich, and 15c delivery in September and October. Corn—The market is quiet, with No. 2 yellow, 65 to 67c. on track, Toronto. Barley—Northing dolicy, with No. 2 nominal at 40 to 45c. Peas — The market is quiet, with No. 2 quoted at 76c west. Flour—New 90 per cent. Ontario patent, \$2.75 to \$2.50, middle freights, in buyers' sacks; straight rollers, in wood, quoted at \$3,15 to \$3.35; Manitoba flour steady; Hungarian patents, \$4 to \$4 to \$45c. Toronto, bags included, and strong bakers, \$3.70 to \$3.85. Oatmeal—Car lots in barrels, \$5 on track and in sacks, \$4.90; broken lots, 20c to 25c extra. Mill feed—Bran is dull at \$14.50 to \$15, west, and shorts at \$20,

west bran is \$16 50 to \$17 here: and shorts \$22 here: Manitoba bran, \$16 50 to \$17 in sacks, and shorts, \$22 to \$23 in sacks, Toronto.

MONTRAL.

MONTRAL.

MONTRAL.

MONTRAL.

Montreal, Aug. 21.—The local markets continue quiet and values steady. If anything the conditions prevailing in the grain market are less favorable, and the amount of business shrunk to a minimum; more especially is this so in the export trade; there is exarcely any demand either for wheat or osts. Flour and other cereal products are in a different position, the demand is good, both for local and foreign account. Within the last few days over 400 tons of Manitoba bran have been sold for export by one firm alone.

Live Stock Markets.

Live Stock Markets.
TORONTO.
Toronto, Aug. 21.—Following is the range of uotations at Western cattle market this

quotations at Western cattle market this morning;
Cattle — Shippers, per cwt., \$5.50 to \$6.55;
do., light, \$4.50 to \$6.25; butcher choice, \$4.75;
\$5.25; butcher, ordinary to good, \$3.50 to \$4.25;
stockers, per cwt., \$3.00 to \$4.00.
Sheep and lambs—Choice ewes, per cwt.,
\$3.50 to \$6.65; lambs, per cwt. \$4.25 to \$4.25;
bucks, per cwt., \$2.50 to \$2.75; culls, each \$2 to
\$3.00.

S 10 Milkers and Calves—Cows, each, \$25 to \$45; Milkers and Calves—Cows, each, \$25 to \$45; Authors, each, \$2 to \$10.00. Hogs—Choice hogs, per cwt, \$7.00 to \$7.575; light hoss, per cwt, \$7.75 to \$7.125; heavy hogs, per cwt \$675 to \$7.125; sows, per cwt \$3.50 to \$4.00; stags, per cwt \$2.

3.5 to 8 k0; stags, per cwt \$2.

East Buffalo, N. Y., Aug. 21.—Cattle—Steady on good dry fed; easier on others. Veals quarter lower; tops, \$7.5 to \$7.75; to good, \$6.75 to \$7.75; common to light, \$5.50 to \$5.75; grass, \$3.50 to \$4. Hogg—Open dactive, 52 to 100 lower; closed s rong; heavy, \$7.15 to \$7.20; mixed, medium, \$7 to \$7.10; Yorkers, \$6.99 to \$6.95; light do. \$6.85 to \$6.99; roughs, \$5.25 to \$5.60; stags, \$4.75 to \$6.95; grass, \$6.50 to \$5.50; to \$6.50; t HOUSEKEEPER WANTED.

WANTED-A MIDDLE-AGED WORKING housekeeper. References as to capability and experience will be required. Apply immediately to Rev. Father Twomey, Tweed, Ont.

SITUATION WANTED.

CITUATION WANTED AS HOUSE KEEP-Der for a priest. Best of references. Ad-drees A. B., CATHOLIC RECORD office, Lendon, Ont. 1243 3.

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WANTED FOR S. S. NO 6 RALPH. A FE
male teacher for the balance of the year.
Duties to begin. August 18th. Applicants will
please state salery expected and address the
undersigned at Wylle, P.O., Ont. F. McCarthy,
1239 tr WANTED A CATHOLIC FEMALE TEACH

Wer fully qualified to teach and speak French and Eoglish, and holding legal certifi-cate, to trach in S. S. Sault Ste Marie. Ad-dross: The Secretary R. C. S. S. Board, Sault Ste, Marie Out. MALE TEACHER, GOOD FOR HIGHEST III divisions of Penetanguishene school, 2nd class professional. State salary, experience, testimonials Duties to commence Sept. 1st, or before October. Applications received to August 20th by Rev. Father Laboureau, Sec

ORGANIST WANTED. WANTED IN A COUNTRY PARISH A young lady to act as organist and capable of teaching vocal and instrumental music. Apply to A. B. C., CATHOLIC RECORD. London, Oat. WANTED POSITION AS ORGANIST BY young Catholic lady. For particulars, apply CATHOLIC RECORD office, London, Ont. 1244 2.

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A GOOD WORK WORTHY OF ENCOUR-

A GOOD WORK WORTHY OF ENCOUR
AGEMENT.

It any of your readers would like to have an enlarged photo of the late Rev. H. G. Traher, we would advise them to send 35 cents to Rev. L Cochin, O. M. I., Aldina P. O., Sask. N. W. T. The Rev. Father has been kind enough to send us a sample copy; and we must say the picture is a very good one indeed, and would be an ornament to any home. It is, be sides, very cheap for the small sum he asks—55cts. He has also a nice collection of views, groups, portraits of Indians or others, large and small (5x8 or 4x5 inches), that he would sell at 55 or 30 cents, according to the size per photo.

By aiding this poor priest in his missionary labors our readers would be doing a good work, and God will surely reward them.

VOLUME

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LONDON, SATURDAY CATHOLIC COLL

Now is the time for

to send their boys to We have said before that no parent can, his responsibility, e to the care of non-C In many instances t the warnings of t superiors on this po contemptible world imagine their boys 'better people." the fold are anxious spring enjoy the tra by our educators the of the household ha about placing their mosphere of indiffer say that the profess institutions pose as licity. That is not not business because But far more reach is the complaisant creeds and the assoc gentlemen who have about the fundamen tianity. This is th no evil to the inex may hurt him befor presence. The ve tolerance may thro

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THE BLESSING We think it w who wrote a litt blessings of po thought he was " jollying " the the screed was pe interviews with

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